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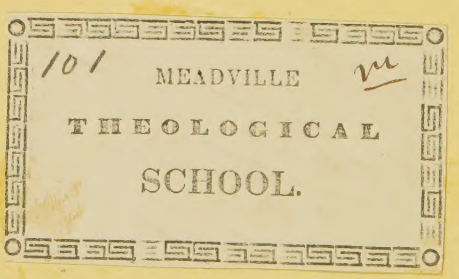

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THE

CATECHISM

OF THE

COUNCIL OF TRENT.

WITHDRAWN

THE CATECHISM

OF THE

COUNCIL OF TRENT,

TRANSLATED INTO ENGLISH;

WITH NOTES,

BY

THEODORE ALOIS BUCKLEY, B.A.,

OF CHRIST CHURCH, OXFORD,

Editor of Translations of Homer, Æschylus, Sophocles, &c., and of the Decrees and Canons of the Council of Trent, &c., &c.

MEADVILLE
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PREFACE.

THE satisfactory reception that greeted a recent publication entitled the "Decrees and Canons of the Council of Trent," and the approbation bestowed upon the undertaking by several of the highest dignitaries of the English Church, will, it is hoped, justify the appearance of the "Catechism," put forth by the same Council, and now published in an equally popular form.

Whilst I confess myself in many respects indebted to the translation published by the Rev. J. Donovan, I must express my surprise that a work abounding in so many manifest inaccuracies, should have obtained public sanction, and even been reprinted at the Propaganda Press. The state of Roman Catholic Theology must be low, where so careless an edition of documents so important, forms the sole medium of their communication in the English language.

I have been sparing of notes in the present edition, chiefly because an increased size of the volume would have been inconsistent with its cheapness. What are given, are intended to point out some of the main points of difference, and, occasionally, of agreement, between the Reformed and the Romish Churches.

Materials are already collected for an edition of the Confessions of the Reformed Churches, which will be published in chronological arrangement, thus enabling the English reader to judge fairly between all parties, to trace the development of the Reformation through its various doubts, changes, and difficulties, and to hear authenticated state-

ments delivered as they were written, apart from prejudiced comment or intolerant dogmatism.

Let me entreat the reader, how distant soever his mind may be from the Church that England recognizes as her own, to read this volume, not with the view of merely finding that "all that Rome says, is wrong," but as a work of a mixed character, whence much that is valuable to every believer in Christ may be derived, but wherein that precious portion must be cautiously separated, and calmly judged, apart from the leaven of superstition and Post-Apostolic practice, which unfortunately defile many of its fairest pages.

In conclusion, I must again express my great obligations to the kindly assistance and impartial advice of my friend, the Reverend Charles Marriott, Rector of St. Mary's Church, Oxford, throughout nearly the whole volume. I am also indebted to the attention of John Wood, Esq., M.A., of Merton College, for relieving me of some of the tiresome labour of collating references, as well as to several other friends and clergymen who have lent additional encouragement to this work by their suggestions and communications, many of which will perhaps be made available in writing a popular History of the Council of Trent.

THEODORE ALOIS BUCKLEY.

December, 1851.

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CATECHISM

ACCORDING TO THE

DECREE OF THE COUNCIL OF TRENT,

Edited by the Command of our most Illustrious Lord Pius the Fifth.

PREFACE.

TOUCHING THE NECESSITY, AUTHORITY, OFFICE, OF PASTORS IN THE CHURCH, AND THE PRINCIPAL HEADS OF THE CHRISTIAN DOCTRINE.

QUESTION I.

Man left to his own Strength is unable to gain True Wisdom, and the certain Method of obtaining Happiness.

SUCH is the nature of the human mind and intelligence, that, although, by the application of great labour and diligence, it has of itself investigated and ascertained many other matters which appertain to the knowledge of divine things; yet, illumined by the light of nature, it never could have known or comprehended the greater part of those things, by which eternal salvation is attained, the principal end for which man was created and formed after the image and likeness of God. *The invisible things of God,* as the Apostle teacheth, *from the creation of the world, are clearly seen, being understood by the things that are made: his eternal power also and divinity;*[a] but so far does *the mystery which hath been*

[a] Rom. i. 20.

hidden from ages and from generations transcend the reach of man's understanding, that were it not *made manifest to his saints, to whom God,* by the gift of faith, *would make known the riches of the glory of this mystery amongst the Gentiles, which is Christ,*[b] to no man would it have been given to aspire to such wisdom by human research.

QUESTION II.

Whence is so excellent a Gift of Faith received.

But, as *faith cometh by hearing,*[c] it is evident how necessary is the faithful labour and ministry of a legitimate teacher, at all times, towards attaining to eternal salvation, seeing it is written: *How shall they hear without a preacher? And how shall they preach, except they be sent?*[d] And, indeed, never from the very creation of the world has the most merciful and benignant God been wanting to his own; but *at sundry times and in divers manners spake in times past unto the Fathers by the Prophets;*[e] and pointed out to them, suitably to the circumstances of the times, a certain and direct path to the happiness of heaven.

QUESTION III.

Christ came into this World to teach the Faith, which the Apostles and their Successors afterwards propagated.

But, seeing he had foretold that he would give a Teacher of Righteousness *to be a light to the Gentiles,* that his salvation may reach *unto the end of the earth,*[f] *in these last days* he *hath spoken unto us by his Son,*[g] whom also by a voice descending from heaven, *from the excellent glory,*[h] he has commanded all to hear and to obey. Furthermore, the Son *gave some to be Apostles; and some, Prophets; and others, Pastors and Teachers,*[i] to announce the word of life; that we might not be *carried about like children, tossed to and fro with every wind of doctrine,*[j] but, adhering fast to the firm foundation of the faith, *may be built together for a habitation of God in the Holy Ghost.*[k]

[b] Col. i. 26, 27.
[c] Rom. x. 17.
[d] Rom. x. 14, 15.
[e] Heb. i. 1.
[f] Is. xlix. 6.
[g] Heb. i. 2.
[h] 2 Pet. i. 17.
[i] Eph. iv. 11.
[j] Eph. iv. 14.
[k] Eph. ii. 22.

QUESTION IV.

How the Words of the Pastors of the Church are to be received.

And that no one may receive the word of God[l] from the ministers of the Church as the word of man, but as the word of Christ, what it really is, that same Saviour has ordained, that so great authority should be attributed to their ministry, that he says to them ; *He that heareth you, heareth me ; and he that despiseth you, despiseth me ;*[m] which words he would not wish to be understood with regard to those only, to whom his words were addressed, but likewise to all who, by legitimate succession, should discharge the office of teaching, promising to be with them *all days, even unto the consummation of the world.*[n]

QUESTION V.

The Truth being manifested, it is necessary even now that Pastors should Preach the Word of God.

But since this preaching of the divine word should never be interrupted in the Church, so in these our days it is certainly necessary to labour with greater zeal and piety, to the end that the faithful may be nurtured and strengthened with sound and wholesome doctrine as with the food of life ; for *false prophets have gone out into the world*[o] *to corrupt the minds of the faithful with divers and strange doctrines,*[p] of whom the Lord hath said ; *I did not send these prophets, yet they ran ; I have not spoken to them, yet they prophesied.*[q] In which matter to such extremes has their impiety, well trained in all the arts of Satan, been carried, that it would seem almost impossible to confine it within any bounds ; and did we not rely on that splendid promise of our Saviour, who declared that he had laid so solid a foundation for his Church, that the gates of hell should never be able to prevail against it,[r] we should have had the greatest reason to dread lest,

[l] Verbum auditus Dei ["the word of God *which ye heard* of us," 1 Thess. ii. 13].
[m] Luke x. 16.
[n] Matt. xxviii. 20.
[o] 1 John iv. 1.
[p] Heb. xiii. 9.
[q] Jer. xxiii. 21. For the sake of clearness, I have transposed these two last texts.
[r] Matt. xvi. 18.

beset on every side by so many enemies, assailed and besieged by so many engines, it[s] would in these days fall to the ground. For to omit those most noble states, which heretofore piously and holily retained the true and Catholic faith which they had received from their ancestors, but are now gone astray, wandering from the paths of truth, and openly declare that they best cultivate piety, by having totally abandoned the faith of their fathers; there is no region however remote, no place however securely guarded, no corner of the Christian commonwealth, into which this pestilence has not sought secretly to insinuate itself.

QUESTION VI.

The Heretics have chiefly made use of Catechisms to corrupt the Minds of Christians.

For those who proposed to themselves to corrupt the minds of the faithful, aware that it was impossible that they could hold immediate personal intercourse with all, and thus pour into their ears their poisoned doctrines, by adopting a different plan with the same intent, disseminated error and impiety much more easily and extensively. For besides those voluminous works, by which they sought to overthrow the Catholic faith (to guard against which, however, containing as they did open heresy, required perhaps little labour or diligence), they also composed innumerable smaller treatises, which, carrying a semblance of piety on their surface, deceived the simple and the incautious with incredible facility.

QUESTION VII.

The Holy Synod rightly Decreed that both Pestilent Preaching and Writings of the False Prophets must be met by Opposition.

The Fathers, therefore, of the œcumenical[t] Synod of Trent, anxious to apply some healing remedy to an evil of such magnitude, and of so pernicious an influence, thought it not enough to decide the more important heads of Catholic doc-

[s] *I. e.* the Church.

[t] See my note on the "Decrees and Canons," p. 1; and, on the illegality of the Council of Trent, in the necessary conditions to be observed in a general council, see Archbishop Laud, Conference, sec. 27-9.

trine against the heresies of our time, but deemed it further incumbent on them, to deliver some fixed form and manner of instructing the faithful people from the very rudiments of the faith; which [form] should be followed by those in all churches, to whom are intrusted the duties of a lawful pastor and teacher.

QUESTION VIII.

It was necessary, even after so many Written Treatises of Christian Doctrine, to put forward a New Catechism for Pastors, by the Care of an Œcumenical Council and the Authority of the Sovereign Pontiff.

In writings of this description, many, it is true, have already been employed, and have earned a great reputation for piety and learning. To the Fathers, however, it seemed of the first importance that a work should appear, sanctioned by the authority of the holy synod, from which pastors,[u] and all others on whom the duty of imparting instruction devolves, may be able to seek and derive certain precepts for the edification of the faithful; that as there is *one Lord, one Faith*,[v] so also there may be one common rule and prescribed form of delivering the faith, and instructing Christians unto all the duties of piety.

QUESTION IX.

The whole Dogmas of our Religion are not here discussed at length.

As, therefore, there are many things which seem to pertain to the design of the work, let no one suppose that the holy synod intended, that in one volume all the dogmas of Christianity should be explained with that minuteness of detail which is found in the works of those who profess to treat of the entire institutions and doctrines of religion. Such a system would evidently have been one of almost endless labour, and ill adapted to the proposed end. But, having undertaken to instruct pastors and priests, who have care of souls, in the knowledge of those things that belong most particularly to the pastoral office, and are accommodated to the capacity of the faithful, [the holy synod] intended that so much only should be brought forward as may assist

[u] Parochi, parish priests. [v] Eph. iv. 5.

the pious zeal of pastors in this office, should they not be very familiar with the more difficult disputations respecting divine matters. This being the case, the order of the present undertaking requires that, before we proceed to develop those things severally in which a summary of this doctrine is comprised, we premise a few observations explanatory of certain matters which pastors should make the first object of their attention, and which they should keep continually before their eyes, to the end that they may know to what end, as it were, all their plans, labours. and studies, are to be directed, and how this end, which they propose to themselves, may most easily be attained and effected.

QUESTION X.

When the Pastors of Souls are here taken in hand to be instructed, what must form their First Consideration, that they may rightly fulfil the Functions of their Duty.

That, therefore, seems to be first of all, that they always recollect that in this consists all the knowledge of a Christian man, or rather, as saith the Saviour, *this is life eternal, that they may know thee the only true God, and Jesus Christ whom thou hast sent.*[w] The work of a teacher in the Church will therefore chiefly be directed to this end, that the faithful earnestly desire *to know Jesus Christ and him crucified,*[x] that they be firmly convinced within themselves, and with the innermost piety and devotion of heart, believe, that *there is none other name under heaven given among men whereby we must be saved,*[y] for *he is the propitiation for our sins.* But as *hereby do we know that we have known him,* if *we keep his commandments,* the next consideration, and one intimately connected with the preceding, is to show also that the lives of the faithful are not to be wasted in ease and sloth, *but that we ought to walk even as* [Christ] *himself walked,*[z] and with all zeal follow after *righteousness, godliness, faith, charity, meekness;*[a] for he *gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people acceptable,*

[w] John xvii. 3. [x] 1 Cor. ii. 2. [y] Acts iv. 12.
[z] 1 John ii. 2, 3, 6. [a] 1 Tim. vi. 2.

following after good works.[b] These things the apostle commands pastors to *speak and exhort.*[c]

But as our Lord and Saviour has not only declared, but has also shown by his own example, that the law and the prophets depend on love,[d] and as also, according to the apostle, charity is the *end of the commandment* and the *fulfilment of the law,*[e] no one can doubt that this, as a paramount duty, should be attended to with the utmost assiduity, that the faithful people be excited to love the infinite goodness of God towards us; that, burning with a sort of divine ardour, they may be powerfully attracted to the supreme and all-perfect good, to adhere to which is true and solid happiness, as is fully perceived by him who can say with the prophet: *What have I in heaven, and what do I desire upon earth, besides thee?*[f] This forsooth is that *more excellent way*[g] which the same apostle pointed out, when he referred all the system of his doctrine and instructions to charity, *which never faileth;*[h] for whatever is proposed [by the pastor], whether it be to be believed, hoped, or practised, the love of God should be so strongly pointed out therein, that any one may clearly perceive that all the works of perfect Christian virtue can have no other origin, nor be referred to any other end, than divine love.

QUESTION XI.

It is not enough that Pastors should look to these Two Ends while teaching, but they ought to adapt themselves to the Capacity of each Person.

But as in imparting instruction of any sort the manner of teaching is of the highest importance, so, in the instruction of the Christian people, it should be deemed of the greatest moment. For the age, capacity, manners, and condition of the hearers demand attention, that he who exercises the work of teaching may become *all things to all men,*[i] to gain all to Christ, and approve himself a faithful minister and steward,[j] and, like a *good and faithful servant,* be found

[b] Tit. ii. 14. [c] *Ibid.* 15. [d] Matt. xxii. 40.
[e] 1 Tim. i. 5; Rom. xiii. 8.
[f] Ps. lxxii. 25 (lxxiii. 25, in our version). [g] 1 Cor. xii. 31.
[h] 1 Cor. xiii. 8. [i] 1 Cor. ix. 22. [j] 1 Cor. iv. 1, 2.

worthy to be set by his Lord *over many things.*[k] Nor let him think that the men committed to his charge are all of one kind, so that he may teach by one prescribed and fixed course of instruction, and lead all alike to the knowledge of true piety; for whereas some are as *new-born babes,*[l] others begin to grow up in Christ, and others are in some sort of full maturity, it is necessary to consider diligently who they are that have occasion for milk, who, for more solid food,[m] and to afford to each such aliments of doctrine as may make the spirit to increase, *until we all come into the unity of faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the age of the fulness of Christ.*[n] Now this the apostle pointed out to the observation of all in himself when he said, that he was *a debtor to the Greek and to the barbarian, to the wise and to the unwise,*[o] to the end that those who are called to this ministry might understand, that in delivering forth the mysteries of faith, and the precepts of life, the instruction ought to be accommodated to the capacity and intelligence of the hearers; that, whilst they fill the minds of the strong with spiritual food, they do not meanwhile suffer the little ones to perish with hunger, asking for bread whilst there is *none to break it to them.*[p]

Nor should any one's zeal in teaching be relaxed, because it is sometimes necessary that the hearer be instructed in precepts touching matters apparently unimportant and humble, which cannot without tedium be discussed by those whose mind is accustomed to repose in the contemplation of more sublime things; for if the wisdom of the Eternal Father descended upon earth, that, in the humility of our flesh, he might teach us the precepts of a heavenly life, who is there whom *the love of Christ does not constrain*[q] to become a little one in the midst of his brethren; and, *as a nurse cherishing her children,* so anxiously to long for the salvation of his neighbours, that, as the apostle testifieth of himself, he desire to *impart not the gospel of God only* to them, *but even his own soul.*[r]

[k] Matt. xxv. 23. [l] 1 Pet. ii. 2. [m] 1 Cor. iii. 2; Heb. v. 12.
[n] Eph. iv. 13 (marginal reading). [o] Rom. i. 14.
[p] Lament. iv. 4. [q] 2 Cor. v. 14. [r] 1 Thess. ii. 7, 8.

QUESTION XII.

Since God hath withdrawn his Visible Presence from us, his Pastors derive his Word from Scripture and from Traditions.

But all the doctrines which are to be imparted to the faithful are contained in the word of God, which is divided into Scripture and Tradition. In the study of these matters, therefore, the pastors will spend their days and nights, keeping in mind the admonition of St. Paul to Timothy, which all whosoever have care of souls should consider as addressed to themselves. But that admonition is as follows:—*Give attendance to reading, to exhortation, and to doctrine,*[s] for *all Scripture divinely inspired is profitable to teach, to reprove, to correct, to instruct in righteousness, that the man of God may be perfect, furnished to every good work.*[t]

But whereas the things divinely revealed are so many and so various, that it is no easy task either to acquire a knowledge of them, or, having acquired that knowledge, to retain them in the memory, so that when occasion may require, a prompt and ready explanation thereof may be at hand; our ancestors have very wisely reduced this whole force and system of the doctrine of faith to these four different heads: The Apostles' Creed, the Sacraments, the Ten Commandments, and the Lord's Prayer. In the doctrine of the Creed are contained all things that are to be held according to the discipline of the Christian faith, whether regarding the knowledge of God, the creation and government of the world, or the redemption of the human race, the rewards of the good and the punishments of the wicked. In the doctrine of the seven Sacraments are comprehended the signs, and, is it were, the instruments for the obtaining of divine grace: in the Decalogue, whatever has reference to the Law, *the end* whereof *is charity.*[u] Finally, in the Lord's Prayer is contained whatever can be desired, hoped, or prayed for by the Christian. It follows, therefore, that these four as it were common places of sacred Scripture being explained, scarcely anything to be learnt by a Christian can be wanting.

[s] 1 Tim. iv. 13. [t] 2 Tim. iii. 16, 17. [u] 1 Tim. i. 5.

QUESTION XIII.

In what Manner Pastors may unite the Explanation of the Gospel with the Explanation of the Catechism.

It therefore seems proper to acquaint pastors that, whenever they have occasion, in the ordinary exercise of their duty, to expound any passage of the Gospel or any other part of Holy Scripture, its substance will be found under some one of the four heads already enumerated, to which they will resort as to the source of that doctrine from which their exposition is to be drawn. For instance, if the Gospel of the first Sunday of Advent is to be explained: *There shall be signs in the sun and in the moon,*[v] &c., whatever appertains to its explanation is contained under the article of the Creed, *He shall come to judge the living and the dead;* and, by including those particulars in his exposition, the pastor will at one effort instruct his people in the Creed and in the Gospel.[w] Wherefore, whensoever he has to teach and to expound the Scriptures, he will observe this same rule of directing all things to these four first principal heads, to which, as we have already said, the whole force and doctrine of Holy Scripture are referred.

He will, however, observe that order which shall seem best suited to persons and seasons. We, following the authority of the Fathers, who, to initiate men unto Christ the Lord, and instruct them in his discipline, take their beginning from the doctrine of faith, have deemed it advantageous to explain first what appertains to faith.

[v] Luke xxi. 25.

[w] Fidelem populum et symbolum et evangelium docebit.

CATECHISM

ACCORDING TO THE

DECREE OF THE COUNCIL OF TRENT.

PART I.

CHAPTER I.

ON FAITH AND THE SYMBOL OF FAITH.

QUESTION I.

What is meant by Faith in this place, and of its Necessity unto Salvation.

But whereas in Sacred Scripture the word *faith* has a variety of meanings, we here speak of that faith, by force of which we yield our entire assent to whatever has been divinely delivered. And that this faith is necessary to obtaining salvation, no man can reasonably doubt, particularly as it is written, that *without faith it is impossible to please God.*[x] For whereas the end proposed to man as his ultimate happiness is far beyond the reach of the human understanding, it was therefore necessary that he should receive the knowledge thereof from Almighty God. And this knowledge is nothing else than faith, by virtue of which we hold that as fixed whatsoever the authority of our Holy Mother the Church teaches us to have been delivered by God; for the faithful can have no doubt touching those things of which God, who *is the truth* itself,[y] is the author. Hence we understand how great is

[x] Heb. xi. 6.

[y] John xiv. 6.

the difference that exists between this faith which we have in God, and that which we yield to the writers of human history. But faith, though comprehensive in its meaning, and differing in degree and dignity (for we read in the sacred writings these words — *O thou of little faith, why didst thou doubt?*[z] and, *Great is thy faith;*[a] and, *Increase our faith;*[b] also, *Faith without works is dead;*[c] and, *Faith which worketh by charity*[d]), is yet the same in kind; and the force and nature of its definition applies equally to all its degrees. Its fruitfulness, and the advantages we may derive from it, will be pointed out in the explanation of the articles [of the Creed].

QUESTION II.

When, and for what Reason, the Twelve Heads of Faith were handed down by the Apostles.

The first points, then, which Christian men ought to hold, are those which the holy apostles, the great leaders and teachers of the faith, inspired by the Holy Ghost, have divided into the twelve articles of the Creed. For when they had received a command from the Lord to go forth *into the whole world,* acting as his ambassadors, *and preach the Gospel to every creature,*[e] they thought fit to compose a form of Christian faith, to wit, that all might think and speak the same thing, and that amongst those whom they should have called unto the unity of faith no schisms should exist, but that they should be perfect in *the same mind, and in the same judgment.*[f]

QUESTION III.

Why this was called a "Symbol."

This profession of Christian faith and hope, composed by themselves, the apostles called a *symbol,* either because it was made up of various sentences, which each contributed respectively towards its completion, or because by it, as by a common sign and watchword, they might easily distinguish *false brethren,* deserters from the faith, *unawares brought*

[z] Matt. xiv. 31. [a] Matt. xv. 28. [b] Luke xvii. 5.
[c] James ii. 17. [d] Gal. v. 6. [e] Mark xvi. 15.
[f] 1 Cor. i. 10.

in,[g] who corrupted *the word of God*,[h] from those who had really bound themselves by an oath of fidelity to the warfare of Christ.

QUESTION IV.

Of the Necessity of this Creed, and its Division into Parts.

Amongst the many truths which are proposed to our belief in the Christian religion, and of which, separately or generally, a certain and firm faith ought to be held, the first, and one which is necessary to be believed by all, is that which God himself has taught us as the foundation and summary of truth, which regards the unity of the Divine Essence, and the distinction of the Three Persons, and the actions which are in some sort peculiarly attributed to each. The pastor will teach that the Apostles' Creed briefly comprehends the doctrine of this mystery.

For, as our ancestors have observed, who, in treating this subject, have shown both piety and accuracy, [the Creed] seems to be divided into three principal parts, in suchwise, that one describes the first person of the Divine Nature, and the marvellous work of creation; another, the second person, and the mystery of man's redemption; a third, comprising the doctrine of the third person, the origin and source of our sanctification, in divers and most appropriate sentences.[i] Now these sentences we call articles, by a sort of comparison frequently used by our forefathers; for as the members of the body are divided by joints (*articuli*), so also, in this profession of faith, whatever is to be believed distinctly and separately from anything else, is properly and appositely called an article.

[g] Gal. ii. 4.

[h] 2 Cor. ii. 17. For these etymologies of *symbolum*, see the authorities quoted in my note on the "Decrees and Canons," p. 16, and Barrow on the Creed, art. i. p. 4, sqq. Beveridge on Art. VIII. p. 152.

[i] *I. e.* in various subdivisions of the three greater articles of the Creed.

CHAPTER II.

ON THE FIRST ARTICLE OF THE CREED.

"I BELIEVE IN GOD, THE FATHER ALMIGHTY, CREATOR OF HEAVEN AND EARTH."

QUESTION I.

A Brief Explanation of the First Article.

THE import of these words is this: I believe with certainty, and without any doubt profess my belief, in God the Father, the first person, to wit, of the Trinity, who by his omnipotent power, created from nothing, preserves and governs the heaven and the earth, and all things which are contained in the compass of heaven and earth; and not only do I believe in him from the heart, and profess this belief with the lips, but with the greatest zeal, and piety tend towards him, as the supreme and most perfect good. Let this serve as a sort of brief comprehensive view of this first article. But whereas great mysteries lie concealed under almost every word, the pastor must now give them a more diligent consideration, that, as far as God has permitted, the faithful people may draw nigh, *with fear and trembling,*[1] to the contemplation of the glory of the divine Majesty.

QUESTION II.

What is meant by the word "Believe."

The word *believe*, therefore, does not here mean *to think, to imagine, to opine;* but, as the sacred letters teach, it has the force of a most decided assent, by which the mind gives a firm and unhesitating assent to God revealing his mysteries. As far, therefore, as regards the explanation of the present passage, he who firmly and without hesitation is persuaded of anything, is said *to believe.* Nor ought any one to suppose that the knowledge derived through faith is less certain because those objects are not seen, which faith pro-

[1] Philipp. ii. 12.

pounds to us to be believed; for the divine light by which we perceive them, although it does not render the objects themselves clear,[k] yet suffers us not to doubt regarding them; *for God who commanded the light to shine out of darkness, hath himself shone in our hearts*, that the Gospel *be not hidden* to us, as to *those that are lost*.[l]

QUESTION III.

The Matters propounded in the Creed are not to be curiously investigated, but simply asserted.

From what has been said it now follows, that he, who is endued with this heavenly knowledge of faith, is free from an inquisitive curiosity. For when God commands us to believe, he does not propose to us to search into the divine judgments, or inquire into their reason and their cause, but commands an immutable faith, by the efficacy of which the mind reposes in the knowledge of eternal truth. And indeed, whilst the apostle beareth witness, that *God is true, and every man a liar*,[m] if it would be the part of an arrogant and presumptuous person to disbelieve the asseveration of a grave and sensible man affirming anything as true, and to urge him to support what he had stated by reasons and authorities; of what temerity and folly would it be for one who hears the word of God himself, to demand reasons for his heavenly and saving doctrine? Faith, therefore, is to be held to the exclusion not only of all doubt, but also of the desire of demonstration thereof.

QUESTION IV.

It is not enough for Salvation that we believe. It is also necessary that we make Profession of our Faith.

But the pastor should also teach, that he who says, *I believe*, besides declaring the inward assent of the mind, which is an internal act of faith, should also with open profession of faith profess, and with the greatest alacrity confess, proclaim openly what he holds inwardly in his heart. For the faithful should possess the same spirit, on which the

[k] Cf. Heb. xi. 1, and on belief in general, and its restricted senses, Barrow, p. 12 (ed. 1697), and Pearson on the Creed, *sub init.*

[l] 2 Cor. iv. 3. [m] Rom. iii. 4. Cf. Ps. cxv. 11 (cxvi. 11).

prophet relied, when he said: *I believed, therefore have I spoken;*[m] and should follow the example of the apostles, who replied to the princes of the people: *We cannot but speak the things, which we have seen and heard.*[n] [They should further] be excited by that splendid saying of St. Paul: *I am not ashamed of the Gospel; for it is the power of God unto salvation, to every one that believeth;*[o] also, by [those words], by which the truth of this sentiment is especially confirmed: *With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.*[p]

QUESTION V.

The Excellence of the Christian faith "in God."

Hence, we may learn the dignity and excellence of Christian wisdom, and how much we owe to the divine goodness: we, to whom it is given at once to ascend as it were by footsteps[q] of faith, to the knowledge of that which surpasses in excellence, and which is most earnestly to be sought.

QUESTION VI.

How much the Christian Wisdom concerning God differeth from the Philosophical Knowledge of Divine Things.

For in this, Christian philosophy and the wisdom of this world differ much, since the latter, guided solely by the light of nature, and having made gradual advances by reasoning on effects, and on those objects which are at last perceived by the senses, after lengthy toils, at length with difficulty reaches the contemplation of the invisible things of God, and discovers and understands the first cause and author of all things; whilst, on the contrary, the former doth so sharpen

[m] Ps. cxv. 10 (cxvi. 10). [n] Acts iv. 20. [o] Rom. i. 16.

[p] Rom. x. 10. On the subject of these public professions of faith, compare the quotations from the Councils of Laodicea and others, in Pearson's note on the Creed, introd. p. 14, and Barrow, p. 3, sqq. For references to the Protestant confessions on the same subject, cf. Rogers on Art. VIII. Prop. i. p. 40 (ed. 1681).

[q] This passage, "quasi fidei gradibus ascendere," has been totally misrepresented by the previous translator, who has used a metaphor derived from the flight of birds. Bellarmin's treatise "de ascensione mentis in Deum per scalas rerum creatarum," might have taught him better.

the quickness of the human mind, that without difficulty it is enabled to penetrate the heavens, and, illumined with divine splendour, contemplates first the eternal source of light itself, and next, the things that are placed below him; so that, as the Prince of the Apostles says, we experience with the most exquisite pleasure of mind, and *believing, rejoice with joy unspeakable*,[r] that we have been called *out of darkness into his marvellous light*.[s] Justly, therefore, do the faithful profess first to believe in God, whose majesty, with the prophet Jeremiah, we declare to be *incomprehensible*;[t] for, as the apostle says, He *dwelleth in light inaccessible, which no man hath seen, nor can see*;[u] for when he spake unto Moses, he himself said: *Man shall not see me and live*.[v]

For, in order that it may be capable of rising to [the contemplation of] the Deity, than whom there is nothing more sublime, our mind must necessarily be entirely abstracted from the senses; a state for which we have by nature no capacity in the present life.

But although this be the case, God, *nevertheless*, says the apostle, *left not himself without witness, in that he did good, and gave rains from heaven, and fruitful seasons, filling our hearts with food and gladness*.[w] This is the reason that philosophers conceived nothing mean of the Deity; and removed from him everything corporeal,—everything gross,[x] and compound; but ascribed to him the perfect power and fulness of all good, from whom, as from an eternal and inexhaustible fountain of goodness and benignity, should flow every perfect gift to all creatures; calling him the wise, the author of truth, the loving, the just, the most beneficent; designated him also by other appellations expressive of supreme and absolute perfection; and said that his immense and infinite excellence filled every place, and extended through all things. This is much better and much more clearly proved from the sacred Scriptures, as in the following passages: *God is a spirit*.[y] *Be ye perfect, even as your heavenly Father is perfect*;[z] *All things are naked and opened*

[r] 1 Pet. i. 8. [s] 1 Pet. ii. 9. [t] Jer. xxxii. 19.
[u] 1 Tim. vi. 16. [v] Exod. xxxiii. 20. [w] Acts xiv. 16.
[x] Concretum, mixed and united together, as is the case with all material bodies. See Gifanius's Index to Lucretius.
[y] John iv. 24. [z] Matt. v. 48.

unto his eyes ;[a] *Oh ! the depth of the riches of the wisdom and of the knowledge of God ;*[b] *God is true ;*[c] *I am the way, and the truth, and the life ;*[d] *Thy right hand is full of righteousness ;*[e] *Thou openest thine hand, and fillest with blessing every living creature ;*[f] and finally : *Whither shall I go from thy spirit, or whither shall I flee from thy face ? If I ascend up into heaven, thou art there ; if I descend into hell, thou art present ; if I take my wings early in the morning, and dwell in the uttermost parts of the sea,* [*even there also shall thy hand lead me, and thy right hand shall hold me*] ;[g] and : *Do I not fill heaven and earth, saith the Lord ?*[h] These are great and glorious truths touching the nature of God ; and philosophers attained a knowledge of them, from the investigation of the works of God, in accordance with the authority of the sacred volumes. The necessity of the heavenly teaching, however, we also recognize, if we reflect, that not only does faith, as we have already observed, make known clearly and at once to the rude and uneducated those truths, the knowledge of which philosophers only attained by long study, but likewise that the knowledge of things, which is obtained by the discipline of faith, is much more certain, and much more free from error, than if the mind had arrived at the knowledge of those same things, by the reasonings of human science. But how much superior must that knowledge of the Deity be deemed, the access to which cannot be acquired by all in common from the contemplation of nature, but is opened peculiarly by the light of faith unto those who believe? This [knowledge] is contained in the articles of the Creed, which disclose to us the unity of the divine essence, and the distinction of three persons ; and also, that God is the ultimate end of man's existence, from whom we are to expect the enjoyment of heavenly and eternal happiness ; for we have learned from St. Paul, that God *is a rewarder of them that seek him.*[i] How great are these rewards, and whether they are such as that human reason could have aspired to a knowledge of them, we learn from these words of Isaiah,

[a] Heb. iv. 13. [b] Rom. xi. 33. [c] Rom. iii. 4.
[d] John xiv. 6. [e] Ps. xlvii. 11 (xlviii. 10).
[f] Ps. cxliv. 16 (cxlv. 16, "satisfiest the desire of every living being").
[g] Ps. cxxxviii. 7, sqq. (cxxxix. 7, sqq.).
[h] Jer. xxiii. 24. [i] Heb. xi. 6.

long before [the time of] the apostle : *Since the beginning of the world they have not heard, nor perceived with the ears : The eye hath not seen, O God, beside thee, what things thou hast prepared for them that wait for thee.*[j]

QUESTION VII.

It is to be professed that there is one God, not more than one.

But from what has been said, it must also be confessed that there is but one God, not many gods. For, as we attribute to God supreme goodness and perfection, it is impossible that what is supreme and most perfect can be found common to many. If a being lack anything necessary to supreme perfection, it is by the very fact imperfect, and therefore cannot have the nature of God.[k] This is also proved from many passages of Scripture ; for it is written : *Hear, O Israel, the Lord our God is one Lord ;*[l] again : *Thou shalt not have strange gods before me*[m] is the command of God ; and again, he often admonishes us by the prophet : *I am the first, and I am the last ; and beside me there is no God.*[n] The apostle also openly testifieth : *One Lord, one faith, one baptism.*[o]

QUESTION VIII.

The name of God is sometimes attributed to created natures, but improperly.

It should not, however, surprise us, if the sacred Scriptures sometimes give the name of God to creatures ; for when they call the prophets and judges gods,[p] they do so not after the manner of the Gentiles, who, in their folly and impiety, formed to themselves many gods ; but they wished to express, by a manner of speaking by no means unusual, some excellent quality or function conferred on them by the gift of God. The Christian faith therefore believes and professes, as is taught in the Nicene Creed in confirmation of this truth, that God in his nature, substance, and essence is one ; but, soaring still higher, it so understands him to be one

[j] Is. lxiv. 4. Compare 1 Cor. ii. 9.

[k] Si cui aliquid ad summam deest, eo ipso imperfectus est ; quare nec Dei natura illi convenit.

[l] Deut. vi. 4.

[m] Exod. xx. 3.

[n] Is. xliv. 6.

[o] Eph. iv. 5.

[p] Cruden's Concordance will furnish abundant examples. See, also, my edition of Calmet's Biblical Dictionary, p. 353.

that it reverences Unity in Trinity, and Trinity in Unity. Of this mystery we now proceed to speak.[q]

QUESTION IX.

God is in a general way styled the Father of all men, but in a peculiar way the Father of Christians.

The word *Father* comes next in the Creed; but as the word *Father* is applied to God for more reasons than one, we must first determine what is the more strictly appropriate meaning of the word in this present instance. Some even, on whose darkness faith never showed its light, conceived God to be an eternal substance, from whom things had their origin, and by whose providence all things are governed, and enabled to preserve their order and condition. As, therefore, he to whom a family owes its origin, and by whose wisdom and authority it is governed, is called Father; so, by an analogy derived from things human, God was by them called Father, because they recognized him as the creator and governor of the universe. The sacred Scriptures have also made use of the same appellation, when, speaking of God, they declare that to him the creation of all things, power, and admirable providence, are to be attributed; for we read: *Is not he thy Father that hath possessed thee, and made thee, and created thee?*[r] And again: *Have we not all one Father? Hath not one God created us?*[s]

But God, particularly in the New Testament, is much more frequently, and in a certain sense peculiarly, called the Father of Christians, who *have not received the spirit of bondage in fear, but have received the spirit of adoption of the sons of God, whereby they cry Abba, Father;*[t] *for the Father hath bestowed on us that manner of charity, that we should be*

[q] I shall, once for all, recommend a careful comparison of the articles of faith propounded throughout this catechism, especially of these points in which the Reformed churches agree with the Romish, of the different confessions set forth by the early reformed churches. The most convenient edition of these is the "Corpus Librorum Symbolicorum," published in 1827, by Jo. Christ. Giul. Augusti. But the edition called "Corpus et Syntagma Confessionum fidei," published at Geneva in 1654, in 4to, contains a valuable concordance.

[r] Deut. xxxii. 6. "Is not he thy father that hath bought" (cf. Exod. xv. 16) "thee? hath he not made thee, and established thee?"

[s] Mal. ii. 10.

[t] Rom. viii. 15.

called, and be *the sons of God;*[u] *and if sons, heirs also, heirs indeed of God, and joint-heirs with Christ,*[v] who is *the first-born amongst many brethren,*[w] *for which cause he is not ashamed to call us brethren.*[x] Whether, therefore, one look to the common cause of creation and providence, or the special one of spiritual adoption, justly do the faithful profess to believe, that God is their Father.

QUESTION X.

What mysteries are to be inferred from this appellation of "Father," and of the distinction of the Persons in sacred things.

But the pastor will teach that, on hearing the word *Father,* besides the meaning which we have unfolded, the mind should be uplifted to the contemplation of loftier mysteries. Under the name of *Father,* the divine oracles begin to open unto us that which is more abstruse, and more deeply hidden in that inaccessible light in which God dwelleth, that which human reason and research not only could not attain, but even conjecture to exist. For this name implies, that in the one essence of the Godhead not one person only is to be believed, but a distinction of persons. For in one Godhead there are three persons; the Father, who is begotten of none; the Son, who is begotten of the Father before all worlds;[y] the Holy Ghost, who proceedeth from the Father and the Son likewise from all eternity. But in the one substance of the Divinity the Father is the first person, who with his only begotten Son and the Holy Ghost is one God and one Lord, not in the singularity of one person, but in the Trinity of one substance. Now these three persons (for it would be impious to suppose anything unlike or unequal in them), are understood to be distinct only by their peculiar relations;[z] for the Father is unbegotten, the Son begotten of the Father, the Holy Ghost proceeds from both; and we confess the same essence of the three persons, the same substance, in such wise that we believe that, in the confession of the true and eternal Godhead, we are piously and religiously to adore both distinction in the persons, unity in the essence, and

[u] 1 John iii. 1. [v] Rom. viii. 17. [w] Rom. viii. 29.
[x] Heb. ii. 11. [y] Sæcula. [z] Proprietatibus.

equality in the Trinity. For when we say that the Father is the first person, this is not to be understood to mean that in the Trinity there is anything before or after, greater or less,—for far be this from the minds of the faithful—seeing that the Christian religion proclaims the same eternity, the same majesty of glory in the three persons. But the Father, because he himself is the beginning, without beginning, we truly and without hesitation affirm to be the first person; who, as he is distinguished by his peculiar relation of paternity, so of him alone is it especially true that he begot the Son from eternity; for, when in this confession we pronounce together the names of *God* and *Father*, it intimates to us that he was always God and Father. But whereas there is nothing in which it is more dangerous to make investigation, or more serious to err, than in the knowledge and explanation of this the most profound and difficult of things, let the pastor instruct the people that they religiously retain the terms "essence" and "person," by which this mystery is expressed; and let the faithful know that unity belongs to the essence and distinction to the persons. But it behoveth not to inquire with too great subtlety into these truths, when we recollect that *he who is a searcher after majesty shall be overwhelmed by glory;*[a] we ought to be satisfied with what we know and are assured of by faith, that we have been taught to this effect by God himself; and that to dissent from his oracles is the extreme of folly and misery. He has said: *Teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;*[b] and again, *There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one.*[c] Let him, however, who by the divine bounty believes these things, constantly beseech and implore God, and the Father, who made all things out of nothing, and *orders all things sweetly,*[d] who *gave us power to become the sons of God,*[e] and who made known to the human mind the mystery of the Trinity,—let him, I say, pray without intermission, that, admitted at some time into the eternal taber-

[a] Prov. xxv. 27. In our version, "for men to search their own glory is not glory."
[b] Matt. xxviii. 19.
[c] 1 John v. 7. Not found in the Greek.
[d] Wisdom viii. 1.
[e] John i. 12.

nacles, he may be worthy to see how great is the fecundity of the Father, who, contemplating and understanding himself, begot the Son, like and equal to himself; how a love of charity in both, entirely the same and equal, which is the Holy Ghost, proceeding from the Father and the Son, connects the begetter and the begotten by an eternal and indissoluble bond; and that thus there is one essence of the Trinity, and a perfect distinction of the three persons.

QUESTION XI.

"Omnipotent." What we are here to understand by the word "Omnipotent."

In order to show with how great religion and piety the God of all holiness is to be adored, the sacred Scriptures are wont to express his supreme power and immense majesty by various names; but the pastor should more particularly set forth, that the attribute of "omnipotence" is that which is most frequently ascribed to God. Thus himself saith of himself, *I am the Almighty God;*[f] and again, Jacob, when sending his sons to Joseph, thus prayed for them: *May my Almighty God make him favourable to you.*[g] In the Apocalypse it is also written, *The Lord God, who is, and who was, and who is to come, the Almighty;*[h] and elsewhere the last day is called *the great day of God Almighty.*[i] Sometimes the same thing is expressed in several words, thus: *No word shall be impossible with God;*[j] *Is the Lord's hand waxed short?*[k] *Thy power is at hand when thou wilt;*[l] and many other passages of the same import. From all these forms of speech we can clearly perceive what is comprehended under this single word *Almighty.* For by it we understand that there neither is, nor can be conceived in mind or imagination, anything which God cannot effect; for not only this faculty (which, although it be of surpassing greatness, nevertheless, in some wise falls within our own comprehension), namely, that all things may be brought to nothing, and that many worlds may suddenly start into existence from nothing;

[f] Gen. xvii. 1. [g] Gen. xliii. 14. [h] Apoc. i. 8.
[i] Apoc. xvi. 14.
[j] Luke i. 37; *i. e.* nothing shall be: ὅτι οὐκ ἀδυνατήσει παρὰ τῷ Θεῷ πᾶν ῥῆμα. [k] Num. xi. 23. [l] Wisd. xii. 18.

but even far greater things, of which the human mind cannot form the remotest notion, lie within his power.

QUESTION XII.

Since God is Omnipotent, he cannot err or be deceived.

But although God can do all things, yet he cannot lie, or deceive, or be deceived, or sin, or perish, or be ignorant of anything. Such things are compatible with that nature[m] only, whose actions are imperfect; but God, whose acts are ever all-perfect, is said to be incapable of these, because to be capable of them appertains to infirmity, not to the supreme and infinite power over all things, which he possesses. Thus then whilst we believe God to be omnipotent, we consider that there is entirely excluded from him whatever is not most closely connected, and consistent with, the perfection of his essence.

QUESTION XIII.

Why Omnipotence is the only attribute mentioned in the Creed, other names of the Deity being omitted; and concerning the utility of this faith.

But the pastor should show how rightly and wisely all other names of God have been omitted in the Creed, and that alone of Almighty proposed to our belief. For when we acknowledge God to be omnipotent, we also of necessity confess that he is omniscient, and all things are subject to his dominion and authority. When we doubt not that all things may be accomplished by him, it naturally follows that we must also be convinced of all other things regarding him, the absence of which would render the manner of his omnipotence altogether unintelligible to us. Besides, nothing contributes more to confirm our faith and hope, than if we have it deeply implanted in our hearts, that all things are possible with God;[n] for, whatever may afterwards be set forth, however great, however wonderful it may be, and however it may transcend the order and manner of things, easily and without hesitation receives assent, when the mind has once received the knowledge of the omnipotence of God. Nay more, the greater are the truths which the divine oracles may teach, so much the more willingly does the mind deem

[m] *I. e.* that class of beings.

[n] Matt. xix. 26.

them worthy of belief; nor, whenever we expect any good thing, is our mind broken down by the magnitude of the boon it desires, but is elevated and confirmed by frequently considering that there is nothing impossible to an omnipotent God.

With this faith, then, should we be especially fortified whenever we are obliged to perform any wondrous works for the use and advantage of our neighbour, or when we wish to obtain by prayer anything from God. In the one case, we learn [the necessity of such faith] from the Redeemer himself, who, when rebuking the apostles for their incredulity, said to them: *If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove from hence to yonder place, and it shall remove; and nothing shall be impossible unto you;*[o] and in the other, St. James beareth witness: *Let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind and tossed about. Therefore, let not that man think that he shall receive anything of the Lord.*[p] This faith also brings with it many advantages. It forms us, in the first place, to all modesty and lowliness of mind, as saith the Prince of the Apostles: *Humble yourselves, therefore, under the mighty hand of God.*[q] It also admonishes us not to fear where there is no cause of fear, but to fear God alone, in whose power we ourselves and all that we have are placed; for our Saviour says: *I will forewarn you whom ye shall fear; fear him, who, after he hath killed, hath power to cast into hell.*[r] We also make use of this faith in order to know and celebrate the infinite mercies of God towards us; for he, who considers the omnipotence of God, cannot be so ungrateful in disposition, as not frequently to exclaim: *He that is mighty hath done to me great things.*[s]

QUESTION XIV.

The word "Omnipotent" is not here attributed to the Father in such a way that it be not also applied to the Son or the Spirit.

But, when in this article we call the Father *Almighty*, let no one be led away by the error of therefore excluding from the participation of this attribute the Son and the Holy

[o] Matt. xvii. 20. [p] James i. 6, seq. [q] 1 Pet. v. 6.
[r] Luke xii. 5. [s] Luke i. 49.

Ghost. For as we say the Father is God, the Son is God, the Holy Ghost is God, and yet there are not three Gods, but one God; so, in like manner, we confess that the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty; and yet, there are not three Almighties, but one Almighty.[t] The Father, however, we for a particular reason call Almighty, because he is the source of all origin; as we also attribute wisdom to the Son, because he is the eternal Word of the Father; and goodness to the Holy Ghost, because he is the love of both. These, however, and other such appellations, may be given indiscriminately to the three Persons, consistently with the rule of the Catholic faith.

QUESTION XV.

"Creator of heaven and earth." How and why God created heaven and earth.

How necessary it is to have previously imparted to the faithful a knowledge of the omnipotence of God, may be ascertained from what we are now about to explain with regard to the creation of all things. For, when no room for doubt respecting the omnipotence of the Creator is left, we the more readily believe the miraculous production of so mighty a work. For God formed not the world from any sort of material, but created it out of nothing, and that not constrained by force or necessity, but spontaneously and of his own free will. Nor was he impelled to the work of creation by any other cause than that he might impart to the things by him created his own goodness; for the nature of God, essentially and supremely happy in itself, stands not in need of anything; as David saith: *I have said to the Lord, Thou art my God, for thou hast no need of my goods.*[u] But as, influenced by his own goodness, *he hath done whatsoever he pleased,*[v] so when he created all things, he followed no external model or form; but contemplating, and, as it were, imitating, the universal model which is contained in the divine intelligence, the supreme Architect, with infinite wisdom and infinite power, attributes peculiar to himself,

[t] Athanasian Creed.

[u] Ps. xv. 2 (xvi. 2, "my goodness extendeth not to thee"); cf. Lucret. i. 60, "Divôm natura . . . Ipsa suis pollens opibus, nihil indiga nostri."

[v] Ps. cxiii. 3 (cxv. 3).

created all things in the beginning : *For he spake, and they were made ; he commanded, and they were created.*[w]

QUESTION XVI.

What is here to be understood by "heaven and earth."

By the words *heaven* and *earth* must be understood all things which heaven and earth contain ; for, besides the heavens, which the Prophet called *the work of his fingers,*[x] he also added the brilliancy of the sun, and the beauty of the moon, and the other stars ; and, that they may be *for signs and for seasons, and for days and years,*[y] he so ordered the orbs of heaven in a certain and constant course, that nothing varies more than their continual revolution, yet nothing is more certain than that variety.

QUESTION XVII.

Of the Creation of the Spiritual Heavens and Angels.

Moreover, he himself created from nothing spiritual nature and angels innumerable, to serve and minister unto him ; and these he afterwards enriched and adorned with the admirable gifts of his grace and power. For that the devil and the rest of the rebel angels were gifted with grace at the beginning of their creation, is clearly to be inferred from the words of the sacred Scriptures, that *the devil abode not in the truth.*[z] On which subject, St. Augustine says as follows : *He created the angels with a good will, that is, with pure love, by which they might adhere to him, at once giving them a nature, and according them grace. Hence we are to believe that the holy angels never were without good will, that is, the love of God.*[a] As to their knowledge, there is this testimony of Holy Scripture : *Thou, my Lord, O King, art wise according to the wisdom of an Angel of God, to understand all things upon earth.*[b] Finally, to them the inspired David doth ascribe power, in these words : *Mighty in strength, doing his commandments ;*[c] and hence it is that they are often called in Scripture *the powers* and *the hosts* of the

[w] Ps. xxxii. 9 ; cf. cxlviii. 5.
[x] Ps. viii. 3.
[y] Gen. i. 14.
[z] John viii. 44.
[a] De Civit. Dei, xii. 9.
[b] 2 Kings xiv. 20 (2 Sam. xiv. 20).
[c] Ps. cii. 20 (ciii. 20, marg.).

Lord. But although they were all adorned with celestial gifts, very many, nevertheless, having revolted from God, their Parent and Creator, were hurled from those most lofty mansions of bliss, and shut up in the darkest dungeons of the earth, where they suffer the eternal punishment of their pride. Of them, the Prince of the Apostles thus saith: He *spared not the angels that sinned; but delivered them, cast down into the place of torments, into the chains of hell,* to be tormented and *to be reserved unto judgment.*[d]

QUESTION XVIII.

On the Creation of the Earth.

God also commanded, by his word, the earth to stand in the midst of the world, rooted in its own stability, and made *the mountains ascend, and the valleys descend, into the place which he founded for them;* and lest the waters should inundate the earth, he *set a bound which they may not pass over, neither shall they turn again to cover the earth.*[e] He, furthermore, not only clothed and adorned it with trees, and every variety of herb and flower, but filled it, as he had already [filled] the waters and the air, with innumerable sorts of living creatures.

QUESTION XIX.

On the Creation of Man.

Lastly, he formed man from the slime of the earth, so created and qualified in body, as to be immortal and impassible,[f] not however by the strength of nature, but by the divine gift. But as regards the soul of man, he created it to his own image and likeness; gifted him with free will; and so tempered all his motions and appetites, that they should at all times be subject to the control of reason. He then added the admirable gift of original righteousness, and next gave him dominion over all other animals. From the sacred history of Genesis, the pastor will easily make himself acquainted with these things for the instruction of the faithful.

[d] 2 Pet. ii. 4. [e] Ps. ciii. (civ. marg.), 8, 9.

[f] Impassibilis, a word used in our first article, and translated "without passions."

QUESTION XX.

In the words "Heaven and Earth," all things, both visible and invisible, are comprehended.

What we have said, then, concerning the creation of all things, is to be understood by the words *heaven and earth*, which is thus briefly set forth by the prophet: *The heavens are thine, the earth also is thine: the world and the fulness thereof thou hast founded;*[g] and still more briefly by the Fathers of the Council of Nice, who added in their Creed these words: *of all things visible and invisible;* for whatever things exist in the universe, and were created by God, either fall under the senses, and are included in the word *visible*, or may be perceived by the mind, and are expressed by the word *invisible*.

QUESTION XXI.

The things created by the Power of God cannot subsist without his Government and Providence.

We must not, however, understand that God was in such wise the creator and accomplisher of all things, as to suppose that, when once the work was completed and perfected, those things which he had made could continue to exist unsupported by his infinite power. For as they obtain their existence from the supreme power, wisdom, and goodness of the Creator, so, unless his continual providence were ever present unto the things created, and by the same power by which they were first produced, they would instantly return to their original nothing. This the Scripture declares, when it saith: *How could anything have endured, if it had not been thy will? or been preserved, if not called by thee?*[h]

QUESTION XXII.

God, by his Government, doth not overturn the force of Secondary Causes.

But not only does God protect and govern all existing things by his providence; but also by an eternal virtue doth in such a manner impel to motion and action whatever moves and acts, and this, as that, although he excludes not, he yet prevents,[i] the agency of secondary causes, for his altogether in-

[g] Ps. lxxxviii. 12 (lxxxix. 11).

[h] Wisdom xi. 26.

[i] *I. e.* precedes, goes before.

visible influence extends to all things, and, as the wise man beareth witness, *reacheth from end to end, mightily, and ordereth all things sweetly.*[j] Hence the apostle, when announcing to the Athenians the God, whom not knowing they adored, said: *He is not far from every one of us; for in him we live, and move, and have our being.*[k]

QUESTION XXIII.

The Creation of things is not to be attributed to the Father only.

Let thus much suffice, in explanation of the first article of the Creed, with this additional observation, however, that the work of creation is common to all the persons of the Holy and Undivided Trinity; of the Father, whom, according to the doctrine of the apostles, we in this place declare to be *Creator of heaven and earth;* of the Son, of whom we read in the holy Scriptures: *All things were made by him;*[l] and of the Holy Ghost: *The Spirit of God moved upon the waters;*[m] and again: *By the Word of the Lord the heavens were established; and all the power of them by the spirit of his mouth.*[n]

CHAPTER III.

OF THE SECOND ARTICLE.

"AND IN JESUS CHRIST, HIS ONLY SON, OUR LORD."

QUESTION I.

Of the Second Article, and the Usefulness of the Profession thereof.

THAT the advantage which flows to the human race from the belief and profession of this article is most wonderful and abundant, is shown by the testimony of St. John: *Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God;*[o] and also by the address of Christ our Lord, proclaiming the Prince of the Apostles blessed, for the confession of this truth: *Blessed art thou,*

[j] Wisdom viii. 1. [k] Acts xvii. 27, 28. [l] John i. 3.
[m] Gen. i. 2.
[n] Ps. xxxii. 6 (xxxiii. 6, "made: and all the host of them by the breath," &c.). [o] 1 John iv. 15.

Simon Bar-Jona ; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.[p] For this is the most firm basis of our salvation and redemption.

QUESTION II.

How we may best learn to estimate the value of the blessing propounded in this Article.

But, whereas the fruit of this admirable advantage is best understood, by considering the ruin brought on man, in his fall from that most happy state in which God had placed our first parents, let the pastor take particular care that the faithful be made acquainted with the cause of these common miseries and calamities. When Adam had departed from the obedience due to God, and had violated that prohibition : *Of every tree of Paradise eat ; but of the tree of the knowledge of good and evil thou shalt not eat; for in the day that thou eatest thereof, thou shalt die the death ;*[q] he fell into the extreme calamity of losing the sanctity and righteousness in which he had been placed, and of becoming subject to all those other evils, which are detailed more at large by the holy Council of Trent.[r] [The pastors], therefore, will remind [their flocks], that sin and the punishment of sin were not confined to Adam, but have justly descended from him, as from their seed and cause, to all his posterity.

QUESTION III.

No one but Christ was able to restore the Human Race.

The human race having thus fallen from their most lofty grade of dignity, the power of men or angels could not by any means uplift them from their fallen condition, and replace them in their primitive state. Wherefore, there was left that one remedy for the evil, and reparation for the loss, that the infinite power of the Son of God, having assumed the weakness of our flesh, should remove the infinite weight of sin, and reconcile us to God in his blood.

[p] Matt. xvi. 17.

[q] Gen. ii. 16, seq.

[r] Sess. 5, can. i. and ii. p. 21, seq. of my translation ; Sess. 6, chap. i. and ii. p. 30, seq.

QUESTION IV.

Without the belief of our Redemption, no one could ever be saved; and therefore Christ has been frequently foretold from the beginning of the world.

Now the belief and confession of this our redemption, which God held out in the beginning, are now, and always were, necessary to the obtaining of salvation. For in the sentence of condemnation, pronounced against the human race immediately after the sin [of Adam], the hope of redemption was also held out in these words, by which [God] denounced to the devil the loss which he was to sustain by the redemption of man: *I will put enmity between thee and the woman, and between thy seed and her seed: she shall bruise thy head, and thou shalt lie in wait for her heel.*[s] The same promise he thenceforth often confirmed, and more distinctly signified his counsels to those men especially whom he desired to make objects of his particular blessings, and amongst others to the patriarch Abraham, to whom he often signified this mystery, but then more openly, when he was willing, in obedience to God's command, to sacrifice his only son Isaac: *Because*, says he, *thou hast done this thing, and hast not spared thy only begotten son, I will bless thee, and I will multiply thy seed as the stars of the heaven, and as the sand that is by the sea shore. Thy seed shall possess the gates of their enemies, and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.*[t] From which words it was easy to infer that he who was to bring salvation to all mankind from the most dreadful tyranny of Satan, was to be of the progeny of Abraham; and that the Son of God was of necessity to be born of the seed of Abraham, according to the flesh. Not very long after, to preserve the memory of this promise, the Lord renewed the same covenant with Jacob, the grandson of Abraham; for when, as the Scripture testifies, Jacob saw in his sleep a ladder standing upon the earth, and the top thereof touching heaven, the angels also of God ascending and descending by it,[u] he also heard the Lord, leaning upon the ladder, saying to him, *I am the Lord God of Abraham thy father, and the*

[s] Gen. iii. 15. "It shall bruise thy head, and thou shalt bruise his heel," in our version.

[t] Gen. xxii. 16, sqq.

[u] Cf. Gen. xxviii. 12.

God of Isaac: the land whereon thou sleepest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth: thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and thy seed shall all the tribes of the earth be blessed.[v] Nor did God cease afterwards, by renewing the recollection of the same promise, to excite in the race of Abraham, and in many other men, the expectation of a Saviour; for, after the establishment of the Jewish republic and religion, it became better known to his people. Types[w] signified, and men foretold, what manner of blessings, and how great ones, that Saviour and Redeemer of ours, Christ Jesus, was to bring to mankind. And, indeed, the prophets, whose minds were illumined with heavenly light, foretold the birth of the Son of God, the wondrous works which he wrought, being born a man, his doctrine, manners, intercourse, death, resurrection, and the other mysteries regarding him;[x] and all these as graphically, as if they were then passing before their eyes.[y] In fact, if the diversity of time future and time past be removed, we can perceive no difference between the predictions of the prophets and the preaching of the apostles, between the faith of the ancient patriarchs and our own. But we must now speak of the several parts of this article.

QUESTION V.

Of the name "Jesus," and that it properly belongs to Christ.

Jesus is the proper name of him who is God and man, and signifies Saviour; a name given to him not accidentally, nor by the judgment or will of man, but by the counsel and command of God. For the angel announced thus to Mary his mother: *Behold thou shalt conceive in thy womb and shalt bring forth a son, and thou shalt call his name Jesus;*[z] and afterwards not only commanded Joseph, who was espoused to the Virgin, that he should call the child by that name, but also declared the reason why he should be so called: *Joseph,* says he, *thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the*

[v] Gen. xxviii. 13, 14. [w] Mutæ res.
[x] Is. vii. 14, viii. 3, ix. 5, xi. 1, liii. throughout; Jer. xxiii. 5, xxx. 9; Dan. vii. 13, ix. 24. [y] Quasi tum adessent. [z] Luke i. 31.

Holy Ghost. And she shall bring forth a Son, and thou shalt call his name Jesus, for he shall save his people from their sins.[a]

QUESTION VI.

This name is applied to other men, but not for the same reason.

In the Holy Scriptures many were called by this name; for instance, Jesu the son of Nave, who succeeded Moses, and conducted into the land of promise the people whom Moses had delivered from Egypt,[b] [a privilege] which had been denied to him.[c] By the same name also were called the son of Sirach of Jerusalem, who received wisdom from his heart,[d] and the son of Josedech[e] the priest. But how much more truly shall we deem this name given to him who gave light, liberty, and salvation, not to one people only, but to all men, of all ages, men not oppressed indeed by famine, or by Egyptian or Babylonish bondage, but *sitting in the shadow of death*,[f] and fettered by the most galling chains of sin and of the devil; to him who purchased for them a right to the inheritance of heaven, who reconciled them to God the Father. In those men we recognize so many figurative representations of Christ our Lord, by whom these blessings, which we have enumerated, were accumulated on the human race. To this one name *Jesus* are moreover to be referred all other names, which were predicted to be given by divine appointment to the Son of God; for whilst they partially hinted at the salvation which he was to bring unto us, this fully embraced the force and character of the universal salvation of mankind.

QUESTION VII.

Of the name "Christ," and for what reasons it is suited to Jesus.

To the name *Jesus* is also added that of *Christ*, which signifies *the anointed;* and is a name expressive both of honour and of office, and not peculiar to one thing, but common to many; for our fathers of old called priests and kings, whom God, on account of the dignity of their office, commanded to be anointed, Christs.[g] For priests are they who commend

[a] Matt. i. 20, sq.
[b] *I. e.* Joshua; cf. Pearson, p. 69, sqq.
[c] Num. xx. 12. Luke i. 79.
[d] Eccl. l. 29.
[e] Hag. i. 1.
[f] Cf. Pearson, p. 79, sqq.

the people to God by assiduous prayers, offer sacrifice to God, and deprecate his wrath on behalf of the people; while to kings is intrusted the government of the people, and to them principally belongs the protection of the authority of the law, and of the lives of the innocent, and the punishment of those who offend. As then both of these functions seem to represent the majesty of God on earth, those who were appointed to the royal or sacerdotal office, were, therefore, anointed with oil. Prophets also were usually anointed, who, as the interpreters and ambassadors of the immortal God, unfolded to us the secrets of heaven, and by salutary precepts, and the prediction of future events, exhorted us to amendment of life. But when Jesus Christ our Saviour came into the world, he took upon himself these three characters of Prophet, Priest, and King, and is therefore called *Christ*, having been anointed for the discharge of these functions, not by the act of any mortal, but by the power of his heavenly Father; not with earthly ointment, but with a spiritual oil; for into his most holy soul were poured the fulness and grace of the Holy Ghost, and a more abundant effusion of all gifts than any other created being could receive. This the prophet clearly shows, when he addresses the Redeemer himself in these words: *Thou hast loved righteousness and hatest iniquity; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.*[h] The same is also much more explicitly set forth by the prophet Isaiah in these words: *The spirit of the Lord is upon me, because the Lord hath anointed me; he hath sent me to preach unto the meek.*[i] Jesus Christ, therefore, was the great prophet and teacher, who hath taught us the will of God, and by whose instruction the world has received the knowledge of the Heavenly Father; and to him pre-eminently and surpassingly belongs the name [of Prophet], for all others who were dignified with that name were his disciples, sent principally in order that they might announce that prophet who was to come to save all men. Christ was also a Priest, not indeed of the tribe of Levi, as were the priests under the old law, but of that of which the royal prophet sang: *Thou art a priest for ever after the order of Melchisedech.*[j] Of this sub-

[h] Ps. xliv. 8 (xlv. 7).
[i] Is. lxi. 1.; Luke iv. 18.
[j] Ps. cix. 4 (cx. 4); cf. Heb. v. 6, and the following chapters.

ject the apostle accurately pursues the argument in his epistle to the Hebrews. Christ, not only as he is God, but also as he is man, and partakes of our nature, we likewise acknowledge to be King; of him the angel testified: *He shall reign in the house of Jacob for ever, and of his kingdom there shall be no end.*[k] This kingdom of Christ is spiritual and eternal, is begun on earth, but perfected in heaven; and the duties of king he indeed discharges with admirable providence towards his Church, seeing that he governeth her and guardeth her from the open attacks and covert designs of her enemies, prescribes to her laws, and imparts to her not only holiness and righteousness, but also power and strength to persevere. But, although within the limits of this kingdom are contained the good as well as the bad, and thus to it all men by right belong; yet those who, in conformity with his precepts, lead an unsullied and innocent life, experience, beyond all others, the sovereign goodness and beneficence of our king. Although descended from the most illustrious race of kings, he nevertheless obtained not this his kingdom by hereditary or human right, but he was a king, because God bestowed on the man [Jesus] all the power, dignity, and majesty of which human nature is capable. To him, therefore, God delivered the government of the whole world; and to him, as has already commenced, all things shall be made fully and entirely subject on the day of judgment.

QUESTION VIII. AND IX.

How it becomes us to believe and confess Jesus Christ "the only Son" of God.

In these words, more exalted mysteries with regard to Jesus are proposed to the faithful, as objects of belief and contemplation; namely, that he is the Son of God, and true God, as is the Father who begat him from eternity. We further confess that he is the second person of the Blessed Trinity, equal in all things to the other two; for, in the divine persons nothing unequal or unlike should exist, or be imagined to exist, whereas we acknowledge the essence, will, and power of all to be one; a truth clearly revealed in many

[k] Luke i. 33.

of the oracles of Sacred Scripture, and most sublimely set forth in that testimony of St. John: *In the beginning was the Word, and the Word was with God, and the Word was God.*[l]

But, when we hear that Jesus is the Son of God, we are not to understand anything earthly or mortal of his birth; but are firmly to believe, and with the deepest piety of heart to adore, that origin by which, from all eternity, the Father begat the Son; a mystery which, by force of reason, we can by no means fully conceive or comprehend, and at the contemplation of which, overwhelmed, as it were, with admiration, we should say with the prophet, *Who shall declare his generation?*[m] On this point, then, we are to believe, that the Son is of the same nature, of the same power and wisdom with the Father; as we more explicitly confess in these words of the Nicene Creed: *And in one Lord Jesus Christ, the only begotten Son of God, and born of the Father before all worlds; God of God, light of light, very God of very God, begotten not made, of one substance with the Father, by whom all things were made.*

Amongst the different comparisons which are brought forward to elucidate the mode and manner of this eternal generation, that which is borrowed from the thoughts of the mind, seems to come nearest to the subject; and hence St. John calls the Son *the Word.* For as the human mind, in some sort understanding itself, forms an image of itself, which theologians have expressed by the term *word,* so God, as far, however, as we may compare human things with divine, understanding himself, begets the Eternal Word. It is better, however, to contemplate what faith proposes, and, with a sincere heart, believe and confess that Jesus Christ is very God and very man; as God, begotten of the Father before all ages; as man, born in time of Mary, his virgin mother. Whilst, however, we thus acknowledge his twofold nativity, we believe him to be one son, because he is one person, in whom the divine and human natures agree.

[l] John i. 1; cf. Pearson, p. 105, sqq.
[m] Is. liii. 8; cf. Acts viii. 33.

QUESTION X.

How Christ is to be considered as having, or as not having, Brethren.

As to his divine generation, he has no brethren or co-heirs, being himself the only begotten Son of the Father, whilst we mortals are the work and device of his hands; but, if we consider his birth as man, he not only calls many by the name of brethren,[n] but also holds them in the place of brethren, so that with him they may obtain the glory of the paternal inheritance. They are those who, by faith, have received Christ the Lord, and who really and by works of charity approve the faith which they outwardly profess; and hence it is that he is called by the apostle: *The first-born amongst many brethren.*[o]

QUESTION XI.

"Our Lord." Christ is called our Lord according to both natures.

Many things are recorded in Scripture of our Saviour, some of which, it is evident, apply to him as God, and some as man, because from his different natures he received the different properties that belong to each. Hence we say with truth, that Christ is Almighty, Eternal, Infinite, [attributes] which he has from his divine nature; and again, we say of him that he suffered, died, and rose again, which attributes are manifestly suited only to his human nature. Besides these, there are some others which agree with both natures; as when, in this article of the Creed, we say, *our Lord.* If, therefore, this name is applicable to both natures, he is with reason to be set forth as our Lord. For as he, as well as the Father, is eternal, so is he, equally with the Father, Lord of all things; and, as he and the Father are not, the one, one God, and the other, another God, but one and the same God; so likewise he and the Father are not, the one, one Lord, and

[n] The question respecting Christ's brethren, mentioned in Matt. xiii. 55, "James, Joses, Simon, and Judas," is involved in some obscurity. Neander (Life of Christ, § 22) advocates the natural and literal interpretation of the words. On the other hand, Bishop Pearson, on the Creed, Art. iii. p. 173, sqq., maintains the perpetual virginity of Mary, and explains the terms "brethren" according to the wider use of the term, as in Gen. xiv. 14.

[o] Rom. viii. 29.

the other, another Lord. As man, he is also, for many reasons, rightly called *our Lord;* and first, because he was our Redeemer, and delivered us from sin. This is the doctrine of the apostle: *He humbled himself, becoming obedient unto death; even the death of the cross; wherefore God also hath exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, in earth, and in hell, and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father;*[p] and of himself, he says, after his resurrection: *All power is given to me in heaven and on earth.*[q] He is also called *Lord,* because in one person are united both natures, the human and divine; and even had he not died for us, he had yet deserved, by this admirable union, to be constituted common Lord of all created things, but more particularly of the faithful who obey, and, in all the fervour of their souls, serve him.

QUESTION XII.

Christians ought to give themselves wholly up to Jesus Christ, treading the Prince of Darkness under foot.

It remains, therefore, that the pastor exhort the faithful people, that we, who derive our name from him, and are called Christians, and who cannot be ignorant of the extent of his favours, particularly in that, by his gift, we are enabled to understand all these things by faith, may know the very strict obligation we, above all other men, are under, of devoting and consecrating ourselves for ever, even as bond-servants, to our Redeemer and our Lord. This we promised when we were being initiated by baptism, and before our introduction into the Church;[r] for we then declared that we renounced the devil and the world, and gave ourselves wholly up to Jesus Christ. But if, to the end that we might be enrolled as soldiers of Christ, we then consecrated ourselves by a holy and solemn profession to our Lord, what punishment should we not deserve if, after having entered into the Church, and after having known the will and laws of God, and received the grace of the sacraments, we were to form our lives upon the laws and maxims of the world and the devil; as if, when cleansed in the waters of baptism,

[p] Phil. ii. 8, sqq. [q] Matt. xxviii. 18. [r] Ante fores ecclesiæ.

we had pledged our fidelity[s] to the world and the devil, and not to Christ our Lord and Saviour? And what heart is so cold, as not to be inflamed with love by the prompt benevolence and beneficence of so great a Lord towards us, who, though holding us in his power and dominion, as slaves ransomed by his blood, yet embraces us with such love as to call us not servants, but *friends* and brethren?[t] This, assuredly, is a most just and, perhaps, the strongest claim to induce us always to acknowledge, venerate, and adore him as *our Lord.*

CHAPTER IV.

OF THE THIRD ARTICLE.

"WHO WAS CONCEIVED BY THE HOLY GHOST, BORN OF THE VIRGIN MARY."[u]

QUESTION I.

What is propounded to be believed by the Faithful in the Third Article of Faith.

That God has conferred a singular and most surpassing blessing on the human race, in delivering us to liberty from the slavery of the relentless tyranny of Satan, the faithful may understand from what has been set forth in the preceding article. But if we place before our eyes the plan and manner in which he was pleased to accomplish this, nothing can seem more glorious, nothing more magnificent, than the goodness and beneficence of God. The grandeur, therefore, of this mystery, which the Sacred Scriptures very often propose to our consideration as the principal source of our eternal salvation, the pastor will begin to teach with the exposition of this third article. Its meaning he will teach to be, that we believe and confess that the same Jesus Christ, our only Lord, the Son of God, when he assumed human flesh for us in the womb of the Virgin, was not conceived, like other men, from the seed of man, but, in a manner transcending the whole order of nature, by the power of the Holy Ghost; so that the same person, re-

[s] Nomen dedissemus. [t] John xv. 14.
[u] Cf. Pearson, p. 157, sqq.

maining God as he was from eternity, became man, what he was not before. But that such is the meaning of these words, is clear from the confession of the Holy Council of Constantinople, which says: *Who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and* WAS MADE MAN. The same truth we also find unfolded by St. John the Evangelist, who imbibed from the bosom of the Saviour himself, the knowledge of this most profound mystery; for when he had declared the nature of the divine Word in those terms: *In the beginning was the Word, and the Word was with God, and the Word was God,* he at length concludes, *and* THE WORD WAS MADE FLESH, *and dwelt among us.*[v]

QUESTION II.

By his temporal Nativity no confusion of natures was made in Christ.

For *the Word,* which is a Person[w] of the Divine Nature, assumed human flesh in such a manner, that the hypostasis and person of both divine and human nature are one and the same; and hence this admirable union preserved the actions and properties of both natures, and, as we read in the great Pope St. Leo: *neither did the glorifying of the inferior nature destroy itself, nor its assumption upon the inferior.*[x]

QUESTION III.

The Holy Ghost did not alone accomplish the work of the Incarnation.

But as an explanation of the words [of this Article] must not be omitted, the pastor will teach that, when we say that the Son of God was conceived by the power of the Holy Ghost, we do not mean that this Person alone of the Holy Trinity accomplished the mystery of the Incarnation. For although the Son alone assumed human nature, yet all the persons of the Holy Trinity, the Father, the Son, and the Holy Ghost, were authors of this mystery; for we must hold that rule of Christian faith, that whatsoever God does extrinsically in created things is common to the three Per-

[v] John i. 1, 14.

[w] Hypostasis.

[x] Cf. Leo, Serm. i. de Nat. Dom. p. 57 (ed. 1575), "tanto fœdere naturam utramque consereret, ut nec inferiorem consumeret glorificatio, nec superiorem minueret assumptio." I am indebted to a learned divine for the translation adopted.

sons, and that one neither does more than, nor acts without, another. That, however, one Person proceeds from another, this alone cannot be common to all, for the Son is begotten of the Father only, the Holy Ghost proceeds from the Father and the Son; but whatever originates from them extrinsically is the work of the three Persons without any sort of difference; and of this latter description is to be considered the Incarnation of the Son of God.

Of those things, nevertheless, that are common to all, the Sacred Scriptures are wont often to attribute some to one person, some to another: thus, to the Father they attribute supreme power over all things; to the Son, wisdom; to the Holy Ghost, love; and because the mystery of the Incarnation declares the singular and boundless love of God towards us, it is, therefore, in a peculiar manner attributed to the Holy Ghost.

QUESTION IV.

Not all matters touching the Conception of Christ are supernatural, but most of them are.

In this mystery we perceive that some things were done, which transcend the order of nature, some by the power of nature. Thus, in believing that the body of Christ was formed from the most pure blood of the Virgin Mother, we therein acknowledge human nature, seeing that this is a law common to all human bodies. But what transcends the order of nature and human understanding is, that, as soon as the Blessed Virgin, assenting to the words of the angel, said: *Behold the handmaid of the Lord, be it unto me according to thy word,*[y] the most sacred body of Christ was immediately formed, and to it was united a soul actually enjoying the use of reason; and thus, in the same instant of time, he was perfect God and perfect man. That this was the new and admirable work of the Holy Ghost, no one can doubt, whereas, according to the order of nature, no body, unless within the prescribed period of time, can be endued with a human soul. There is, furthermore, that which is worthy of the greatest marvel, that as soon as the soul of Christ was united to his body, the Divinity itself also was united with both body and soul; and thus at the same time his

[y] Luke i. 38.

body was formed and animated, and the Divinity united to body and soul. Hence, at the same instant, he was perfect God and perfect man; and the most Holy Virgin, having, at the same moment, conceived God and man, is truly and properly called Mother of God and man. This the angel signified to her when he said: *Behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest;*[z] and by the event was verified the prophecy of Isaiah: *Behold a Virgin shall conceive, and bear a Son; and his name shall be called Immanuel.*[a] Elizabeth also, when filled with the Holy Ghost, she understood the conception of the Son of God, declared [the same truth] in these words: *Whence is this to me, that the Mother of my Lord should come to me?*[b] But, as the body of Christ was formed, as we have before said, of the most pure blood of the immaculate Virgin, without any aid of man, but by the sole operation of the Holy Ghost; so also, at the moment of his conception, his soul received an overflowing fulness of the Spirit of God, and a superabundance of all graces. For God gave not to him, as to other men, who are adorned with grace and holiness, his *Spirit by measure*, as St. John testifies;[c] but poured into his soul all graces so abundantly, that *of his fulness we all have received.*[d]

QUESTION V.

Christ cannot be called the Son of God by adoption.

Although he possessed that Spirit, by which holy men attain the adoption of the sons of God, Christ cannot, however, be called the adopted Son of God; for, being the Son of God by nature, the grace or name of adoption can in no wise be deemed applicable to him.

QUESTION VI.

To what meditations the first part of this Article should give rise.

Concerning the admirable mystery of the Conception, these remarks form the substance of what appeared to require explanation. In order that abundant fruit unto salvation may result to us, the faithful should recall par-

[z] Luke i. 31, seq. [a] Is. vii. 14. [b] Luke i. 43.
[c] John iii. 34. [d] John i. 16.

ticularly to their recollection, and frequently reflect, that it is God who assumed human flesh; but that he was made man in a manner which we cannot comprehend in our minds, still might express in words; finally, that he vouchsafed to become man, in order that we mortals might be regenerated children of God. When to these subjects they shall have given attentive consideration, let them, in humility and faithfulness of heart, believe and adore all the mysteries contained in this article, nor curiously investigate or scrutinize them; an attempt scarcely ever unattended with danger.

QUESTION VII.

What is meant by Christ being born of a Virgin.

This comprises another part of this article of the Creed, in the exposition of which the pastor will exercise considerable diligence; because the faithful are bound to believe, that Christ our Lord was not only conceived by the power of the Holy Ghost, but was also *born of the Virgin Mary.* The words of the angel, who first announced the most happy tidings to the world, declare with what joy and delight of heart the belief of this mystery should be meditated on by us: *Behold,* says he, *I bring you good tidings of great joy, that shall be to all the people.*[e] And from the song chanted by the heavenly host we may infer the same sentiments: *Glory,* say they, *to God in the highest; and on earth peace to men of good will.*[f] Hence also began the fulfilment of that splendid promise made by Almighty God to Abraham, that *in his seed all nations should* one day *be blessed;*[g] for Mary, whom we truly proclaim and honour[h] as Mother of God, because she brought forth him who is at once God and man, was descended from King David.

QUESTION VIII.

Christ was not born after the usual course of nature.

But as the Conception itself utterly transcends the order of nature, so also, in the birth [of our Lord] nothing but what is divine is presented to our contemplation. Besides,

[e] Luke ii. 10.
[f] Luke ii. 14.
[g] Gen. xxii. 18.
[h] Colimus, "worship."

a circumstance wonderful beyond expression or conception, he is born of his mother without any diminution of her maternal virginity; and as he afterwards went forth from the sepulchre whilst it was closed and sealed, and entered the room in which his disciples were assembled with closed doors;[i] or, not to depart even from natural things, which we witness every day, as the rays of the sun penetrate, without breaking, or injuring in the least, the solid substance of glass; after a similar, I say, but more exalted manner, did Jesus Christ come forth from his mother's womb, without any injury to her maternal virginity, which, immaculate and perpetual, we celebrate with most just praises. This was the work of the Holy Ghost, who, in the conception and birth of the Son, so favoured the Virgin Mother, as to impart to her fecundity, and yet preserve her perpetual virginity.[j]

QUESTION IX.

Christ is justly called a second Adam, Mary, a second Eve.

The apostle sometimes calls Jesus Christ the second Adam, and institutes a comparison between him and the first; for *as in the first all men die, so in the second are all made alive*;[k] and as, in the natural order, Adam was the father of the human race, so [in the supernatural], Christ is the author of grace and glory. The Virgin Mother we may also in like manner compare with Eve, making the second Eve, that is, Mary, correspond with the first, as we have already shown the second Adam, that is, Christ, to correspond with the first Adam. For Eve, by believing the serpent, entailed malediction and death on the human race;[l] and, after Mary believed the Angel, the divine goodness made her instrumental in bringing benediction and life to

[i] John xx. 19.

[j] It is almost unnecessary to observe that no express mention of this perpetual virginity is found in Scripture. Nevertheless, the supposition that Mary, after giving birth to Christ, became as other women, seems somewhat revolting. Though not insisted on as an article of faith, the perpetual virginity of Mary, which has been, it would seem, finely typified in Ezek. xliv. 2, was, and is, a constant tradition among orthodox Christians, even among those who have differed upon more important matters of faith. See the valuable information in Pearson, as cited above ([u]), p. 38.

[k] 1 Cor. xv. 21, 22, 45.

[l] Gen. 3.

mankind.[m] From Eve we are born *children of wrath*;[n] from Mary we have received Jesus Christ, and through him are regenerated children of grace. To Eve it was said, *In sorrow shalt thou bring forth children*:[o] Mary was exempt from this law, for, preserving her virgin integrity inviolate, she brought forth Jesus the Son of God, without experiencing, as we have already said, any sense of pain.

QUESTION X.

The chief types and figures under which the Conception and Nativity of Christ were veiled.

The mysteries of this conception and nativity being, therefore, so great and so many, it was suited to the views of Divine Providence, to signify them by many types and prophecies. Hence the holy fathers understood many things, which we read in various passages of Scripture, to relate to them, particularly that gate of the sanctuary, which Ezechiel saw *shut*;[p] the *stone cut out of the mountain without hands*, as it is in Daniel, which *became a great mountain, and filled the whole earth*;[q] the rod of Aaron, which alone budded of all the rods of the princes of Israel;[r] and the bush which Moses saw burn without being consumed.[s] The holy Evangelist describes in detail the history of the birth of Christ; and, as the pastor can easily refer to that account, it is unnecessary for us to say more on the subject.

QUESTION XI.

The mystery of the Incarnation is often to be inculcated upon the people. What advantage is to be derived from the meditation thereon.

But he should labour to impress these mysteries, which *were written for our learning*,[t] deeply on the minds and hearts of the faithful, in order that, in the first place, by the commemoration of so great a benefit, they may make

[m] Et Maria, postquam angelo credidit, Dei bonitate effectum est, ut benedictio et vita ad homines pervenirent.

[n] Ephes. ii. 3.

[o] Gen. iii. 16.

[p] Ezek. xliv. 2. "Then said the Lord unto me, This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord, the God of Israel, hath entered in by it, therefore it shall be shut."

[q] Dan. ii. 34, seq.

[r] Num. xvii. 8.

[s] Exod. iii. 2.

[t] Rom. xv. 4.

some return of gratitude to God, its author; and next, in order to place before their eyes, as a model for imitation, this surpassing and singular example of humility. For what can be more useful, what better adapted to subdue the pride and haughtiness of the human heart, than frequently to reflect that God humbles himself in such a manner as to communicate to men his glory, and assume the frailty and weakness of man; that God becomes man, and that he, *at whose nod*, as the Scripture saith, *the pillars of heaven tremble and dread*;[u] that supreme and infinite majesty ministers unto man; that he whom the angels adore in heaven is born on earth! When God, then, doeth such things towards us, what, I ask, what should we not do, to testify our obedience to his will? With how prompt and eager a mind should we not love, embrace, and perform all the duties of Christian humility? The faithful should also know in how salutary lessons Christ doth instruct us at his birth, before he begins to utter any speech. He is born in poverty: he is born as a stranger in an inn: he is born in a lowly manger: he is born in the depth of winter. For so are these things recorded by St. Luke: *And it came to pass, that, while they were there, the days were accomplished that she should be delivered, and she brought forth her first-born son, and wrapped him up in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.*[v] Could the evangelist have comprehended under more humble terms the whole majesty and glory of heaven and earth? He does not say, *there was no room in the inn;* but *there was no room for him who says: The world is mine, and the fulness thereof;*[w] and this another evangelist records in these words: *He came unto his own, and his own received him not.*[x]

When the faithful shall have set these things before their eyes, let them also reflect, that God vouchsafed to assume the lowliness and frailty of our flesh, in order that the human race might be exalted to the highest degree of dignity. For this single reflection, that he who is true and perfect God became man, alone is sufficient proof of the exalted dignity conferred on man by the divine bounty; so that we may now glory that the Son of God is bone of our bone, and flesh of

[u] Job xxvi. 11. [v] Luke ii. 6, seq.
[w] Ps. xlix. 12 (l. 12). [x] John i. 2.

our flesh, a privilege not granted to angels, *for no where*, says the apostle, *doth he take on him the angels; but of the seed of Abraham he taketh.*[y]

We must, moreover, take care lest, to our greatest prejudice, it come to pass that [these blessings] rise in judgment against us;[z] that, as at Bethlehem, the place of his nativity, there was for him no place in the inn, so also, now that he is no longer born in the flesh, he be not unable to find a dwelling in our hearts, in which he may be spiritually born; for he, being most desirous for our salvation, makes this an object of his most earnest wishes. As then, by the power of the Holy Ghost, and in a manner transcending the order of nature, he was made man and was born, and was holy and even holiness itself; so does it become our duty to be *born, not of blood, nor of the will of the flesh, but of God;*[a] to walk as *a new creature*[b] in *newness of spirit;*[c] and to keep that holiness and purity of soul that so much becometh men regenerated by the Spirit of God. For thus shall we reflect some faint image of this holy conception and nativity of the Son of God, which we believe in firm faith, and believing which, we admire and adore *the wisdom of God in a mystery, which is hidden.*[d]

CHAPTER V.

OF THE FOURTH ARTICLE.

"SUFFERED UNDER PONTIUS PILATE, WAS CRUCIFIED, DEAD, AND BURIED."

QUESTION I.

The Necessity of knowing the Fourth Article, and its Purport.

How great is the necessity for the knowledge of this article, and with what assiduity the pastor should labour that the faithful may revive in their minds the frequent recollection of the passion of our Lord, the apostle teacheth when he declares, that he knows nothing *but Jesus Christ,*

[y] Heb. ii. 16.
[z] "Ne maximo nostro malo eveniat."
[a] John i. 13.
[b] Gal. vi. 15.
[c] Rom. vi. 4.
[d] 1 Cor. ii. 7.

and him crucified.[e] Wherefore, the greatest zeal and industry are to be employed in the elucidation of this subject, to the end that the faithful, excited by the memory of so great a benefit, may altogether turn themselves to the contemplation of the love and goodness of God towards us.

The first part of this article (for of the second we shall treat hereafter) proposes to our belief, that when, by command of Tiberius Cæsar, Pontius Pilate governed the province of Judea, Christ the Lord was nailed to a cross; for, having been taken, mocked, treated with all manner of outrage and torture, he was finally uplifted on the cross.

QUESTION II.

The Soul of Christ felt the Tortures.

Nor can it be matter of doubt to any one that his soul, as regards its inferior part, was not free from the perception of these torments; for as he really assumed human nature, we must of necessity confess that his soul experienced a most acute sense of pain, whence he says: *My soul is sorrowful even unto death.*[f] For although human nature was united to the Divine Person, he yet felt the bitterness of his passion as acutely as if no such union had taken place, because in the one person of Jesus Christ were preserved the properties of both natures, human and divine; and therefore, what was passible and mortal remained passible and mortal; and again, what was impassible and immortal, such as we understand the divine nature to be, retained its own proper condition.

QUESTION III.

Why mention is made in the Creed of the Governor of Judea, under whom Christ suffered.

But if we find it here so carefully recorded, that Jesus Christ suffered at that time when Pontius Pilate was procurator of Judea, the pastor will explain the reason, which is, that by distinctly fixing the time, which we find also done by the apostle Paul,[g] so important and so necessary an event may be the better ascertained by all; and also because it is shown in those words that the event verified the prediction

[e] 1 Cor. ii. 2. [f] Matt. xxvi. 38; Mark xiv. 34.
[g] 1 Tim. vi. 13.

of the Saviour: *They shall deliver him to the Gentiles to mock, and to scourge, and to crucify.*[h]

QUESTION IV.

It was not a Chance Circumstance that Christ suffered Death on the Cross.

That he suffered the particular death of the cross, is also to be attributed to the divine counsel, that whence death came, thence life might arise. For the serpent, which had overcome our first parents by the fruit of the tree, was overcome by Christ on the tree of the cross.[i] To show further reasons for this the congruity of the Saviour's having suffered the death of the cross rather than any other, we might adduce many reasons, which the holy fathers pursued at greater length; but let the pastor admonish the faithful, that for them it is sufficient to believe that species of death to have been chosen by the Saviour, which appeared most suitable, and best adapted, to the redemption of the human race, as also assuredly no other death could have been more ignominious and humiliating. For not only amongst the Gentiles was the punishment of the cross deemed execrable, and most replete with disgrace and infamy; but also in the law of Moses the man is pronounced *accursed, that hangeth on a tree.*[j]

QUESTION V.

The History of Christ's Passion is to be frequently inculcated on the People.

But that the faithful may be familiarly acquainted with at least the principal heads of this mystery, which are of more immediate necessity to confirm the truth of our faith, the pastor must by no means pass over the historical part of this article, which has been most diligently narrated by the holy evangelists; for on this article, as on a sort of foundation, rest the religion and faith of Christians, and on this foundation, when once laid, all the rest is built with perfect security. For if to the mind and understanding of man any other matter presents difficulties, most difficult of all, of a truth, must the mystery of the cross be considered; and we find it hard to conceive that our salvation depends

[h] Matt. xx. 19.

[i] Qui in ligno primos parentes vicerat, victus est a Christo in ligno crucis.

[j] Deut. xxi. 23; Gal. iii. 13.

on the cross, and on him who for us was fastened to its wood. But in this, as the apostle teaches, we may admire the supreme providence of God; *for whereas in the wisdom of God, the world by wisdom knew not God; it pleased God, by the foolishness of preaching, to save them that believe.*[k] We are therefore not to marvel that the prophets, before the coming of Christ, the apostles, after his death and resurrection, laboured so strenuously to persuade men that he was the Redeemer of the world, and to bring them under the power and obedience of him who was crucified.

Wherefore, the Lord, seeing nothing is so far beyond the reach of human reason as the mystery of the cross, immediately from the Fall, ceased not, both by figures and by the oracles of the prophets, to signify the death by which his Son was to die. To glance a little at these figures; first, Abel, who fell a victim to the envy of his brother;[l] next, the [intended] sacrifice of Isaac;[m] again, the lamb immolated by the Jews on departing out of Egypt,[n] and also the brazen serpent lifted up by Moses in the desert,[o] all prefigured the passion and death of Christ the Lord. That many prophets also arose who foretold this event, is a fact too well known to require to be here developed. Not to speak of David, whose Psalms embrace the principal mysteries of redemption, so clear and open are the oracles of Isaiah,[p] that he may with reason be said to have recorded a past, rather than predicted a future event.[q]

QUESTION VI.

"Dead and Buried." What is signified to be believed by this Clause.

In explaining these words, the pastor will propound it to be believed, that Jesus Christ, after he was crucified, was really dead and buried. Nor is it without reason that this is proposed to the faithful as a separate object of belief; seeing there were not wanting those who denied that he

[k] 1 Cor. i. 21. On the subject of this chapter, see Pearson, p. 193, sqq.
[l] Gen. iv. 8.
[m] Gen. xxii. 6.
[n] Exod. xii. 5, seq.
[o] Num. xxi. 8, 9; John iii. 14. Cf. Pearson, p. 200.
[p] Is. liii.
[q] See Hier. Epist. ad Paulin. near the end, with Pearson on the Creed, p. 86, sqq. and 182, sqq.

died upon the cross. Justly, therefore, did the apostles judge, that to such an error should be opposed this doctrine of faith, the truth of which article is placed beyond the possibility of doubt, since all the evangelists concur in recording that Jesus "*yielded up the ghost.*"[r] Moreover, as Christ was true and perfect man, he, of course, was also truly capable of dying; and death takes place in man by the separation of the soul from the body. When, therefore, we say that Jesus died, we mean that his soul was separated from his body, without, however, conceding that his divinity was separated from his body: on the contrary, we firmly believe and profess that, while his soul was separated from his body, his divinity continued always united both to his body in the sepulchre, and to his soul in the shades.[s] But it became the Son of God to die, *that through death he might destroy him who had the power of death, that is, the devil; and might deliver them, who, through fear of death, were all their lifetime subject to bondage.*[t]

QUESTION VII.

Christ underwent Death not by Compulsion and Involuntarily.

But Christ the Lord had this peculiar privilege, that he died when he himself decreed to die, and that he died, not so much by external violence, as by voluntary assent. But he ordained not only his death, but also the time and place in which he should die, for so writeth Isaiah: *He was offered, because it was his own will.*[u] Before his passion the Lord declared the same of himself: *I lay down my life, that I may take it again. No man taketh it away from me; but I lay it down of myself; and I have power to lay it down; and I have power to take it again.*[v] As to time and place, when Herod insidiously sought the life of the Saviour, he said: *Go ye, and tell that fox, behold I cast out devils, and I do cures to-day, and to-morrow, and the third day I shall be perfected. Nevertheless, I must walk to-day, and to-morrow, and the day following, because it cannot be that a prophet*

[r] Matt. xxvii. 50; Mark xv. 37; Luke xxiii. 46; John xix. 30.
[s] Apud inferos. [t] Heb. ii. 14, seq.
[u] Is. liii. 7: "Oblatus est, quia ipse voluit."—"He was brought as a lamb to the slaughter." [v] John x. 17, seq

perish out of Jerusalem.[w] He, therefore, did nothing involuntarily or by compulsion; but offered himself of his own free will. Going to meet his enemies, he said: *I am he;*[x] and all the punishments, which with injustice and cruelty they inflicted on him, he endured voluntarily. When we meditate on his sufferings and torments, nothing can have greater force to awaken the feelings of our souls, than to reflect that he endured them all thus voluntarily. For if any one were to endure, by compulsion, every species of suffering, for our sake, we should not deem his claims to our gratitude very considerable; but if he were freely, and for our sake only, to endure death, when he might have avoided it, this indeed were a favour of so great a character, as to deprive even the most grateful, not only of the power of returning, but even of adequately feeling the obligation. Hence we may perceive the supreme and transcendant love of Jesus Christ towards us, and his divine and boundless claims to our gratitude.

QUESTION VIII.

Why Christ is said not only to have been Dead but "Buried."

But, when we confess that he was buried, we do not make this, as it were, a distinct part of the article, because it presents any difficulty, that is not implied in what we have said of his death; for if we believe that Christ died, we can also easily be persuaded that he was buried. The word *buried* was added first, that there might be less room for doubt respecting his death, for it is a very strong argument, to establish a person's death, if we prove the burial of his body; and, secondly, to declare and glorify the miracle of his resurrection more clearly. Nor do we only believe that Christ's body was buried; but these words propose, as the principal object of our belief, that God was buried, as, according to the rule of catholic faith, we also most truly say that God was born of a virgin, that God died; for, as the divinity was never separated from his body, which was laid in the sepulchre, we truly confess that God was buried.

[w] Luke xiii. 32, seq.

[x] John xviii. 5. On the whole subject of this and the following chapters, cf. Pearson, p. 209, sqq.

QUESTION IX.

What Matters are chiefly to be observed touching the Death and Burial of Christ.

As to the place and manner of his burial, what the holy Evangelists record on these points will be found sufficient for the pastor.[y] There are, however, two things that demand particular observation; the one, that, in accordance with the prediction of the prophet, *thou wilt not give thy Holy One to see corruption,*[z] the body of Christ was in no degree corrupted in the sepulchre; the other, which regards the several parts of this article, that burial, passion also, and death, apply to Christ Jesus, not as God, but as man: for to suffer and to die are incidental to human nature only; although they are also all attributed to God, because predicated with propriety of that person, who was at once perfect God and perfect man.

QUESTION X.

In what light the Benefit of Christ's Passion ought to be contemplated.

These things being known, the pastor will next explain those particulars of the passion and death of Christ, from which the faithful may be enabled, if not to comprehend, at least to contemplate, the immensity of so stupendous a mystery. And first, we are to consider who he is that thus suffers. And we, indeed, cannot express in words, or even conceive in thought, his dignity. Of him St. John says, that he is *the Word,* which *was with God;*[a] and the apostle describes him in these sublime terms; that he it is *whom God hath appointed heir of all things, by whom also he made the world; who, being the brightness of his glory and the figure of his substance, and upholding all things by the word of his power, making purgation of sins, sitteth down on the right hand of the majesty on high.*[b] In a word, Jesus Christ, God and man, suffers! The Creator suffers for those whom he himself created: the master suffers for the servant: he suffers by whom angels, men, the heavens, the elements,

[y] See Matt. xxvii. 60; Mark xv. 46; Luke xxiii. 53; John xix. 38.
[z] Ps. xv. 10 (xvi. 10); Acts ii. 31.
[a] John i. 1, 2.
[b] Heb. i. 2, seq.

were created: he, I say, in whom, through whom, and of whom, are all things.[c]

We cannot, therefore, be surprised that, whilst he was agonized under so many torments of suffering, the whole fabric of the universe was convulsed; for as the Scripture informs us, *the earth did quake and the rocks rent,*[d] *and there was darkness over all the earth, and the sun was darkened.*[e] If, then, even mute and senseless things mourned the dying sufferings of their Creator, let the faithful bethink them with what tears they, as *the living stones*[f] of this edifice, should display their sorrow.

QUESTION XI.

Reasons why Christ suffered; and what must be thought of those who, professing Christianity, are defiled with Sins.

That the greatness and force of the divine love towards us may still more fully appear, the reasons why the Saviour suffered must also be explained. Should it then be asked, why the Son of God underwent his most bitter passion, we shall find that, besides the hereditary guilt of our first parents, the principal cause is to be found in the vices and crimes which men have perpetrated from the beginning of the world to the present day, and those that they shall perpetrate up to the consummation of time. For in his death and passion the Son of God, our Saviour, contemplated atoning and obliterating the sins of all ages, by offering for them to his Father a full and superabundant satisfaction.

Besides, to add to the dignity of this matter, Christ not only suffered for sinners, but also for those who were the very authors and ministers of all the torments he endured. Of this the apostle doth remind us, writing as follows to the Hebrews: *Consider him that endured such contradiction of sinners against himself; lest ye be wearied and faint in your minds.*[g] In this guilt we must judge that all those are involved who fall frequently into sins; for, as our sins impelled Christ our Lord to undergo the death of the cross, most certainly those who wallow in sins and iniquities, as far as depends on them *crucify to themselves* again *the Son of God,*

[c] Rom. xi. 36. [d] Matt. xxvii. 51. [e] Luke xxiii. 44, seq.
[f] 1 Peter ii. 5. [g] Heb. xii. 3.

and *put him to an open shame.*[h] In us such guilt may indeed seem even deeper than it was in the Jews, inasmuch as, according to the apostle, *had they known it, they would never have crucified the Lord of Glory;*[i] whereas we both *profess to know him,* and yet, *denying him by our works,*[j] seem in some sort to lay violent hands on him.

QUESTION XII.

Christ was delivered over to Death by the Father, and by himself also.

But that Christ the Lord was also delivered over to death by the Father and by himself, the sacred Scriptures bear witness; for he says in Isaiah: *For the transgression of my people have I struck him;*[k] and a little before, when filled with the Spirit of God, he sees the Lord afflicted with stripes and wounds, the same prophet says: *All we, like sheep, have gone astray: every one hath turned aside to his own way; and the Lord hath laid on him the iniquity of us all.*[l] Of the Son it is written: *If he shall lay down his life for sin, he shall see a long-lived seed.*[m] But this same thing the apostle expressed in language still stronger, when, however, on the other hand, he wished to show us how much we may trust in the boundless mercy and goodness of God: *He that spared not even his own Son,* says the apostle, *but delivered him up for us all, how hath he not also, with him, given us all things?*[n]

QUESTION XIII.

Christ truly, in Body and Mind, felt the Bitterness of his Torments.

It next followeth, that the pastor teach how great was the bitterness of the Redeemer's passion. If, however, we bear in mind that *his sweat was as it were drops of blood falling down to the ground;*[o] and this, when he solely anticipated the torments and tortures with which he was soon after to be afflicted, any one must easily perceive that his sufferings admitted of no increase. For if—and this sweat of blood proclaims it—the very thought of the impending evils was

[h] Heb. vi. 6. [i] 1 Cor. ii. 8. [j] Tit. i. 16.
[k] Is. liii. 8. [l] Ibid. 6.
[m] Ibid. 10. See the notes of the commentators on this latter passage.
[n] Rom. viii. 32. [o] Luke xxii. 44.

so bitter, what must we not suppose their actual endurance to have been?

That, however, Christ our Lord was afflicted with the most intense sufferings both of body and mind is certain. In the first place, there was no part of his body that did not experience the most excruciating torments: for his hands and feet were fastened with nails to the cross; his head was pierced with thorns, and smitten with a reed; his face was befouled with spittle, and buffeted with blows; his whole body was covered with stripes! Men, too, of all sorts and conditions *set themselves together against the Lord and against his Christ.*[p] Jews, also, and Gentiles were the advisers, the authors, the ministers of his passion: Judas betrayed him;[q] Peter denied him;[r] the rest abandoned him;[s] and, whilst on the very cross, we are at a loss which to deplore, his agony or his ignominy, or both. Surely no sort of death more shameful, none more bitter, could have been devised than that by which only the most guilty and atrocious malefactors were usually afflicted; a death, the tediousness of which aggravated the sense of its intense pain and torture. His agony was increased by the very constitution and frame of his body, which, formed by the power of the Holy Ghost, was much more perfect and better tempered than the bodies of other men can be, and therefore possessed a keener susceptibility of pain, and a sharper sense of the torments which it endured.

As regards Christ's inward anguish of mind, no one can doubt that it was extreme. For those among the saints who had to endure torments and tortures, were not wanting in consolation given from above, refreshed by which they were enabled not only to bear with patience the violence of their sufferings, but, in many instances, to feel, in the very midst of them, an inward joy. *I rejoice,* says the apostle, *in my sufferings for you, and fill up those things that are wanting of the sufferings of Christ in my flesh, for his body's sake, which is the Church;*[t] and in another place: *I am filled with comfort; I am exceeding joyful in all our tribulation.*[u] Christ the Lord, on the contrary, tempered with no admixture of

[p] Ps. ii. 2. [q] Matt. xxvi. 47. [r] Mark xiv. 68, seq.
[s] Matt. xxvi. 56. [t] Col. i. 24. [u] 2 Cor. vii. 4.

sweetness the chalice of his most bitter passion; but permitted his human nature to feel every species of torment, as acutely as if he were man only, and not also God.

QUESTION XIV.

What Advantages and Blessings are chiefly bestowed upon the Human Race through the Passion of Christ.

It alone remains, that the blessings and advantages which flow to the human race from the passion of Christ be accurately explained by the pastor. In the first place, then, the passion of our Lord was our deliverance from sin; for, as St. John says: *He hath loved us and washed us from our sins in his own blood.*[v] *He hath quickened you together with him,* says the apostle, *having forgiven you all trespasses; blotting out the handwriting of the decree which was against us, which was contrary to us, and the same he took out of the way, nailing it to his cross.*[w] In the next place, he hath rescued us from the tyranny of the devil; for our Lord himself says: *Now is the judgment of the world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all things to myself.*[x] He hath also discharged the punishment due to our sins; and next, as no sacrifice more grateful and acceptable could have been offered to God, he hath reconciled us to the Father,[y] appeased his wrath, and propitiated his justice. Finally, by taking away our sins, he opened unto us heaven, which was closed by the common sin of the human race, as the apostle doth signify in these words: *Having therefore, brethren, a boldness to enter into the holiest, by the blood of Christ.*[z] Nor is there wanting some type and figure of this mystery under the old law; for those who were prohibited to return into their native country before the death of the high-priest,[a] typified that, until that supreme and eternal High-Priest, Christ Jesus, had died, and by dying had opened the gates of heaven to those who, purified by the sacraments, and gifted with faith, hope, and

[v] Rev. i. 5. [w] Col. ii. 13, seq. [x] John xii. 31, seq.
[y] 2 Cor. v. 19. [z] Heb. x. 19.
[a] Num. xxxv. 25. "And the congregation shall restore him (the slayer) to the city of his refuge, whither he was fled: and he shall abide in it unto the death of the high-priest, which was anointed with the holy oil."

charity, become partakers of his passion, no one, how just and pious soever had been his life, could have gained admission into his heavenly country.

QUESTION XV.

Whence the Passion of Christ had Power to deserve such Benefits for us.

But the pastor will teach, that all these most great and divine blessings come to us from the passion of the Lord; first, because the satisfaction which Jesus Christ has, in an admirable manner, made unto his Eternal Father for our sins, is full and complete; and the price which he has paid for our ransom not only equals and quits, but far exceeds our debts. Furthermore, it was a sacrifice most acceptable to God, which, when offered by his Son on the altar of the cross, entirely appeased the wrath and indignation of the Father; and this word sacrifice the apostle makes use of, when he says: *Christ hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour.*[b] It was also a redemption, of which the prince of the apostles says: *Ye were not redeemed with corruptible things, as gold or silver, from your vain conversation of the tradition of your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot;*[c] and the apostle teaches: *Christ hath redeemed us from the curse of the law, being made a curse for us.*[d]

But besides these immense blessings, we have also received another of the very utmost importance, for in the passion alone we have the most illustrious examples of every virtue. For he so displayed patience, and humility, and exalted charity, and meekness, and obedience, and unshaken firmness of soul, not only in suffering pains for righteousness' sake, but also in meeting death, that we may truly say, that on the day of his passion alone, our Saviour presented, in his own person, a living exemplification of all the moral precepts which he had inculcated during the entire time of his public ministry. Let so much, then, be briefly stated touching the saving passion and death of Christ the Lord. And O that these mysteries may ever be present to our minds, that we may learn to suffer, to die, and to be buried with our Lord; that

[b] Eph. v. 2. [c] 1 Pet. i. 18, seq. [d] Gal. iii. 13.

thenceforth casting away all stain of sin, and rising with him unto newness of life, we may at length, through his grace and mercy, be found worthy to be made partakers of his heavenly kingdom and glory.

CHAPTER VI.

OF THE FIFTH ARTICLE.

"HE DESCENDED INTO HELL, THE THIRD DAY HE AROSE AGAIN FROM THE DEAD."

QUESTION I.

How the First Part of this Article is to be understood.

To know the glory of the burial of our Lord Jesus Christ, of which we have just treated, is indeed highly important; but still more important it is to the faithful people, to know the splendid triumphs which he achieved, by having subdued the devil, and despoiled the depths[e] of hell. On these subjects we are now about to speak; and, although the latter might with propriety be treated under a separate and distinct head, yet, following the authority of the holy fathers, we have deemed it fitting to unite it with his descent into hell.

In the first part [of this article], then, we profess that, immediately Christ was dead, his soul descended into hell, and dwelt there as long as his body remained in the grave. But, in these words we at the same time confess, that the same person of Christ was, at the same time, in hell and in the sepulchre. Nor should any one be surprised at this; for we have already repeatedly taught that, although his soul departed from his body, his divinity was never separated either from soul or body.

QUESTION II.

Meaning of the Word "Hell" in this Article.

But, as the pastor, by first teaching what is here meant by the word hell,[f] may throw considerable light on the

[e] Sedibus. [f] Inferorum.

exposition of this article, it is to be observed, that by the word hell is not here meant the grave, as some have not less impiously than ignorantly imagined ;[g] for in the preceding article we learned that Christ the Lord was buried ; nor was there any reason why the apostles, in delivering the faith, should repeat the same thing in other and more obscure terms. But, hell here signifies those hidden abodes, in which are detained the souls that have not obtained heavenly bliss ; and in this sense the word is used in many passages of Scripture. Thus, in the apostle we read, that, *at the name of Jesus, every knee should bow, of things in heaven, in earth, and under the earth ;*[h] and in the Acts of the Apostles, St. Peter says, that Christ the Lord was again risen, *having loosed the sorrows of hell.*[i]

QUESTION III.

How many are the Places in which Souls, placed out of the Reach of Bliss, are detained after Death.

These abodes, however, are not all of one and the same kind, for amongst them is that most loathsome and dark prison, in which the souls of the damned together with the unclean spirits are tortured in eternal and inextinguishable fire. This place is also called Gehenna, the bottomless pit, and in its literal signification, hell. There is also the fire of purgatory, in which the souls of the just are purified by punishment for a stated time, to the end that they may be admitted into their eternal country, into which *nothing defiled entereth.*[j] And of the truth of this doctrine, which holy Councils declare to be confirmed by the testimonies of Scripture, and by apostolical tradition,[k] the pastor will have occasion to treat more diligently and frequently, as we are fallen on those times, wherein men endure not sound doctrine. Lastly, a third sort of receptacle is that in which were received the souls of the saints who died before the coming of Christ our Lord ; and where, without any sense

[g] But see Pearson, p. 232.

[h] Philip. ii. 10. The dissertation of Pearson, p. 225, sqq. in confutation of this idea is invaluable. [i] Acts ii. 24. [j] Apoc. xxi. 27.

[k] Trid. Concil. Sess. XXV. p. 212 of my translation. Cf. also, Sess. VI. Can. 30, p. 46, and Sess. XXII. § ii. p. 142.

of pain, sustained by the blessed hope of redemption, they enjoyed a tranquil abode. The souls, then, of these pious men, who *in the bosom of Abraham*[l] were expecting the Saviour, Christ the Lord liberated, descending into hell.

QUESTION IV.

The Soul of Christ really, not potentially only, descended into Hell.

Nor must we suppose that he descended into hell in such wise, that his power and virtue only, and not also his soul, went thither; but must fully believe, that his soul itself really and substantially descended into hell; concerning which there is that most certain testimony of David: *Thou wilt not leave my soul in hell.*[m]

QUESTION V.

Nothing was taken from the Dignity of Christ by his Descent into Hell.

But, although Christ descended into hell, his supreme power was nought diminished; nor was the splendour of his holiness defiled by any blemish. Nay, this fact served rather to prove most clearly, that whatever had been proclaimed touching his holiness was true; and that, as he had previously declared by so many miracles, he was truly the Son of God. This we shall easily understand, if we compare the causes why Christ, and why other men, have descended into those places. They all descended as captives; but He, *free* and victorious *amongst the dead*,[n] descended to subdue those demons by whom, in consequence of sin, they were held in captivity. All others who descended, some did endure the most acute torments, others, though exempt from other pain, yet deprived of the sight of God, were tortured with suspense by the *hope* deferred[o] of the blessed glory which they expected; whereas Christ the Lord descended, not to suffer aught, but to liberate from the miserable wearisomeness of that captivity the holy and the just, and to impart to them the fruit of his passion. By his descent into hell,

[l] Luke xvi. 22, seq. Compare Gregor. Nazianz. Or. in fratris sui obitum, fol. 100, B. and de paupertate, fol. 70, A. ed. Ald. with Ambros. de Offic. I. 9, 29, and 15, 17.

[m] Ps. xv. 10 (xvi. 10).

[n] Ps. lxxxvii. 5 (lxxxviii. 5).

[o] I have borrowed an expression from Prov. xiii. 12.

therefore, no diminution was made from his supreme dignity and power.

QUESTION VI.

Why Christ wished to descend into Hell.

These things being explained, [the pastor] must next teach, that Christ the Lord descended into hell, in order that, having seized the spoils of the devil, he might conduct into heaven those holy fathers, and the other just souls liberated from prison. This he accomplished in an admirable and most glorious manner. For his august presence at once brought a glorious lustre upon the captives, and filled their souls with boundless joy and gladness. Unto them he also imparted that supreme happiness, which consists in the vision of God, in which he verified his promise to the [dying] thief: *Amen, I say unto thee, this day shalt thou be with me in Paradise.*[p] This deliverance of the just was, long before, predicted by Osea, as follows: *O Death! I will be thy death. O Hell! I will be thy bite;*[q] and it was also signified by the prophet Zachary, when he said: *Thou, also, by the blood of thy covenant, hast sent forth thy prisoners out of the pit, wherein is no water;*[r] and, lastly, the same is expressed by the apostle in these words: *Having spoiled principalities and powers, he made a show of them, confidently, openly triumphing over them in himself.*[s]

To comprehend, however, still better the efficacy of this mystery, we should frequently call to mind, that not only the just, who were born after the coming of the Saviour, but, also, those who preceded that event from the days of Adam, or who shall succeed it up to the end of the world, attained salvation through the benefit of the passion of Christ. Wherefore, until he died and rose again, heaven was closed against every child of Adam; and the souls of the just, on their departure from this life, were borne to the bosom of Abraham; or, as is still the case with those who have something to be expiated, and die indebted [to the divine justice],[t] were purified in the fire of purgatory.

[p] Luke xxiii. 43.

[q] Hosea xiii. 14. "O death, I will be thy plague: O grave, I will be thy destruction."

[r] Zech. ix. 11.

[s] Col. ii. 15, margin.

[t] Quibus aliquid diluendum et persolvendum est. I have adopted Donovan's translation.

There is another reason, also, why Christ the Lord descended into hell, that there, too, as well as in heaven and on earth, he might declare his power and authority; and that *every knee of things in heaven, and on earth, and under the earth, should,* indiscriminately, *bend at his name.*[u] And here, who is not filled with admiration and astonishment at the infinite goodness of God to the human race! Not satisfied with having undergone, for our sake, a most cruel death, he penetrates into the inmost recesses of the earth, that he might transport into bliss the souls most dear to him, whose deliverance from thence he had achieved.

QUESTION VII.

The Meaning of the Second Part of the Article.

The second part of the article follows; and how earnestly the pastor should strive in its exposition, these words of the apostle declare: *Remember that the Lord Jesus Christ was raised from the dead;*[v] a precept, no doubt, addressed not only to Timothy, but to all who have care of souls. The meaning of the article is this, that, after Christ the Lord had yielded up the ghost on the cross, on the sixth day and ninth hour, and was buried on the evening of the same day by his disciples, who, by permission of the governor Pilate, laid the body of the Lord, when taken down from the cross, in a new monument, in a garden near at hand, his soul was reunited to his body, very early on the morning of the third day after his death, which was the Lord's day; and thus he, who was dead during those three days, returned, and rose again.

QUESTION VIII.

Christ rose again not by another Power, but by his own.

But, by the word resurrection we must not merely understand that Christ was raised from the dead, which was common with him to many others; but that he rose by his own power and virtue, which was peculiar to him alone. For it is incompatible with nature, nor was it ever granted to man to be able to raise himself, by his own power, from death unto life. This was reserved exclusively for the supreme

[u] Philipp. ii. 10. [v] 2 Tim. ii. 8.

power of God, as these words of the Apostle give us to understand: *Although he was crucified through weakness, yet he liveth by the power of God.*[w] This divine power, never having been separated either from the body of Christ whilst in the grave, or from his soul when he descended into hell, there existed a divine force as well in the body, by which it might be again united to the soul, as in the soul, by which it might again return to the body; and by which he, by his own power, might return to life, and rise again from the dead. This David foretold, when, filled with the Spirit of God, he prophesied in these words: *His right hand and his holy arm hath wrought for him salvation.*[x] This is also confirmed by testimony of the divine lips of our Lord himself: *I lay down my life,* says he, *that I might take it again; and I have power to lay it down, and I have power to take it again.*[y] To the Jews he also said, in confirmation of the truth of his doctrine: *Destroy this temple, and in three days I will raise it up.*[z] Although the Jews understood him to have spoken this of that temple magnificently built of stones; yet, as the Scripture testifieth in the same place, *he spake of the temple of his body.*[a] We sometimes, however, read in the Scriptures, that Christ the Lord was raised by the Father;[b] but this must refer to him as man; as those passages, which, on the other hand, signify that he rose by his own power, relate to him as God.

QUESTION IX.

How Christ is called "the First Begotten of the Dead," when others before him are known to have been raised.

But that he himself should have been the first who enjoyed this divine gift of rising from the dead, is also the especial privilege of Christ; for he is called in the Scriptures, *the first-born from the dead,*[c] and, *the first-begotten of the dead;*[d] and, as it is in the Apostle, *Christ is risen from the dead, the first fruits of them that sleep; for by man came death, and by man the resurrection of the dead; and, as in Adam all die*

[w] 2 Cor. xiii. 4.
[x] Ps. xcvii. 2 (xcviii. 2).
[y] John x. 17, seq.
[z] John ii. 19.
[a] Ibid. 21.
[b] See Acts ii. 24, iii. 15; Rom. viii. 11.
[c] Col. i. 18.
[d] Apoc. i. 5.

even so in Christ shall all be made alive ; but every one in his own order ; the first fruits Christ, then they that are of Christ.[e] These words of the Apostle are to be explained of a perfect resurrection, by which we are resuscitated to eternal life, all necessity of dying being utterly removed ; and in this manner [of resurrection] Christ the Lord holds the first place. For, if we speak of resurrection, that is, of a return to life subject to the necessity of again dying, many were raised from the dead before Christ,[f] all of whom, however, were restored to life so that they must die again ; but Christ the Lord, having subdued and conquered death, rose again as no longer capable of dying, as is confirmed by this very evident testimony of the Apostle : *Christ rising again from the dead, dieth now no more : death hath no more dominion over him.*[g]

QUESTION X.

How, and for what Reason, Christ deferred his Resurrection till the Third Day.

These additional words of the article, *the third day*, the pastor will explain, lest the faithful should suppose that Christ had been in the grave, during the entire of these three days ; but, as he lay in the sepulchre during an entire natural day, and during part of the preceding and part of the following day, he is most truly said to have lain in the grave three days, and, on the third, to have risen again from the dead. To declare his divinity, he was unwilling to defer his resurrection to the end of the world ; whilst, at the same time, to convince us of the reality of his humanity and death, he rose not immediately after his death, but on the third day, a space of time, that seemed sufficient to prove his real death.

QUESTION XI.

Why the Fathers of the Synod of Constantinople added the Words "according to the Scriptures" to the Creed.

To this place the Fathers of the first Synod of Constantinople added the words : *According to the Scriptures*, an addi-

[e] 1 Cor. xv. 20, sqq.

[f] Compare the examples of the child of the widow raised by Elijah, 1 Kings xvii. 22 ; of the child of the Shunamite raised by Elisha, 2 Kings iv. 35 ; also of the dead man revived at the sepulchre of the latter, 2 Kings xiii. 21.

[g] Rom. vi. 9.

tion which, taken from the apostle, they transferred to the creed, because the same apostle taught the absolute necessity of the mystery of the resurrection, when he says : *If Christ be not risen, then is our preaching vain, and your faith is also vain ; and if Christ be not raised, your faith is vain, for ye are yet in your sins.*[h] Hence, admiring our belief of this article, St. Augustine says : *It is nothing great to believe that Christ died ; this the Pagans, and Jews, and all the wicked believe ; all believe that he died. The resurrection of Christ is the belief of Christians : to believe that he rose again, this we deem something great.*[i] Hence it is, that our Lord very frequently spoke of his resurrection ; and scarcely ever conversed with his disciples respecting his passion, without mentioning his resurrection. Thus, when he said, *The Son of Man shall be delivered unto the Gentiles, and shall be mocked, and scourged, and spit upon ; and after they have scourged him, they will put him to death,* he concluded by saying, *and the third day he shall rise again.*[j] And when the Jews called upon him to give a proof of the truth of his doctrine by some sign and miracle, he replied : *There shall no sign be given them but the sign of the prophet Jonas ; for as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth.*[k]

To understand better the force and meaning of this article, there are three things to be inquired into and known by us ; first, how necessary was the resurrection of Christ ; secondly, its end and object ; thirdly, the blessings and advantages of which it is the source to us.

QUESTION XII.

Of the Reason for the Necessity of the Resurrection of Christ.

With regard, then, to the first, it was necessary that he should rise again, in order that the justice of God might be manifested ; for it was most fitting that he, who, through obedience to God, was degraded, and afflicted with every kind of ignominy, should by him be exalted. This is a reason assigned by the apostle, when he says to the Philip-

[h] 1 Cor. xv. 14, 17.
[i] August. in Ps. cxx. 4.
[j] Luke xviii. 32, sqq.
[k] Matt. xii. 39, seq.

pians: *He humbled himself, and became obedient unto death; even unto the death of the cross; wherefore God, also, hath exalted him.*[l] [He rose], also, in order that our faith, which is necessary to justification, might be confirmed; for the resurrection of Christ from the dead, by his own power, should be the greatest proof of his divinity. Furthermore, it was necessary that our hope should be nurtured and sustained, for, as Christ rose again, we rest on an assured hope, that we too shall rise again, for the members must necessarily participate in the condition of their head. This is the conclusion that S. Paul seems to draw, when he writes to the Corinthians[m] and Thessalonians;[n] and Peter, the prince of the Apostles, says: *Blessed be the God and Father of our Lord Jesus Christ, who, according to his great mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible.*[o] Finally, [the pastor] must teach, that the resurrection of our Lord was necessary, to complete the mystery of our salvation and redemption: for by his death Christ liberated us from our sins, and by his resurrection he restored to us the principal benefits, which we had forfeited by sin. Hence it is said by the Apostle: *He was delivered up for our sins, and was raised again for our justification.*[p] That nothing, therefore, may be wanting to our salvation, it was meet that, as he died, he should also rise again from the dead.

QUESTION XIII.

What Advantages result to Men from the Resurrection of Christ.

From what has been hitherto said, we can perceive how great advantage the resurrection of Christ the Lord has brought to the faithful; for in the resurrection we acknowledge God to be immortal, full of glory, the conqueror of death and the devil; and this we must firmly believe and confess of Christ Jesus.

Again, the resurrection of Christ has also brought forth unto us our resurrection, both as being its efficient cause, and because we ought all to rise again, after the example of our Lord. For with regard to the resurrection of the body, the

[l] Philipp. ii. 8, 9. [m] 1 Cor. xv. 12. [n] 1 Thes. iv. 14.
[o] 1 Peter i. 3, seq. [p] Rom. iv. 25.

apostle beareth this testimony : *By man came death, and by man the resurrection of the dead.*[q] For whatever God wrought in accomplishing the mystery of our redemption, in all its parts, he made use of the humanity of Christ as its efficient instrument; and hence, his resurrection was in some sort the instrument of accomplishing ours. It may also be called the model, seeing that the resurrection of Christ our Lord is the most perfect of all ; and as the body of Christ again rising unto immortal glory was changed, so shall our bodies also, which were before frail and mortal, be restored, adorned with glory and immortality. For as the apostle teacheth : *We wait for the Saviour our Lord Jesus Christ, who will reform the body of our lowliness, fashioned like unto the body of his glory.*[r]

The same may be said of a soul dead in sin ; and how the resurrection of Christ is proposed to such a soul as the model of her resurrection, the same apostle teacheth, when he says : *As Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life ; for if we have been planted together in the likeness of his death, we shall be also* [*in that*] *of his resurrection ;* and a little after : *Knowing that Christ, being raised from the dead, dieth no more : death hath no more dominion over him ; for in that he died to sin, he died once ; but in that he liveth, he liveth unto God. Likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God in Christ Jesus.*[s]

QUESTION XIV.

What Examples must be taken from the Resurrection of Christ.

From the resurrection of Christ, therefore, two lessons of imitation should be derived ; the one that, after we have washed away the stains of sin, we should begin a new kind of life, in which moral integrity, innocence, holiness, modesty, justice, beneficence, humility, may shine forth ; the other, that we should so persevere in that newness of life, as never more, with God assisting, to stray from the path of righteousness, on which we have once entered. Nor do the words of the apostle prove only that the resurrection of

[q] 1 Cor. xv. 21.
[r] Phil. iii. 20, 21.
[s] Rom. vi. 4, seq. 6-9, 10, 11.

Christ is proposed as the model of our resurrection; but they also declare that it gives us power to rise again; and imparts to us strength and spirit to persevere in holiness and righteousness, and in keeping the commandments of God. For as from his death we not only derive an example how to die, but also strength, so that we may die unto sin; so also, his resurrection invigorates us to attain righteousness; that thenceforward worshipping God piously and holily, we may walk in the newness of life, to which we rise; for this the Redeemer achieved principally by his resurrection, that we, who had before died with him unto sin and unto this world, might rise also with him again to a new discipline and manner of life.

QUESTION XV.

From what Evidences we infer that any one, with Christ, hath risen according to the Spirit.

The principal indications of this resurrection from sin, which demand our observation, are pointed out by the apostle: *If ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.*[t] Here he distinctly shows that they who desire to possess life, honours, ease, riches, there chiefly where Christ dwells, have truly risen with him; but when he adds: *Mind the things that are above, not the things that are on the earth,*[u] this he gives as another mark, as it were, by which we may discern whether we have truly risen with Christ. For as the appetite is wont to indicate the health and state of the body, so if any one relish *whatsoever things are true, whatsoever things are modest, whatsoever things are just, whatsoever things are holy,*[v] and he perceive the pleasantness of heavenly things with the inmost senses of his mind, this may be considered as the strongest proof that he who is thus disposed has risen with Christ Jesus to a new and spiritual life.

[t] Col. iii. 1. [u] Col. iii. 2, marg. [v] Phil. iv. 8.

CHAPTER VII.

OF THE SIXTH ARTICLE.

"HE ASCENDED INTO HEAVEN, SITTETH AT THE RIGHT HAND OF GOD, THE FATHER ALMIGHTY."

QUESTION I.

The Excellence of this Article, and the Meaning of the First Part thereof.

DAVID the prophet, when, filled with the Spirit of God, he contemplated the blessed and glorious ascension of our Lord into heaven, exhorts all to celebrate that triumph with the greatest joy and gladness: *Clap your hands,* says he, *all ye nations; shout unto God with the voice of triumph. God is gone up with jubilee.*[w] Hence the pastor will understand that this mystery must be explained with the greatest assiduity, and that he must take especial care that the faithful not only perceive it with faith and understanding, but as far as possible make it their study, God assisting, to reflect also its image in their lives and deeds.

With regard, then, to the explanation of this sixth article, in which principally is treated of this divine mystery [of the ascension], we must begin with its first part, and unfold its force and meaning. For the faithful are also without hesitation to believe that Jesus Christ, having fully performed and accomplished the work of redemption, ascended as man, body and soul, into heaven; but as God, he was never absent from heaven, filling, as he does, all places with his divinity.

QUESTION II.

Christ ascended not only by the Virtue of his Divinity, but also by Force of his Humanity.

[The pastor] must also teach, that he ascended by his own virtue, and was not raised aloft by the power of another, as was Elias, who *went up* in a fiery chariot into heaven,[x] or as was the prophet Habacuc,[y] or Philip, the deacon, who, borne through the air by the divine power, traversed far distant

[w] Ps. xlvi. 2, 6 (xlvii. 1, 5).

[x] 2 Kings ii. 11.

[y] Dan. xiv. 35. (In our Apocrypha, vs. 35 of the "History of Bel and the Dragon.")

parts of the earth.[z] Neither did he ascend into heaven solely as God, by the supreme power of the Divinity, but also as man; for although the ascension could not have taken place by natural power, yet that virtue, with which the blessed soul of Christ had been endowed, was capable of moving the body as it pleased; and his body, which had now received glory, readily obeyed the command of the actuating soul. And we believe that Christ, as God and man, ascended by his own power into heaven.

QUESTION III.

In what Sense Christ, in the Second Part of this Article, is said to sit at the Right Hand of the Father.

In the other part of this article are these words: *Sitteth at the right hand of the Father.* In these words we observe a trope, that is, the changing of a word from its literal and grammatical to a figurative meaning, a thing frequent in the sacred letters,[a] when, accommodating the matter to our understanding, we attribute human affections and members to God, who, Spirit that he is, admits of nothing corporeal being conceived of him. But as, amongst men, he who is placed at the right hand is considered to occupy the more honourable place, so, transferring the same idea to celestial things, to express the glory which Christ, as man, has received before all others, we confess that he is at the right hand of the Father. Here, however, *to sit* does not imply position and figure of body, but declares the fixed and permanent possession of royal and supreme power and glory, which he hath received from the Father; of which the apostle saith: *Raising him up from the dead, and setting him at his own right hand in the heavenly places, above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and he hath put all things under his feet;*[b] words which manifestly imply that this glory belongs to our Lord in a manner so particular and exclusive, as to be suitable to no other created being; and hence, in another place, the

[z] Acts viii. 39.

[a] Compare Augustin. de Doctr. Christ. iii. v. sqq. whose remarks are highly useful.

[b] Eph. i. 20, sqq. See Pearson, p. 277, sqq.

apostle testifies: *To which of the angels said he at any time, sit on my right hand.*[c]

QUESTION IV.

Why the History of Christ's Ascension ought to be frequently repeated to the People.

But the pastor will explain the sense of this article more diffusely by detailing the history of the ascension, which the evangelist St. Luke has described with admirable order in the Acts of the Apostles.[d] In its exposition he must observe, in the first place, that to the ascension, as to their end, are referred all other mysteries, and that in it is contained their whole perfection and completion. For as with the incarnation of our Lord all the mysteries of our religion commence, so with his ascension into heaven terminates his pilgrimage [on earth]. Moreover, other articles of the creed, which appertain to Christ the Lord, show his great humility and lowliness: for nothing can be conceived more humble or more lowly than that for us the Son of God assumed the frailty of human nature, suffered, and died; but nothing more magnificent, nothing more admirable, can be said in order to proclaim his sovereign glory and divine majesty than what is contained both in the present and preceding articles, in which we confess that he rose from the dead, ascended into heaven, and sits at the right hand of God the Father.

QUESTION V.

Why Christ ascended into Heaven, and did not rather constitute his Kingdom on Earth.

These truths having been explained, he will next accurately teach for what reason our Lord ascended into heaven. He ascended, firstly, because the most lofty and glorious kingdom of heaven, not the earth, presented a suitable dwelling-place for his body, which, upon its resurrection, was gifted with the glory of immortality. And he ascended, not only to possess the throne of glory, and the kingdom which he had merited by his blood, but also to provide whatever appertained to our salvation. He ascended, that he might really prove thereby, that *his kingdom is not*

[c] Heb. i. 13. [d] Acts i.

of this world ;[e] for the kingdoms of this world are earthly and transient, and are based upon great wealth and the power of the flesh ; whilst that of Christ is not, as the Jews expected, an earthly, but a spiritual and eternal kingdom, the wealth and riches of which he shows to be also spiritual, by placing his throne in the heavens. And in this his kingdom they are to be deemed most abounding in opulence and affluence of every sort of good things, who most diligently seek the things that are of God. For so St. James beareth witness : *Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom, which God hath promised to them that love him ?*[f] But our Lord also ascended into heaven, in order that he might teach us to follow him thither in mind and will ; for as, by his death and resurrection, he had left us an example of dying and rising again in spirit, so by his ascension he teaches and instructs us, that though dwelling on earth, we should raise ourselves in thought to heaven, confessing that we *are pilgrims and strangers on earth, seeking a country,*[g] *fellow-citizens with the saints, and the domestics of God ;*[h] *for,* as the same apostle says, *our conversation is in heaven.*[i]

QUESTION VI.

What Benefits are conferred on Men through the Ascension of Christ.

Now the force and magnitude of the inexplicable blessings, which the beneficence of God has poured out upon us, were long before, according to the interpretation of the apostle, sung by the inspired David in these words : *Ascending on high, he hath led captivity captive ; he hath given gifts to men ;*[j] for on the tenth day [after his ascension] he gave the Holy Ghost, with whose power and abundance he filled the multitude of the faithful then present, and then truly fulfilled those splendid promises : *It is expedient for you that I go ; for if I go not away, the Comforter will not come unto you : but if I depart, I will send him to you.*[k] He also ascended into heaven, according to the statement of the apostle, *that he may appear in the presence of God for us,*[l] and discharge for

[e] John xviii. 36. [f] James ii. 5. [g] Heb. xi. 13, seq.
[h] Eph. ii. 19. [i] Philip. iii. 20.
[j] Ps. lxvii. 19 (lxviii. 18) ; Eph. iv. 8. [k] John xvi. 7.
[l] Heb. ix. 24.

us the office of advocate with the Father. *My little children,* saith St. John, *these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ, the righteous; and he is the propitiation for our sins.*[m] There is, indeed, nothing from whence the faithful ought to derive greater joy and delight than from the fact, that Jesus Christ is constituted the advocate of our cause and the intercessor for our salvation with the eternal Father, with whom his favour and influence are supreme. Finally [by his ascension], *he prepared for us a place,*[n] as he had promised, and entered, as our head, in the name of us all, into the possession of heavenly glory. For ascending into heaven, he threw open its gates, which had been closed against us by the sin of Adam, and, as he had foretold to his disciples at his last supper, secured for us a way, by which we might arrive at the happiness of heaven. To demonstrate this by the event, he introduced with himself, into the mansions of eternal bliss, the souls of the just, which he had liberated from prison.

QUESTION VII.

The Advantages which Christ brought unto us by his Ascension.

This admirable profusion of heavenly gifts was followed by a series of important advantages. For, in the first place, the merit of our faith was greatly augmented; because faith has for its object those things which fall not under the senses, and are remote from the reason and intelligence of men. If, therefore, the Lord had not departed from us, the merit of our faith would be diminished, for Jesus Christ has said: *Blessed are they that have not seen, and have believed.*[o] Besides, the ascension of Christ into heaven contributes much to confirm our hope; since, believing that Christ, as man, ascended into heaven, and placed our nature at the right hand of God the Father, we are in great hope, that we, his members, may also ascend thither, and be there united with our head, according to these words of our Lord himself: *Father, I will, that where I am, they also, whom thou hast given me, may be with me.*[p] Another most especially important advantage we have thereby attained, that it

[m] 1 John ii. 1, sqq.
[n] John xiv. 2.
[o] John xx. 29.
[p] John xvii. 24.

snatches away our affections to heaven, and inflames them with the divine spirit; for, most truly has it been said, that *where our treasure is, there also is our heart.*[q]

QUESTION VIII.

It would not have been Advantageous for us had Christ remained on Earth.

And, indeed, if Christ the Lord were dwelling on earth, our whole strength would be fixed upon the very sight of his human person, and the enjoyment of his presence, and we should regard only that man, who was to bestow on us such blessings, and would cherish towards him a sort of earthly affection. But, by his ascension into heaven, he has rendered our affection for him spiritual, and has made us venerate and love as God him who, though now absent, is the object of our thoughts. This we learn partly from the example of the Apostles, who, whilst our Lord was personally present with them, seemed to judge of him in some measure humanly; and in part, from these words of our Lord himself: *it is expedient for you that I go,*[r] for that imperfect love, with which they had cherished Jesus Christ when present, was to be perfected by divine love, and that by the coming of the Holy Ghost; and, therefore, he immediately subjoins: *If I go not, the Comforter will not come to you.*

QUESTION IX.

After the Ascension of Christ, the Church was greatly increased.

Besides, he [thus] enlarged his house upon earth, that is, his Church, which was to be governed by the power and guidance of the Holy Spirit; and he left Peter, the Prince of the Apostles, as pastor, and supreme head upon earth, of the universal Church. *Some, indeed,* also, *he gave to the Apostles, and some Prophets, and others Evangelists, and others, Pastors and Teachers;*[s] and, thus, sitting at the right hand of the Father, he continually bestows different gifts on different persons, according to the words of St. Paul: *To every one of us is given grace, according to the measure of the gift of Christ.*[t]

Finally, what we have already taught concerning the

[q] Matt. vi. 21.
[r] John xvi. 7.
[s] Eph. iv. 11.
[t] Eph. iv. 7.

mystery of his death and resurrection, the faithful should hold not less true of his ascension. For, although we owe our salvation and redemption to the passion of Christ, who by his merits opened heaven to the just; yet his ascension is not only proposed to us as a model, by which we may learn to look on high, and ascend in spirit into heaven; but also imparts to us a divine virtue, by which we may be enabled to accomplish what it teaches.

CHAPTER VIII.

OF THE SEVENTH ARTICLE,

"FROM THENCE HE SHALL COME TO JUDGE THE LIVING AND THE DEAD."

QUESTION I.

The Three Benefits of Christ towards his Church, and the Meaning of the Seventh Article.

To adorn and render illustrious his Church, there are three eminent offices and functions of our Lord Jesus Christ, those of Redeemer, Patron, and Judge. As then, from the preceding Articles, it is evident, that the human race was redeemed by his passion and death, and that, by his ascension into heaven, he has for ever undertaken the advocacy and patronage of our cause, it next follows, that, in this article, his character as judge be set forth. The force and purport of the article is to declare, that, on the last day, Christ the Lord will judge the whole human race.

QUESTION II.

The Advent of Christ is Twofold.

For the sacred letters bear witness, that there are two comings of the Son of God, one, when for our salvation, he took upon him the flesh, and was made man in the womb of the Virgin; the other, when he shall come, at the end of the world, to judge mankind. This coming is called in Scripture, *the day of the Lord*; of which the apostle saith: *The day of the Lord shall so come, as a thief in the night;*[u]

[u] 1 Thess. v. 2.

and our Lord himself: *But of that day and hour no one knoweth.*[v] And in proof of the last judgment, let the authority of the Apostle suffice: *We must all,* says he, *appear before the judgment-seat of Christ, that every one may receive the proper things of the body, according as that he hath done, whether it be good or evil.*[w] For the sacred Scripture is full of testimonies, which will every where occur to the pastors throughout the inspired volume, and which will serve not only to establish the truth of the fact, but also to place it before the eyes of the faithful; that as, from the beginning of the world, that day of the Lord, on which he was clothed with our flesh, was most earnestly wished for by all, because in that mystery they reposed the hope of their liberation, so, also, after the death and ascension into heaven of the Son of God, the second day of the Lord may be the object of our most earnest desires; *waiting for the blessed hope, and coming of the glory of the great God.*[x]

QUESTION III.

How often every Man must undergo Judgment in the Presence of Christ.

But, to explain this matter, the pastor must distinguish two different periods, at which every one must necessarily appear in the presence of the Lord, to render an account of all his thoughts, deeds, and words, and to receive sentence accordingly from the mouth of his Judge. The first is, when each of us departs this life, for he is instantly placed before the tribunal of God, where all that he had ever done, or spoken, or thought, is subjected to the most strict scrutiny, and this is called the particular judgment. The second is, when, on the same day and in the same place, all men shall stand together before the tribunal of their Judge, that, in the presence and hearing of all ages, each may know his final doom and sentence; the announcement of which will constitute no small part of the future pains and punishments of the wicked, and of the remuneration and rewards which the just will receive, when it shall clearly appear what has been the tenor of each man's life. And this is called the general judgment.

[v] Matt. xxiv. 36. [w] 2 Cor. v. 10. [x] Tit. ii. 13.

QUESTION IV.

Why a General Judgment was necessary, as well as a Particular.

It becomes an indispensable duty of the pastor to show why, besides the particular judgment respecting each individual, a general one should also be passed upon all men. For those who depart this life, leave behind them sometimes children who follow the example of their parents, sometimes books,[y] followers, admirers, and defenders of their example, their language, their deeds, by which matters the rewards or punishments of the dead must necessarily be augmented; and as such benefit or ill effect, appertaining as it does to so many persons, is to terminate only with the end of the world, it was meet that a perfect inquiry should be held touching all these good or bad actions and words, a thing which was impossible without a general judgment of all men.

Moreover, as the good report of the pious is often injured, whilst the wicked are commended with the praise of innocence, the nature of the divine justice demands that the pious recover, in the presence, and with the suffrage, of all men congregated, the good name, of which they had been been unjustly deprived before men. Again, as good and bad men perform their good and bad actions, not without the co-operation of the body, it follows, that these actions appertain, also, to the body as their instrument; and it was, therefore, most fitting, that the bodies should participate with the souls in the eternal rewards or punishments; and this can be accomplished only by means of a general resurrection, and general judgment of all men. Lastly, it was necessary to prove that, in the prosperity and adversity of men, which are sometimes the promiscuous lot of the good and the bad, everything is done and ordered by the infinite wisdom and justice of God. It was, [therefore], meet, not only that rewards should await the good, punishments the wicked, in the next life, but that they should also be awarded by a public and general judgment; that thus they might be rendered better known, and more conspicuous to all; and that, in atonement for the unjust complaint, in

[y] There is some confusion in the text, apparently resulting from the similarity of "librorum" and "liberorum."

which, on seeing the wicked abounding in wealth and flourishing in honours, even the saints themselves, as men, have sometimes bewailed, praise may be offered up by all to the justice and providence of God: *My feet*, says the Prophet, *were almost moved, my steps had well nigh slipped; for I was envious at the wicked, seeing the prosperity*[z] *of sinners;* and a little after: *Behold! these are sinners, and yet, prospering in the world, they have obtained riches; and I said, verily I have justified my heart in vain, and washed my hands among the innocent; and I have been scourged the whole day; and my chastisement hath been in the morning.*[a] And this has been the frequent complaint of many; and it was, therefore, necessary that a general judgment should be exercised, lest perchance men should say that God, walking *about the poles of heaven,*[b] regards not the things of earth. Justly, therefore, has this formula of truth been made one of the twelve articles of the Christian faith, that, should any men's minds hesitate touching the providence and justice of God, they might be confirmed by means of this doctrine. Besides, the just should be encouraged, the wicked appalled, by the idea of a future judgment; so that, knowing the justice of God, the former may not be disheartened, and, through fear of eternal punishment, the latter may be recalled from falling away. Hence, speaking of the last day, our Lord and Saviour declares, that a general judgment shall one day take place, and describes the signs of that coming period; that, seeing them, we may know that the end of the world is at hand.[c] At his ascension, also, he sent angels to console his Apostles, who were bewailing his departure, in these words: *This Jesus who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.*[d]

QUESTION V.

The Power of Judging the Human Race is given to Christ according to both his Natures.

But that this judgment is assigned to Christ our Lord, not only as God, but also as man, the sacred letters declare.

[z] Pacem.
[a] Ps. lxxii. (lxxiii.) 2, 3, 12, sqq.
[b] Job xxii. 14, "in the circuit," or, "in the arch of heaven."
[c] Matt. xxiv. 29, sqq.
[d] Acts i. 11.

For although the power of judging is common to all the persons of the holy Trinity, yet we especially attribute it to the Son, because to him we also ascribe wisdom. And that he will judge the world as man, is confirmed by the testimony of our Lord, when he saith: *As the Father hath life in himself; so hath he given to the Son also, to have life in himself; and hath given him authority to execute judgment also, because he is the Son of Man.*[e]

QUESTION VI.

Why this Judgment is not similarly ascribed to the Father or the Holy Spirit.

But [the pastor] will teach, that this judgment is particularly said to be exercised by Christ our Lord, in that, as sentence is to be pronounced on mankind, they may see their judge with their eyes, and hear his sentence with their ears, and thus perceive their judgment through the medium of the senses. Most just is it, too, that the man, who was condemned by the most iniquitous judgment of men, should himself be, afterwards, seen by all men sitting as judge of all. Hence the Prince of the Apostles, when he had expounded, in the house of Cornelius, the principal heads of the Christian religion, and had taught that Christ was suspended on a cross, and put to death by the Jews, and rose to life on the third day, added: *And he commanded us to preach to the people, and to testify that it is he, which was ordained of God, to be the judge of the living and the dead.*[f]

QUESTION VII.

By what Signs the General Judgment will be perceived to be impending.

The Sacred Scriptures declare, that these three principal signs shall precede the general judgment; the preaching of the Gospel throughout the whole world, a falling away from the faith, and [the coming of] Antichrist; for our Lord says: *This Gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the consummation come;*[g] and the apostle admonishes us, that we be not *deceived by any one, as that the day of the Lord is at*

[e] John v. 26, 27. [f] Acts x. 42. [g] Matt. xxiv. 14.

hand; for, unless there come a falling away first, and the man of sin be revealed, the son of perdition,[h] the judgment will not take place.

QUESTION VIII.

In what Manner the Last Judgment will take place, and in what Manner Sentence will be passed upon all.

The form and process of this judgment, pastors will easily learn from the Oracles of Daniel,[i] and from the doctrine of the holy Evangelists, and of the Apostle. The sentence, moreover, to be pronounced by the judge, is here to be expounded with diligent care. For Christ our Lord, beholding the just, standing on his right hand, with joyous eyes, will pronounce sentence on them with the utmost benignity, in these words: *Come, ye blessed of my Father, possess the kingdom prepared for you from the foundation of the world.*[j] That nothing can be conceived more delightful to the ear than these words, they will comprehend, who compare them with the sentence of condemnation passed upon the wicked; and reflect within themselves, that, by these words, pious and just men are invited from labours unto rest, from the vale of tears to the highest joy, from miseries to the everlasting happiness, which they have previously deserved by their works of charity.

QUESTION IX.

With what kinds of Punishments the Wicked, who are placed at the Left Hand, will be afflicted.

Turning next to those who shall stand on his left hand, he shall pour out his justice upon them in these words: *Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.*[k] For, in these first words, *depart from me*, is expressed the heaviest punishment with which the wicked shall be visited, when they are banished to the greatest distance from the sight of God, unrelieved by one consolatory hope of enjoying so great a good. This the theologians call the pain of loss, because in hell the wicked shall ever want the light of the sight of God.[l] The words, *ye cursed*, which

[h] 2 Thess. ii. 2, 3.
[i] Dan. vii. 9, sqq.
[j] Matt. xxv. 34.
[k] Matt. xxv. 41.
[l] See Chrysost. in Matt. hom. 23; August. serm. 181, de temp. Greg. lib. 9, moral. cap. 46.

are added, augment to a marvellous degree their wretched and calamitous condition. For if, when about to be banished from the divine presence, they were deemed worthy of any sort of blessing, it might be to them a great source of consolation; but having no such expectation as might alleviate calamity, the divine justice, with an undoubted right, pursues them, when banished, with every kind of malediction. The words, *into everlasting fire*, which follow, express another sort of punishment, called by the theologians *the pain of sense;* because, like stripes and flagellations, or any other severer sort of punishments, amongst which no doubt fire produces the most intense feeling of pain, it is felt through the organs of sense. When we further reflect that this pain is to last for eternity, we may at once perceive, that the punishment of the damned will comprise an accumulation of all punishments. And this the words, *prepared for the devil and his angels*, at the close of the sentence, more fully declare; for as it is naturally found that we all experience some alleviation of our afflictions, if we possess some companion and fellow in our misfortune, from whose prudence and humanity we may, in some degree, derive assistance; what then shall be the misery of the damned, to whom, in such calamities, there shall never be permitted a separation from the society of the most lost demons? And most justly shall this sentence be passed by our Lord and Saviour on the wicked, as upon them who neglected all the works of true piety, who gave not meat to the hungry, drink to the thirsty, shelter to the stranger, clothing to the naked, nor visited him who was sick and in prison.[m]

QUESTION X.

The Faithful ought frequently to be reminded of the Judgment.

These are matters, which the pastor should very frequently press upon the hearing of the faithful people; for the truth contained in this article, conceived by faith, has the utmost effect in bridling the perverse propensities of the heart, and withdrawing souls from sin.[n] Hence we read in Ecclesiasticus:

[m] Cf. Matt. xxv. 35, sqq.

[n] See Aug. serm. 128, de temp. Greg. hom. 39, in Evang. Bernard. serm. i. in festo omnium Sanctorum.

In all thy works remember thy last end, and thou shalt never sin.[o] And, indeed, it will be almost impossible that any one will be so abandoned to vice, as not to be recalled to the pursuit of virtue by the reflection, that a time will come, when he will have to render an account, before a most strict judge, not only of all his words and deeds, but even of his most hidden thoughts, and shall pay a penalty according to his deserts. But the just man must be more and more excited to cultivate justice, and, although he spend his life in want, and infamy, and torments, must be transported with the greatest joy, when he looks forward to that day, on which, when the conflicts of this wretched life shall have ceased, he shall be declared victorious in the hearing of all men; and, admitted into his heavenly country, shall be crowned with divine, and these, also, eternal honours. It remains, therefore, that the faithful be exhorted to study the best manner of living, and exercise themselves in every practice of piety; that thus they may be able to await with greater security that great coming day of the Lord, and even, as becomes children, to desire it most earnestly.

CHAPTER IX.

OF THE EIGHTH ARTICLE.

"I BELIEVE IN THE HOLY GHOST."

QUESTION I.

How great is the Necessity and Profit of Faith in the Holy Spirit.

HITHERTO we have expounded, as far as the character of the subject proposed seemed to require, what things appertain to the first and second persons of the Holy Trinity. It now remains to explain, also, what the Creed contains with regard to the third person, that is, the Holy Ghost. In the exposition of this matter pastors will employ all study and diligence, for, in a Christian man, ignorance or error is as little excusable on this, as on the preceding articles. Wherefore

[o] Ecclesiasticus vii. 40 (37), *ἐν πᾶσι τοῖς λόγοις σου μιμνήσκου τὰ ἔσχατά σου, καὶ εἰς τὸν αἰῶνα οὐχ ἁμαρτήσεις.*

the apostle suffered not some of the Ephesians to be ignorant of the person of the Holy Ghost: having asked of them *if they had received the Holy Ghost,* and they having answered, that *they did not so much as know whether there was any,* he immediately asked: *In whom, therefore, were ye baptized?*[p] in which words he signified that to the faithful a distinct knowledge of this article is most necessary. From it they derive this especial fruit: considering, attentively, that whatever they possess, they obtained through the gift and benefice of the Holy Ghost, they learn to think more modestly and humbly of themselves, and begin to place their whole hopes in the protection of God, which, to a Christian man, should be the first step towards supreme wisdom and happiness.

QUESTION II.

The Term "Holy Ghost" does not agree with the Third Person of the Trinity in such a manner as to be equally applicable to the others.

The exposition of this article, therefore, should begin with the force and meaning which is here attached to the term, "Holy Ghost;" for, as this appellation is equally true when applied either to the Father or the Son (for both are spirit, both, holy, if indeed we confess of God to be a spirit), and also signifies angels and the souls of the pious, care must be taken that the faithful be not led into error by the ambiguity of the word. [The pastor] must therefore teach, that, in this article, by the word Holy Ghost is understood the third person of the Trinity, a sense in which it is oftentimes used in the Old, and frequently in the New Testament. Thus David prays: *Take not thy Holy Spirit from me;*[q] and in the Book of Wisdom, we read: *Who shall know thy counsel, except thou give wisdom, and send thy Holy Spirit from above;*[r] and in another place: *He created her in the Holy Ghost.*[s] We are also commanded in the New Testament to be baptized, *in the name of the Father, and of the Son, and of the Holy Ghost*:[t] we read that the most holy Virgin con-

[p] Acts xix. 2, sqq. In our version, it is, "unto what were ye baptized?" (εἰς τί οὖν ἐβαπτίσθητε;).

[q] Ps. l. 13 (li. 11).

[r] Wis. ix. 17.

[s] Eccl. i. 9 (Apocrypha). I do not find the words "in the Holy Ghost" either in the original or in our version.

[t] Matt. xxviii. 19.

ceived of the Holy Ghost ;[u] and we are sent by St. John to Christ, who baptizeth us with the Holy Ghost;[v] and in a variety of other passages this word will occur to the notice of the reader.

QUESTION III.

Why the Third Person of the Holy Trinity has no Proper Name, like the other Two.

Nor should any one be surprised, that a proper name is not attributed to the third, as well as to the first and second persons ; for the second person is designated by a proper name, and called Son, because, as has been explained in the preceding articles, his eternal origin from the Father is properly called generation. As, therefore, that origin is signified by the word generation ; so the person who emanates is properly called Son, and the person from whom he emanates, Father. Now, as the production of the third person is characterized by no proper name, but is called spiration[w] and procession, it follows that the person produced should also lack a proper name. But his emanation has no proper name, because we are obliged to borrow from created things the names which we give to God ; and, as we know no other created means of communicating nature and essence but the force of generation, we therefore cannot express by a proper name the manner in which God communicates himself entire by the force of his love. Wherefore the third person is called by the common name of " Holy Ghost," a name, however, which is peculiary appropriate to him, as we must acknowledge, seeing that he infuses into us spiritual life, and without his most holy inspiration we can do nothing deserving of eternal life.

QUESTION IV.

The Holy Ghost is equally God, and of the same Power and Nature with the Father and the Son.

But, the import of the name being explained, the people should first of all be taught, that the Holy Ghost is equally God with the Father and the Son, equal to them, equally

[u] Matt. i. 20. [v] John i. 33.

[w] Spiratio, a word pretty nearly equivalent to " emanation." It is often used by Scribonius Largus. See Rhodes's Index.

omnipotent, eternal, and of infinite perfection, the supreme good, and infinitely wise, and of the same nature with the Father and the Son. And this is sufficiently intimated by the force of the word *in*, when we say: *I believe in the Holy Ghost;* which word *in* is prefixed to each person of the Trinity, to express fully the force of our faith. It is also confirmed by many clear testimonies of the sacred writings; for when, in the Acts of the Apostles, St. Peter had said, *Ananias! why hath Satan tempted thine heart, that thou shouldst lie to the Holy Ghost?* he soon after adds: *Thou hast not lied unto men, but unto God;*[x] calling Him, to whom he had before given the name of Holy Ghost, immediately after, God. The apostle, also, writing to the Corinthians, interprets Him, whom he had called God, to be the Holy Ghost: *There are,* says he, *diversities of operations, but it is the same God, who worketh all in all; but,* adds the apostle, *all these things one and the same Spirit worketh, dividing to every man severally as he will.*[y] In the Acts of the Apostles, also, what the prophets attribute to the one God, St. Paul ascribes to the Holy Ghost; thus Isaiah had said: *I heard the voice of the Lord, saying: Whom shall I send? And he said: Go, and tell this people: Blind the heart of this people, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears;*[z] and, when about to cite those words, the apostle says: *Well spoke the Holy Ghost by Esaias the prophet unto our fathers.*[a] Again, when the Scripture annexes the person of the Holy Ghost to those of the Father and the Son, as when baptism is commanded to be administered *in the name of the Father, and of the Son, and of the Holy Ghost,* it leaves no room whatever for us to doubt the truth of this mystery. For if the Father is God, and the Son God, we must necessarily acknowledge that the Holy Ghost, who is united with them in the same degree of honour, is also God. Besides, he who receives baptism in the name of any creature, can derive no benefit therefrom: *Were ye baptized in the name of Paul?*[b] says the apostle, to show that such baptism could have availed them nought unto salvation. As, then, we are

[x] Acts v. 3, seq. [y] 1 Cor. xii. 6, 11. [z] Is. vi. 8, sqq.
[a] Acts xxviii. 25. [b] 1 Cor. i. 13.

baptized in the name of the Holy Ghost, we must acknowledge that he is God. But this same order of the three persons, by which the divinity of the Holy Ghost is proved, may be observed both in the Epistle of John: *There are three that bear record in heaven, the Father, the Word, and the Holy Ghost;* and these three are one;[c] and also in that noble doxology, or form of praise to the Trinity; *Glory be to the Father, and to the Son, and to the Holy Ghost,* which closes the divine praises and psalms. Finally, which appertains most forcibly to confirm this truth, the sacred letters testify, that whatever faith attributes to God, is equally suited to the Holy Ghost; wherefore to him is ascribed in Scripture the honour of temples, as when the apostle saith: *Know ye not, that your members are the temple of the Holy Ghost;*[d] and also *sanctification,*[e] and *vivification,*[f] to *search the deep things of God,*[g] to speak by the prophets,[h] and to be present in all places;[i] all of which are attributable to God alone.

QUESTION V.

It must assuredly be believed that the term "Holy Ghost" signifies a distinct person from the Father and the Son, existing of himself.

[The pastor] must also accurately explain to the faithful that the Holy Ghost is God, in such wise as to be confessedly the third person in the divine nature, distinct from the Father and the Son, and produced by their will. For, to omit other testimonies of Scripture, the form of baptism, taught by the Saviour,[j] evidently proves that the Holy Ghost is the third person, subsisting by himself in the divine nature, and distinct from the others; as also the words of the apostle declare, when he says: *The grace of our Lord Jesus Christ, and the love of God, and the communication of the Holy Ghost, be with you all. Amen.*[k] This same thing is still more explicitly announced in the words here added by the fathers of the first Council of Constantinople,[l] to refute

[c] 1 John v. 7. [d] 1 Cor. vi. 19. [e] 2 Thess. ii. 13; 1 Pet. i. 2.
[f] John vi. 83. "It is the Spirit that quickeneth."
[g] 1 Cor. ii. 10. [h] 2 Pet. i. 21.
[i] Ps. cxxxviii. 7 (cxxxix. 7, sqq.). [j] Matt. xxviii. 19.
[k] 2 Cor. xiii. 13.
[l] The words "filioque,"—"and the son," were not added in the Creed of the *first* council of Constantinople, but "the question being agitated

the impious madness of Macedonius : *And in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son ; who, together with the Father and the Son, is adored and glorified ; who spake by the prophets.* Thus, by confessing the Holy Ghost to be *Lord,* they declare how far he excels the angels, who, however, are the noblest spirits created by God ; for, *Are they not all,* says the apostle, *ministering spirits, sent forth to minister for them who shall receive the inheritance of salvation ?*[m] But the Holy Ghost they designate, *The Giver of life,* because the soul lives more by its union with God, than the body is nourished and sustained by its union with the soul. As, then, the sacred letters ascribe to the Holy Ghost this union of the soul with God, it is clear that, with the greatest propriety, he is denominated *the Giver of life.*

QUESTION VI.

It declares that the Holy Ghost proceedeth from the Father and the Son, as from one beginning.

With regard to what immediately follows : *who proceedeth from the Father and the Son,* the faithful are to be taught that the Holy Ghost proceeds, by eternal procession, from the Father and the Son, as from one beginning. For this truth is propounded to us by the Church's rule [of faith],[n] from which it is not lawful for a Christian to deviate, and which is confirmed by the authority of the Sacred Scriptures and Councils. For Christ the Lord, speaking of the Holy Ghost, says : *He shall glorify me, because he shall receive of mine ;*[o] and the same is to be inferred from the fact of the Holy Ghost being sometimes called in holy Scripture, *the*

in the West, *utrum Spiritus Sanctus sicut procedit a Patre, ita et procedat a Filio,* and it being concluded in the affirmative, they did not only declare it to be true, but also added the same to the Constantinopolitan Creed, and sang it publicly in their liturgy. This being first done in the Spanish and French churches, and the matter being referred to Leo the Third, bishop of Rome, he absolutely concluded that no such addition ought to be tolerated. But not long after, the following Popes, more in love with their own authority than desirous of the peace and unity of the Church, neglected the tables of Leo, and admitted the addition."— Pearson on the Creed, p. 325, sq., whose whole note deserves careful study. The same may be said of the Abbé Doney's notes to the French translation, p. 177, sqq.

[m] Heb. i. 14.

[n] I have supplied "fidei" from Tertullian, de Præscript. adv. Hæretic. c. 13.

[o] John xvi. 14.

Spirit of Christ, sometimes, *the Spirit of the Father;* being one time said to have been sent by the Father,[p] another time by the Son;[q] it thus being not obscurely signified, that the Holy Ghost proceeds alike from the Father and the Son. *If any man*, says St. Paul, *have not the Spirit of Christ, he is none of his.*[r] In his Epistle to the Galatians, also, he calls the Holy Ghost the Spirit of Christ: *God*, says he, *hath sent the Spirit of his Son into your hearts, crying, Abba, Father.*[s] In St. Matthew, he is called the Spirit of the Father: *It is not ye that speak, but the Spirit of your Father which speaketh in you;*[t] and our Lord said, at his last supper: *When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.*[u] In another place he affirms, that this same Holy Ghost is to be sent by the Father: *Whom*, says he, *the Father will send in my name.*[v] Understanding from these words the procession of the Holy Ghost, it is obvious to us that the same proceedeth from both [Father and Son]. These particulars embrace the doctrine which is to be taught with regard to the person of the Holy Ghost.

QUESTION VII.

Since the Works of the Trinity are indivisible, why are certain Effects and Gifts particularly assigned to the Holy Ghost?

He must also teach, that there are certain admirable effects, and certain most exalted gifts of the Holy Ghost, which are said to originate and emanate from him, as from a perennial fountain of goodness. For although the extrinsic works of the most Holy Trinity are common to the three persons, yet many of them are attributed especially to the Holy Ghost, to the end that we may understand that they proceed from the boundless love of God towards us; for seeing that the Holy Ghost proceeds from the divine will, inflamed as it were with love, it may be comprehended that these effects, which are referred particularly to the Holy Ghost, arise from extreme love of God towards us. Hence it is that the Holy Ghost is called *a gift;* for by the term gift we understand that which is kindly and gratuitously

[p] John xiv. 26. [q] Id. xv. 26. [r] Rom. viii. 9.
[s] Gal. iv. 6. [t] Matt. x. 20. [u] John xv. 26.
[v] Id. xiv. 26.

bestowed, no anticipation of remuneration being entertained. Whatever blessings and benefits therefore have been bestowed on us by God,—and, as the apostle says, *what have we, that we have not received from God?*[w]—those we should with a pious and grateful mind acknowledge to be bestowed by the bounty and gift of the Holy Ghost.

QUESTION VIII.

What, what kind, and how great are the effects of the Holy Spirit.

But the effects [of the Spirit] are numerous; for, not to mention the creation of the world, the propagation and government of created things, of which we have made mention in the first article, it was shown a little before, that to the Holy Ghost is particularly attributed the giving of life; and this is further confirmed by the testimony of Ezekiel: *I will give you spirit, and you shall live.*[x] The prophet, however, enumerates the principal effects, peculiarly attributed to the Holy Ghost: *The spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and piety, and the spirit of the fear of the Lord;*[y] effects which are called the gifts of the Holy Ghost, and sometimes by the name of the Holy Ghost. Wisely therefore does St. Augustine admonish us, that, whenever we meet the word Holy Ghost in Scripture, we distinguish whether it means the third person of the Trinity, or his effects and operations;[z] for they are equally as distinct from one another as is the Creator from things created. And these matters should the more diligently be explained, as from these gifts of the Holy Ghost we derive rules of a Christian life, and are enabled to perceive whether the Holy Ghost dwells within us. But that grace [of justification], which seals us *with the holy Spirit of promise, who is the earnest of our inheritance,*[a] is to be proclaimed by us above his other most exalted gifts, for this it is that unites our hearts to God in the closest bonds of love; whence it comes to pass, that, inflamed with a supreme desire of piety, we begin a new life, and, *made partakers of the divine nature,* are *called* and really are *sons of God.*[b]

[w] 1 Cor. iv. 7. [x] Ezek. xxxvii. 6: "I will put breath in you."
[y] Isa. xi. 2, with the omission of the words "and piety."
[z] St. August. lib. 15 de Trinit. cap. xviii. 19. [a] Eph. i. 13, seq.
[b] 1 John iii. 1; 2 Pet. i. 4. See Decrees and Canons, Sess. vi.

CHAPTER X.

OF THE NINTH ARTICLE.

"I BELIEVE THE HOLY CATHOLIC CHURCH."

QUESTION I.

For what reasons the ninth Article ought most frequently to be inculcated on the People.

With how great care pastors ought to explain to the faithful this ninth article, will not be difficult to estimate, if we attend particularly to the following considerations: first, that, as St. Augustine[c] observes, the prophets spoke more plainly and openly of the Church than of Christ, as they foresaw that on this a much greater number may err and be deceived, than on the mystery of the Incarnation. For in after ages there would not be wanting wicked men, who, like the ape, that would fain pass for a man, would profess themselves to be Catholics alone, and, with no less impiety than effrontery, assert that with them alone is [to be found] the Catholic Church; secondly, that he, whose mind is deeply impressed with this truth, will experience little difficulty in avoiding the fearful danger of heresy; for a person is not to be called a heretic as soon as he shall have offended in matters of faith; he only is to be called a heretic who, neglecting the authority of the Church, maintains impious opinions with pertinacity. Since, therefore, no man can be infected with the contagion of heresy, so long as he holds the things proposed to be believed in this article, pastors should use every diligence that the faithful, knowing this mystery, and thus guarded against the wiles of Satan, may persevere in the true faith. But this article depends upon the preceding one; for, it having already been shown that the Holy Ghost is the source and giver of all holiness, we here profess our belief that the Church has by him been endowed with holiness.

[c] S. Aug. in Ps. xxx. 15. Rather, on Ps. xxxi. 11 (Latin Ps. xxx.), Expos. ii. Serm. ii. § 8 (Ed. Benedictine), as the Rev. Charles Marriott has kindly pointed out.

QUESTION II.

What is generally and particularly denoted by the word "Ecclesia" (Church).

But as the Latins borrowed the word *Ecclesia*[d] from the Greek, and since the preaching of the Gospel transferred it to sacred things, it is necessary to explain the meaning conveyed thereby. The word *Ecclesia* means a calling forth; but writers afterwards used it to signify a council or assembly. Nor does it matter whether the word is used in reference to the people of the true God, or of a false religion; for in the Acts, it is said of the people of Ephesus that, when the town-clerk had appeased a tumultuous assemblage, he said: *And if you inquire after any other matter, it may be determined in a lawful assembly;*[e] thus are the Ephesians, who were worshippers of Diana, called a lawful *assembly.* Nor are the Gentiles only, who knew not God, called an *Ecclesia;* the councils of evil and impious men are also sometimes designated by the same name: *I have hated the congregation of evil doers,* says the Psalmist, *and with the wicked I will not sit.*[f] By the ordinary range of holy Scripture, however, the word was subsequently used to designate the Christian Commonwealth only, and the congregations of the faithful; that is, of those who were called by faith unto the light of truth and the knowledge of God, that, forsaking the darkness of ignorance and errors, they may worship the living and true God piously and holily, and serve him from their whole hearts. In a word: *The Church,* says St. Augustine, *consists of the faithful, dispersed throughout the world.*[g]

[d] See Wordsworth's Theophilus Anglicanus, pt. 1, ch 1. Ecclesia is derived from ἐκ and καλέω = *I call forth;* from the circumstance that the Athenian assembly from which it took its name, was usually summoned by heralds. Compare Pearson, art. ix. p. 335.

[e] Acts xix. 39, ἐν τῇ ἐννόμῳ ἐκκλησίᾳ ἐπιλυθήσεται.

[f] Ps. xxv. 5 (xxvi. 5).

[g] This is the sense, rather than the very text, of S. Aug. in Ps. cxlix. 3, who says, "Ecclesia sanctorum, Ecclesia frumentorum toto terrarum orbe diffusorum."

QUESTION III.

Of the Mysteries which present themselves for consideration under this word.

Under this word are comprehended no trifling mysteries, for in this *calling forth*, which the word *Ecclesia* signifies, we at once discern the benignity and splendour of the divine grace, and understand that the Church is very unlike all other commonwealths. For they rest on human reason and prudence; this, on the wisdom and counsel of God; for he called us by the inward inspiration of the Holy Ghost, who opens the hearts of men, and outwardly, through the labour and ministry of his pastors and preachers. Moreover, from this calling the Christian will better understand the end which he should propose to himself; that is, the knowledge and possession of things eternal, when he reflects why the faithful of old, living under the law, were called a synagogue, that is, a congregation; for, as St. Augustine observes, *They were so called, because, like cattle, which are wont to herd together, they looked only to terrestrial and transitory goods.*[h] Hence the Christian people are justly called a Church, not a synagogue, because, despising earthly and mortal things, they pursue only things heavenly and eternal.

QUESTION IV.

By what names the universal body of Christians is found described in the sacred Letters.

Many names, moreover, which are replete with mysteries, have been applied to designate the Christian Commonwealth. Thus, by the apostle, it is called *the house and edifice of God*, when he says to Timothy: *If I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of truth.*[i] And the Church[j] is called a house, because it is, as it were, one family, governed by one Father, and enjoying a community of all spiritual goods. It is also called the flock[k] of the sheep of Christ, of which he is *the door and the shepherd.*[l] It is called the spouse of Christ: *I have espoused*

[h] Aug. in Ps. lxxvii. 3, et lxxxi. 1.
[i] 1 Tim. iii. 15.
[j] Ecclesia.
[k] John x. 1.
[l] Ezek. xxxiv. 5; John x. 7.

you to one husband, says the apostle to the Corinthians, *that I may present you as a chaste virgin to Christ;*[m] and, writing to the Ephesians, he says: *Husbands, love your wives, as Christ also loved the Church;*[n] and, also, speaking of marriage: *This is a great sacrament, but I speak concerning Christ and the Church.*[o] Finally, the Church is called the body of Christ, as may be seen in the epistle of St. Paul to the Ephesians[p] and Colossians;[q] appellations, each of which has considerable influence in exciting the faithful to prove themselves worthy the boundless clemency and goodness of God, who hath chosen them to be the people of God.

QUESTION V.

Two parts of the Church are particularly mentioned, one Triumphant, the other Militant.

These things being explained, it will be necessary to enumerate the several component parts of the Church, and point out their differences, in order that the people may the better comprehend the nature, properties, gifts, and graces of the Church, beloved of God, and, for that reason, unceasingly to praise the divine Majesty. The Church, then, consists principally of two parts, the one called the Church triumphant, the other, the militant. The Church triumphant is the most glorious and happy assemblage of blessed spirits, and of those who have triumphed over the world, the flesh, and the devil, and who, now free and secure from the troubles of this life, enjoy everlasting bliss. But the Church militant is the society of all the faithful who still dwell on earth, and is called militant, because it wages eternal war with those most implacable enemies, the world, the flesh, and the devil. We are not, however, to infer, that there are two Churches: but there are, as we have already said, two constituent parts of the same Church; one part of which has gone before, and is now in the possession of its heavenly country; the other, following every day, until at length, united with our Saviour, it repose in the enjoyment of endless felicity.

[m] 2 Cor. xi. 2. [n] Eph. v. 25. [o] Eph. v. 32.
[p] Eph. i. 23. [q] Colos. i. 24.

QUESTION VI.

In the Church Militant are two sorts of men, the good and the bad.

Now, in the Church militant there are two classes of persons, the good and the bad; and the bad profess the same faith, and partake of the same sacraments, but differing in their lives and morals. In the Church they are called the good, who are linked together not only by the profession of the same faith, and the communion of the same sacraments, but also by the spirit of grace, and the bond of charity; of whom it is said: *The Lord knoweth them that are his.*[r] Who they are that appertain to this class of pious men, men may also form some conjecture; but cannot know with certainty.[s] Of this part of his Church, therefore, we are not to suppose Christ our Saviour to speak, when he refers us to the Church, and commands us to obey her;[t] for, unknown as is that portion of the Church, how can any one be certain to whose decision he should recur, whose authority obey? The Church, therefore, as the sacred letters and the writings of holy men testify, comprises the good and the bad; and in this sense were written these words of the apostle: *One body and one spirit.*[u]

QUESTION VII.

The Church is visible, and comprises both good and bad in its bosom.

Thus is the Church known, and is compared to a city situated on the mountain, and seen from every side;[v] for, as all must yield obedience to her authority, it is necessary that she be known. Nor does the Church include the good only, but likewise the bad, as we learn from many parables contained in the Gospel; as when the kingdom of heaven, that is, the Church militant, is compared to a net cast into the sea,[w] to a field in which tares were sown amongst [the good grain],[x] to a threshing-floor on which the grain is mixed up with the chaff,[y] and to ten virgins, some of whom were wise, and some foolish.[z] But long before we may, also, perceive a figure and resemblance of the Church in the

[r] 2 Tim. ii. 19.
[s] See Decrees and Canons, Sess. vi. c. 12, p. 38, of my translation.
[t] Matt. xviii. 17.
[u] Eph. iv. 4.
[v] Matt. v. 14.
[w] Matt. xiii. 47.
[x] Matt. xiii. 24.
[y] Luke iii. 17.
[z] Matt. xxv. 1, seq.

ark of Noah, in which were contained not only clean, but also unclean animals.[a] But, although the Catholic faith truly and constantly teaches that to the Church belong the good and the bad, yet it is to be explained to the faithful according to the same rules of faith, that very different is the condition of each class. For as the chaff is mingled with the grain on the threshing-floor, or as dead members sometimes remain attached to a [living] body, so also are the wicked contained in the Church.

QUESTION VIII.

Who are excluded from the pale of the Church Militant.

Hence only three classes of persons are excluded from her pale: first, infidels; next, heretics and schismatics; and lastly, the excommunicated: infidels, because they never belonged to, and never knew the Church, nor were they ever made partakers of any of the sacraments, in the communion of a Christian people; heretics and schismatics, because they have severed themselves from the Church, for they no more belong to the Church than deserters belong to the army from which they have deserted. It is not, however, to be denied, that they are still subject to the power of the Church, seeing that they may be cited before her tribunal, punished and condemned by anathema. Finally, excommunicated persons, also, because excluded by her sentence from the Church, belong not to her communion, until they repent. With regard, however, to the rest, although shameful and wicked persons, there is no doubt that they still continue in the Church; and of this the faithful are frequently to be informed, in order that they may convince themselves, that, even were the lives of her ministers debased perchance by crime, they are still included within her pale, nor do they on that account lose any part of their power.

QUESTION IX.

The variety of applications of the word Church.

But portions, also, of the Universal Church are commonly called a church, as when the apostle mentions the church at

[a] Gen. vii. 2; vii. 19; 1 Pet. iii. 20.

Corinth,[b] at Galatia,[c] of the Laodiceans,[d] of the Thessalonians.[e] The private families of the faithful he also calls churches; thus the church in the house of Prisca and Aquila he commands to be saluted;[f] and in another place he says: *Aquila and Priscilla, with the church that is in their houses, salute you much.*[g] Writing to Philemon, he also makes use of the same word.[h] Sometimes, also, the word church is used to signify the prelates and pastors of the Church: *If he will not hear thee,* says our Lord, *tell it to the Church;*[i] in which passage the authorities of the Church are meant. The place, also, in which the faithful assemble for public preaching[j] or other religious purpose, is called a church; but, in this article, the word is especially used to signify the multitude of the good and the bad; and not only the governing, but also the governed.

QUESTION X.

Of the marks of the true Church, and firstly, of its Unity.

The peculiar properties of this Church must also be unfolded to the faithful, from which they may be enabled to estimate with how great a blessing they have been endued by God, who have had the fortune to be born and educated within her pale. The first distinctive character, therefore, of the true Church, described in the Creed of the Fathers, consists in its unity: *One is my dove; my beauteous one is but one.*[k] So vast a multitude, although scattered far and wide, is called One, for the reasons mentioned by St. Paul in his epistle to the Ephesians; for he proclaims that there is but *One Lord, one faith, one baptism.*[l] This Church has, also, one ruler and one governor, the invisible one, Christ, whom the eternal Father *hath made head all over the Church, which is his body;*[m] but the visible one is he, who, the legitimate successor of Peter, the Prince of the Apostles, occupies the See of Rome.

[b] 2 Cor. i. 1. [c] Gal. i. 2. [d] Colos. iv. 16.
[e] 1 Thess. i. [f] Rom. xvi. 3, 5. [g] 1 Cor. xvi. 19.
[h] Phil. i. 2. [i] Matt. xviii. 17.

[j] 1 Cor. xi. 18. Respecting the different meanings of the word "church," see Pearson, p. 336, sqq.; and the Abbé Doney's Notes, p. 211, sqq.

[k] Solomon's Song, vi. 9, "my dove, My undefiled, is but one."

[l] Eph. iv. 5. [m] Eph. i. 22.

QUESTION XI.

What is to be thought concerning the Roman Pontiff, the visible head of Christ's Church.

That this visible head was necessary, to establish and preserve the unity of the Church, is the unanimous reasoning and opinion of the Fathers;[n] and on this, the sentiments of St. Jerome are clearly conceived and expressed. Against Jovinian he says: *One is chosen, that, by the appointment of a head, occasion of schism may be removed;*[o] and to Damasus: *Away with envy: let the ambition of Roman grandeur be gone: I speak to the successor of the fisherman, and the disciple of the cross. I follow no chief but Christ, I am united in communion with your Holiness, that is, with the chair of Peter: I know that on that rock is built the Church.*[p] *Whoever eats the lamb outside this house is profane: whoever is not in the ark of Noah shall perish in the flood.*[q] The same doctrine was long before approved by Irenæus,[r] and Cyprian,[s] the latter of whom, speaking of the unity of the Church, observes: *The Lord speaks to Peter, 'I say to thee, Peter, thou art Peter; and upon this rock will I build my church:'*[t] *he builds his church on him alone; and although, after his resurrection, he gives equal power to all his apostles, saying, 'As the Father hath sent me, I also send you.' Receive ye the Holy Ghost;*[u] *yet, to display unity, he disposed, by his own authority, the origin of this unity, which has its beginning from one, etc.* Again, Optatus, Bishop of Milevis, says: *It cannot be ascribed to ignorance on your part, knowing, as you do, that the episcopal chair, in which Peter, the head of all the apostles, sat, was conferred on him first in the city of Rome; that in him alone the unity of the chair might be observed by*

[n] This is untrue. Compare the passages quoted in Wordsworth's notes to the Theophilus Anglicanus, pt. 2, ch. ix. p. 211, sq.; Welchman on Art. xxxvii.; and Neander, Hist. Eccles. v. i. p. 298 (English translation). Cyprian's saying, "Nemo nostrum Episcopum se Episcoporum constituit," is well known.

[o] Lib. i. contr. Jovin. med.

[p] St. Jerome here alludes to the Passover. See Genes. xii. 19, etc.

[q] Epist. 57.

[r] Adv. hæret. lib. iii. c. 3.

[s] De Simp. Præl. sub init.

[t] Matt. xvi. 18.

[u] John xx. 21, sq.

all, and that the other apostles might not claim each a chair for himself; so that he, who would erect another in opposition to this single chair, would be a schismatic and a prevaricator.[v] In the next place, St. Basil has left the following words, written: *Peter was placed in the foundation, because he said: 'Thou art Christ, the Son of the living God:' and heard in reply that he was a rock; for, although he was a rock, he was not such a rock as Christ, for Christ is truly an immoveable rock, but Peter, only by virtue of that rock; for Christ bestows his own dignities on others: He is a priest, and he makes priests: he is a rock, and he makes a rock; and what belongs to himself, he bestows on his servants.*[w] Lastly, St. Ambrose says: *For great are the gifts of God, who not only restored to us what had been ours, but also granted us what are his own.* Then, after a few words, he proceeds: *But great is the favour conferred by Christ, who bestowed on his disciples almost all his own titles. I am,* says he, *the light of the world;*[x] *and yet with this title, in which he himself glories, he favours his disciples, saying: You are the light of the world;*[y] *I am the living bread;*[z] and *we all are one bread;*[a] *I am the true vine;*[b] and to thee he says: *I planted thee a fruitful vineyard, all true.*[c] *Christ is a rock, for they drank of the spiritual rock that followed them, and the rock was Christ;*[d] *and yet the favour of this title he denied not to his disciple, that he also should be Peter,*[e] *because deriving from the rock the solidity of constancy and the firmness of faith.*[f]

Should any one object that the Church, content with one head and spouse, Jesus Christ, requires no other beside, an answer is readily found, for, as we have Christ not only the author of all the sacraments, but also their inward minister,

[v] Lib. 2, ad Parmen. sub init. [w] Hom. 29.
[x] John viii. 12. [y] Matt. v. 14. [z] John vi. 41.
[a] 1 Cor. x. 17. In the Vulgate it is, We *being many,* &c.—Tr.
[b] John xv. 1.
[c] Jerem. ii. 21. In our version, "I had planted thee *a noble* vine, wholly a right *seed.*"
[d] 1 Cor. x. 4. [e] Matt. xvi. 18.
[f] Lib. ix. Com. in Luc. c. 9. Through a typographical error, this passage of St. Ambrose has been omitted, and the following words strangely attributed to that father, in several of the best editions of Manutius, of 1831, and the Leipsic reprint, and others. The same mistake has also crept into the French and Italian translations. See Ambros. in Luc. ix. 9.

(for He it is that baptizes and that absolves ; and yet he institutes men as external ministers of the sacraments), so has he placed over his Church, which he governs by his most inward spirit, a man to be the vicar and minister of his power ; for, as a visible Church requires a visible head, our Saviour appointed Peter head and pastor of all the faithful, when, in the most ample terms, he committed to his care the feeding of his sheep,[g] so as that he wished his successor to have the very same power of ruling and governing the whole Church.

QUESTION XII.

Other reasons why the Church is called One.

The apostle, moreover, saith unto the Corinthians, *There is but one and the same spirit,*[h] who imparts grace to the faithful, as the soul [imparts] life to the members of the body ; and, when exhorting the Ephesians to preserve this unity, he says : *Anxious to keep the unity of the spirit in the bond of peace : one body and one spirit ;*[i] for as the human body consists of many members, and those are animated[j] by one soul, which gives sight to the eyes, hearing to the ears, and to the other senses powers suited to their respective functions ; so is the mystical body of Christ, which is the Church, composed of many faithful. The hope, to which we are called, is also one, as the same apostle beareth witness in the same place ;[k] for we all hope for the same thing, to wit, an eternal and happy life. Finally, the faith, which is to be held and professed by all, is one : *Let there be no schisms amongst you,*[l] says the apostle ; and baptism, which indeed is the sacrament of the Christian faith, is also one.[m]

QUESTION XIII.

On the second mark of the Church, by which it is called Holy.

Another distinctive mark of the Church is, that it be holy, as we learn from these words of the prince of the apostles : *Ye are a chosen generation, an holy nation.*[n] Now the Church

[g] John xxi. 15.
[h] 1 Cor. xii. 11.
[i] Eph. iv. 3, 4.
[j] Aluntur.
[k] Ibid. iv.
[l] 1 Cor. i. 10.
[m] Eph. iv. 5.
[n] 1 Pet. ii. 9.

is called holy, because she is consecrated and dedicated to God; for so other things, such as, under the old law, vessels, vestments, altars, when appropriated and dedicated to the divine worship, although material, are called holy;[o] as, in like manner, the first-born, who were dedicated to the Most High God, were also called holy.[p]

Nor should it seem matter of surprise to any one, that the Church, although containing many sinners, is called holy. For even as those who profess any art, although they may not observe the rules thereof, still retain the name of artists; so the faithful, although they offend in many things, and violate the engagements they had made, are called holy, because they have been made the people of God, or have consecrated themselves to Christ by faith and baptism. Hence St. Paul calls the Corinthians sanctified and holy, although it is evident that amongst them there were some, whom he sharply rebukes as carnal, and also charges with grosser crimes.[q] She is also to be called holy, because, as the body, she is united to her head, Christ the Lord,[r] the fountain of all holiness, from whom flow the graces of the Holy Spirit, and the riches of the divine bounty. St. Augustine, interpreting these words of the prophet, *Preserve my soul, for I am holy*,[s] thus finely expresses himself: *Let too the body of Christ boldly say; let also that one man, exclaiming from the ends of the earth, boldly say, with (Christ) his head, and under (Christ) his head; I am holy; for he hath received the grace of holiness, the grace of baptism and of remission of sins;* and a little after: *If all Christians and all the faithful, baptized in Christ, have put him on, as saith the apostle; As many of you as have been baptized in Christ, have put on Christ:*[t] if they are made members of his body; and say they are not holy, they do an injury to their head, whose members are holy.[u] Yet further, the Church alone has the legitimate worship of sacrifice, and the salutary use of the sacraments, by which, as by the efficacious instruments of divine grace, God effects true holiness; so that whosoever are really holy cannot be outside this Church. It is there-

[o] Levit. xxvii. 28, 30.
[p] Exod. xiii. 12.
[q] 1 Cor. i. 2, and iii. 3.
[r] Ephes. iv. 15, sq.
[s] Ps. lxxxv. 2 (lxxxvi. 2).
[t] Gal. iii. 27.
[u] Eph. v. 26, seq. S. Aug. in Psal. lxxxv. 2.

fore clear that the Church is holy, and holy indeed, because she is the body of Christ, by whom she is sanctified, and in whose blood she is washed.

QUESTION XIV.

In what manner the Church of Christ is Catholic.

The third distinctive mark of the Church is, that she is called Catholic, that is, universal; an epithet which is justly applied to her, for, as St. Augustine bears witness: *She is diffused by the splendour of one faith from the rising to the setting sun.*[v] Unlike human republics, or the conventicles of heretics, she is not circumscribed within the limits of one single kingdom, nor is she confined to one class of men; but embraces in the bosom of her love all mankind, whether they be barbarians, or Scythians, or slaves, or freemen, or males or females. Therefore it is written: *Thou hast redeemed us to God by thy blood, out of every tribe, and tongue, and people, and nation, and hast made us unto our God, a kingdom.*[w] Of the Church, David says: *Ask of me, and I will give thee the Gentiles for thy inheritance, and the uttermost parts of the earth for thy possession;*[x] and also: *I will be mindful of Rahab and of Babylon knowing me;*[y] and: *Man is born in her.*[z] Moreover to this Church, *built upon the foundation of the apostles and prophets,*[a] belong all the faithful who have existed from Adam up to the present day, or who shall exist, professing the true faith, as long as the world shall exist; all of whom are built and founded upon that corner stone, Christ, who made both one, and announced peace to them that are near, and to them that are afar. She is also called universal, because, like those who entered the ark, lest they should perish in the flood, all who desire to attain eternal salvation must cling to and embrace her. This, therefore, is to be taught as a most certain rule, whereby to distinguish the true from a false Church.

[v] S. Aug. serm. 131 et 181 de temp.
[w] Rev. v. 9, sq.
[x] Ps. ii. 8.
[y] Ps. lxxxvi. 4 (lxxvii. 4).
[z] Ibid. 5.
[a] Eph. ii. 20.

QUESTION XV.

In what manner the Church of Christ is also called Apostolic.

We may also know the true Church from her origin, which she derives, under the revelation of grace, from the apostles; for her doctrines are truths neither novel nor of recent origin, but delivered of old by the apostles, and disseminated throughout the whole world. Hence no one can possibly doubt, that the impious opinions of heretics, opposed as they are to the doctrine taught by the Church from the days of the apostles to the present day, are very different from the faith of the true Church. Wherefore, that all might know the true Catholic Church, the Fathers, guided by the Spirit of God, added in the Creed the word *apostolic*. For the Holy Ghost, who presides over the Church, governs her by no other than apostolic ministers; and this Spirit was first imparted to the apostles, and has, by the supreme goodness of God, always remained in the Church.

QUESTION XVI.

The Church cannot err in Doctrines of Faith or Morals.

But as this one Church, seeing it is governed by the Holy Ghost, cannot err in delivering the discipline of faith and morals, so all other societies which arrogate to themselves the name of Church, because guided by the spirit of the devil, are necessarily sunk in the most pernicious errors both of doctrine and morals.

QUESTION XVII.

Under what Figures the Church of Christ was chiefly represented in the Old Testament.

But whereas the figures of the Old Testament have a great influence in exciting the minds of the faithful, and recalling the remembrance of the fairest things, and are, chiefly for this reason, made use of by the apostles, pastors must not pass by a source of instruction possessing such serious advantages. Amongst these, the ark of Noah affords a conspicuous illustration. It was constructed by the divine command,[b] in order, without doubt, to signify that Church

[b] Gen. vi. 14.

which God has so constituted, as that whoever may enter her by baptism, can be safe from all danger of eternal death; while such as are not within her, as it happened with those who were not in the ark, are overwhelmed by their own crimes. Another figure is that mighty city of Jerusalem,[c] by which the Scriptures often signify the holy Church. For in Jerusalem alone was it lawful to offer sacrifices unto God; because in the Church of God only, and nowhere else, are to be found the true worship and the true sacrifice, which can in any way be acceptable to God.

QUESTION XVIII.

In what manner belief in Christ's Church appertains to the Articles of Faith.

Lastly, with regard to the Church, [the pastor] must also teach, how to *believe the Church*[d] can belong to the articles of faith. For although any one by his reason and senses may ascertain the existence of the Church, that is, that there is a Society[e] of men on earth, who are devoted and consecrated to Christ the Lord; nor does faith seem necessary to understand a matter, concerning which neither Jews nor Turks have any doubts; but it is by the light of faith only, and not by any process of reasoning, that the mind can comprehend those mysteries, which,—as has been already partly set forth, and as shall be more fully explained under the Sacrament of Orders,—are contained in the holy Church of God. Whereas, therefore, this article, as well as the others, is placed beyond the reach and strength of our understanding, most justly do we confess, that we know not from human reason, but contemplate with the eyes of faith, the origin, privileges, and dignity of the Church.

QUESTION XIX.

What things, how many, and how great, ought to be believed in regard of the Church.

For of this Church man was not the author, but the immortal God himself, who built her upon a most solid rock:

[c] See, especially, the beautiful instances in Ps. cxxii. 1, 3, 6, 9.

[d] Credere ecclesiam.

[e] Conventum, an assemblage. This passage is useful, as pointing out the origin of the term "convent."

The Highest Himself, says the prophet, *hath founded her*.[f] Hence, she is called *the inheritance*[g] of God, *the people* of God; and the power, which she received, comes not from man, but from the divine gift. As this power, therefore, cannot be derived from human origin, by faith alone can we understand, that with the Church are deposited the keys[h] of the kingdom of heaven; that to her has been confided the power of remitting sins; of excommunicating; and of consecrating the real body of Christ; and that her children have not here a permanent dwelling, but look for one to come.

We are therefore bound to believe that there is one holy Catholic Church.

QUESTION XX.

We believe "the Church," not in *the Church, as in God.*

But, with regard to the three persons of the Holy Trinity, the Father, the Son, and the Holy Ghost, we believe them, so as to place our faith *in* them; whereas here, the form of expression being changed, we profess to believe the Holy, not *in*[i] the Holy Catholic Church, that, by this difference of expression also, we may distinguish God, the author of all things, from the things he has created, and acknowledge ourselves indebted to the divine goodness for all those exalted benefits, which have been conferred upon the Church.

QUESTION XXI.

Of the last clause of this Article, "the Communion of Saints."

St. John the Evangelist, when writing to the faithful on the divine mysteries, tells them, that the reason why he would instruct them thereupon was, *that*, says he, *ye also may have fellowship with us, and our fellowship be with the Father, and with his Son Jesus Christ*.[j] This *fellowship* consists in *the communion of saints*, concerning which we shall

[f] Ps. lxxxvi. 5 (lxxxvii. 5, "the Highest himself shall establish her).

[g] Ps. ii. 8.

[h] Mat. xvi. 19. Compare the important passages from Archbishop Cranmer's Catechism, pp. 193-204, ed. Oxf., referred to by Wordsworth, Theophilus Anglic. I. xiii. As to what follows, Donovan refers to John xx. 23; Matt. xviii. 17; Heb. xiii. 10, 14.

This distinction is learnedly illustrated, and satisfactorily confuted, by Pearson, art. I. p. 16, and notes (ed. folio).

[j] 1 John i.

treat in the present article. But would that, in its exposition, those who preside over the Church might imitate the diligence of Paul and of the other apostles! for not only is it a sort of interpretation of the preceding article, and a doctrine replete with most abundant fruits, but it also declares what ought to be the use of the mysteries which are contained in the Creed. For all our researches and knowledge ought to be directed to one end, viz., to our admission into this so august and so blessed a society of the saints, and our most steady perseverance therein; *with joyfulness giving thanks unto God the Father, who hath made us meet to be partakers of the lot of the saints in light.*[k]

QUESTION XXII.

Explanation of this clause, and in what consists "the Communion of Saints."

The faithful, therefore, in the first place, are to be taught that this article is, as it were, a sort of explanation of the preceding one, which regards the one holy Catholic Church. For the unity of the Spirit, by which she is governed, causes that whatsoever is conferred upon her is common [to all her members]. Thus, the fruit of all the sacraments appertains to all the faithful; the which sacraments, and more particularly baptism, the door, as it were, by which we are admitted into the Church, are so many sacred links by which they are bound and united to Christ. That by this communion of saints is implied a communion of sacraments, the Fathers intimate in these words of the Creed: *I acknowledge one baptism.* But after Baptism, the Eucharist holds the first place, and after the Eucharist, the other sacraments; for, although this name is common to all the sacraments, because they [all] unite us to God, and render us partakers of him whose grace we receive, this word *communion* belongs in a more special manner to the Eucharist, which accomplishes this communion itself.[l]

[k] Col. i. 12.

[l] Cf. 1 Cor. x. 16. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" On the various ways in which we are said to "have communion," see Pearson, p. 354, sqq.

QUESTION XXIII.

There is a Participation of Merits in the Church.

But there is also another communion in the Church which demands our attention; for every pious and holy action undertaken by one appertains to all, and becomes profitable to all, through charity, which *seeketh not her own.*[m] This is confirmed by the testimony of St. Ambrose, who, explaining that passage of the Psalm, *I am a partaker with all them that fear thee,* observes, *As we say that a member is a partaker of the entire body, so do we say that it is united to all that fear God.*[n] Therefore has Christ taught us to say *our*, not *my, bread,*[o] and other similar petitions, not looking to ourselves alone, but also to the general interests and salvation of all. Now this communion of all good things is often illustrated in the sacred writings, by a very apposite comparison borrowed from the members of the human body. For in the human body there are many members, but though many, they yet constitute but one body, in which each performs its own, not all the same functions.[p] All do not possess the same dignity, nor discharge functions equally useful or honourable, nor does any one propose to itself its own particular advantage, but that of the entire body. Besides, they are all so well adapted and connected together, that if one is afflicted with pain, the rest sympathize with it through the fellow-feeling and relationship of their nature,[q] and if, on the contrary, one is in a healthy state, the feeling of pleasure is common to all. The same thing may be contemplated in the Church: although composed of various members, that is, of different nations, of Jews, Gentiles, freemen and slaves, rich and poor; yet, once initiated by baptism, all become one body with Christ, of which he is the head. To each member of this Church is also assigned his own peculiar office; for as some are appointed apostles, some teachers, but all for the public benefit, so to some it belongs to govern and to teach, to others, to be subject and to obey.

[m] 1 Cor. xiii. 5.

[n] Serm. viii. c. 65, in Psal. cxviii (cxix. 63, "I am a companion of all them that fear thee").

[o] Cf. 1 Cor. xii. 14, sqq., with the notes of Wetstein.

[p] Matt. vi. 11.

[q] Naturæ cognatione et consensus.

QUESTION XXIV.

The Wicked in the Church do not enjoy the Participation of Spiritual Blessings.

But they only enjoy the advantages of so many and so great blessings, bestowed by the Almighty, who lead a Christian life in charity, and are just and beloved of God. But the dead members, men, to wit, who are bound in the thraldom of sins, and estranged from the grace of God, although not deprived of the advantage of continuing to be members of this body, yet, as dead members, lack the spiritual fruit, which is communicated to just and pious men. However, as they are in the Church, they are assisted in recovering lost grace and life, by those who live by the Spirit; and they enjoy those fruits which are, we cannot doubt, denied to such as are utterly cut off from [the communion of] the Church.

QUESTION XXV.

Graces gratuitously granted, and the other gifts of God, are common to [the whole] Church.

But not only those gifts that justify, and endear us to God, are common; but *graces gratuitously given*, such as knowledge, prophecy, the gift of tongues and miracles, and others of the same sort,[r] are also common, and are granted even to the wicked; not, however, for their own, but for the public benefit, for the building up of the Church. Thus, the gift of healing is given, not for sake of him who possesseth it, but for sake of him who is sick. In short, every true Christian possesses nothing that he should not consider as common to all others with himself, and should therefore be prepared and prompt to relieve the misery of the indigent. For he that is enriched with these goods, and seeth his brother in want, and will not assist him, is at once convicted of not having the *love of God within him.*[s] It is therefore evident, that those who belong to this holy communion, enjoy a sort of happiness here below, and may truly say, *How amiable are thy tabernacles, O Lord of Hosts! my soul*

[r] 1 Cor. xiii. 2.

[s] 1 John iii. 17.

longeth and fainteth for the courts of the Lord. Blessed are they that dwell in thy house, O Lord![t]

CHAPTER XI.

OF THE TENTH ARTICLE.

"THE FORGIVENESS OF SINS."

QUESTION I.

Why it is necessary to believe that there is a Remission of Sins in the Church.

No one can fail to perceive that the fact of this being enumerated among the other articles of the Creed, proves that it conveys not only a divine mystery, but also [a mystery] very necessary unto salvation; for it has been already shown that, without a firm belief of all the articles of the Creed, the way to Christian piety is wholly unattainable. Should however a truth, which ought of itself to be known to all, seem to require also some testimony in its confirmation, it is enough that our Saviour, a short time previous to his ascension into heaven, when opening the understanding of his disciples, *that they might understand the Scriptures*, bore testimony to this article of the Creed, in these words: *It behoved Christ to suffer, and to rise again from the dead the third day, and that penance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.*[u] Let pastors but observe well these words, and they will readily understand that, whilst the other matters that regard religion are to be made known to the faithful, a great obligation is particularly imposed on him by the Lord, of diligently explaining to them this article.

On this point, then, it is the duty of the pastor to teach, that not only is *forgiveness of sins* to be found in the Catholic Church, as Isaiah had foretold in these words: *The people*

[t] Ps. lxxxiii. 2, 3, 5 (lxxxiv. 1, 2, 4).

[u] Luke xxiv. 45, sqq. I have elsewhere observed that "penance" is a mistranslation, and that "repentance, change of heart and mind," is the proper meaning of *μετανοία*.

that dwell therein shall have their iniquity taken away from them;[v] but also, that in her is contained the power of remitting sins; which power, if exercised by the priest duly, and according to the laws prescribed by our Lord, is, we must needs believe, such as truly to pardon and remit sins.

QUESTION II.

In what manner Sins are remitted in the Church.

But this pardon, when first we make a profession of faith, and are cleansed in holy baptism, is given to us entire and unqualified, in such wise that no sin, whether original or actual, of omission or commission, remains to be expiated, no penalty to be paid. But by the grace of baptism, nevertheless, no one is exempted from all the infirmities of nature; on the contrary, contending, as we all have to contend, against the motions of concupiscence, which ceaseth not to incite us to sin, we shall scarcely find one who opposes so vigorous a resistance, or who guards his salvation so vigilantly as to be able to escape from every blow. It being necessary, therefore, that a power of forgiving sins, distinct from that of baptism, should exist in the Church, to her were intrusted the keys of the kingdom of heaven, by which each one, if penitent, may obtain the remission of his sins, though he had sinned to the last day of his life. This truth is vouched by the clearest authority of sacred Scripture: in St. Matthew, the Lord saith thus to Peter: *I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind upon earth, shall be bound also in heaven; and whatsoever thou shalt loose on earth, shall be loosed also in heaven;* and again: *Whatsoever ye shall bind on earth, shall be bound also in heaven; and whatsoever ye shall loose upon earth, shall be loosed also in heaven.* Again, the testimony of St. John assures us that the Lord, having breathed on the apostles, said: *Receive ye the Holy Ghost, whose sins ye shall remit, they are remitted unto them; and whose ye shall retain, they are retained.*[w]

[v] Isa. xxxiii. 24, "The people that dwell therein shall be forgiven their iniquity."

[w] Matt. xvi. 19; xviii. 18; John xx. 22, 23.

QUESTION III.

The Power of Remitting Sins is not restrained by any particular Sins, or by circumstances of time.

Nor must we suppose that the exercise of this power is restricted to particular sorts of sins; for no crime, however heinous, can be committed or conceived, which the Church has not power to remit; as, also, there is no sinner, however abandoned, however depraved, who ought not confidently to hope for pardon, provided he repent him truly of his transgressions. Neither is the exercise of this power restricted to any particular time; for at whatsoever hour the sinner shall wish to turn from his evil ways, he is not to be rejected, as our Saviour taught the prince of the apostles, asking how often sinners are to be forgiven, whether seven times, answered, *Not until seven times, but until seventy times seven.*[x]

QUESTION IV.

The power of Remitting Sins is not granted to all Christians.

If however we look to the ministers of this divine power, it will appear to be less extensive. For our Lord confided this power not to all, but to bishops and priests only; and as to the manner of its exercise, we must be of the same opinion, for sins can be forgiven only through the sacraments, if their form be duly administered; but the Church has received no power to remit sin otherwise. Hence it follows, that priests and the sacraments serve as instruments unto the forgiveness of sins, by which Christ the Lord, the author himself and bestower of salvation, accomplishes in us the remission of sins and justification.

QUESTION V.

How great is the Boon granted to the Church of Remitting Sins.

But that the faithful may look with greater veneration upon this heavenly gift, bestowed on the Church by the singular mercy of God towards us, and may approach its use and participation[y] with more ardent zealousness of devotion, the pastor must endeavour to point out the dignity and amplitude of this grace. And this is best evinced by care-

[x] Matt. xviii. 21, sq. [y] Tractationem.

fully explaining how great must be the efficacy of that which remits sins, and makes men just from unjust. For it is evident that this is effected by the infinite and immense power of God, which same power we believe to have been necessary in raising the dead to life, and in the creation of the world. If it be true, as is confirmed by the authority of St. Augustine,[z] that to render a sinner from unrighteous, righteous, is a greater work than to create heaven and earth from nothing, it follows, since creation itself can result only from infinite power, that there is still stronger reason to attribute the remission of sins to [this same] infinite power.

QUESTION VI.

No one, besides God, doth by his own Power remit Sins.

We therefore confess that the ancient fathers have most truly declared that by God alone can sins be forgiven, and that to no other author than to his infinite goodness and power is so wonderful a work to be referred: *I am he,* says the Lord himself, by the mouth of his prophet, *I am he that blotteth out thy iniquities.*[a] For the manner of the remission of sins seems to be analogous to the [cancelling of a] pecuniary debt. As, therefore, none but the creditor can forgive the pecuniary debt, so the debts [of sin] which we owe to God alone (for our daily prayer is, *forgive us our debts*),[b] can it is evident, be forgiven by none else save him alone.

QUESTION VII.

The Power of Remitting Sins was granted to no Mortal before the Birth of Christ.

But this wonderful and divine gift was imparted to no created nature until God became man. Christ our Saviour, himself true God, was the first of all who, as man, received this prerogative from his heavenly Father: *That ye may know,* saith he, *that the Son of Man hath power on earth to forgive sins (therefore saith he to the sick of the palsy), Arise, take up thy bed, and go unto thine house.*[c] As, therefore, he

[z] Aug. lib. i. de pecc. merit. c. 23, l. 50, hom. 23; Ambr. de Abel, cap. 4.

[a] Isa. xliii. 25.

[b] Matt. vi. 12. καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν.

[c] Matt. ix. 6; Mark ii. 9, sq. Donovan's translation is strangely inaccurate.

became man, in order to bestow on men this forgiveness of sins, he communicated this power to bishops and priests in the Church, before he ascended into heaven, there to sit for ever at the right hand of God. Nevertheless, Christ, as we have before taught, remits sin by virtue of his own authority; all others [by virtue of the authority received by them] as his ministers. Wherefore, if we ought especially to admire and reverence whatever is the effect of infinite power, we must sufficiently understand that this gift, which has been bestowed on the Church by the bounteous hand of Christ the Lord, is one of inestimable value.

QUESTION VIII.

By what Power Men obtain Pardon of their Sins.

The manner also in which God, our most merciful Father, resolved to wipe out the sins of the world, must powerfully excite the minds of the faithful to the contemplation of the magnitude of this blessing; for it was his will that our crimes should be expiated by the blood of his only begotten Son, that he should voluntarily pay the penalty which we had deserved by our sins, and suffer a most cruel death; *the just for the unjust,* the innocent for the guilty.[d] When, therefore, we reflect within our hearts, that we *were not redeemed with corruptible things, gold or silver, but with the precious blood of Christ, as of a lamb without blemish and without spot,*[e] we are easily led to conclude, that no gift more salutary could have befallen us than this power of forgiving sins, which showeth forth the ineffable providence of God, and the excess of his love towards us. And from this reflection the most abundant fruit must necessarily redound to us all.

QUESTION IX.

In what manner we may chiefly perceive the Magnitude of the Benefit which is offered to us in the Power of the Keys.

For whoever offends God, even by one mortal sin, instantly forfeits whatsoever merits he has previously acquired through the death of Christ on the cross, and is entirely shut out from the gate of Paradise, which, when previously closed, was thrown open to all by our Saviour's passion. And,

[d] 1 Pet. iii. 18. [e] 1 Pet. i. 18, 19.

indeed, when this reflection enters into our mind, it is impossible for us not to feel impressed with the most earnest solicitude, on contemplating the picture of human misery. But if we turn our attention to this admirable power which has been divinely bestowed on the Church, and, in the firm belief of this article, be persuaded that to every one is offered the means of recovering, by the divine assistance, his former dignity; we are at once compelled to exult with exceeding joy and gladness, and to offer immortal thanks to God. And certainly, if, when we labour under some severe malady, the medicines prepared for us by the art and industry of the physician, are wont to seem grateful and agreeable to us, how much more agreeable should those remedies be, which by the wisdom of God have been devised to heal our spiritual maladies, and restore us unto life; remedies which, unlike the medicines used for the body, bring with them, not an uncertain hope of recovery, but certain health to such as desire to be cured.

QUESTION X.

Why, and how, Christians should have frequent recourse to the exercise of the Power of the Keys in the Church.

The faithful, therefore, when they have formed a conception of the dignity of so ample and glorious a blessing, should be exhorted to study religiously to turn it also to their own benefit. For he who makes no use of what is useful and necessary, must necessarily be supposed to despise it; particularly as the Lord communicated to the Church this power of remitting sins, to the end that all might have recourse to this salutary remedy. For as no man can be cleansed without baptism, so, whoever desires to recover the grace of baptism, forfeited by mortal sins, must have recourse to another means of expiation, namely the sacrament of penance. But here the faithful are to be admonished to be on their guard, lest,—so plenary a power of giving pardon being set forth, which, as we have already said, is unrestricted by time,—they become more readily given to sinning, or slower to repentance; for in the former case,[f] since they are manifestly convicted of acting injuriously and contumeliously towards this divine power, they must therefore be

[f] *I. e.* in readiness to sin.

unworthy of the divine mercy; in the latter,[g] there is great reason to apprehend, lest, overtaken beforehand by death, they may in vain have confessed their belief in the remission of sins, which they have deservedly forfeited by their tardiness and procrastination.[h]

CHAPTER XII.

OF THE ELEVENTH ARTICLE.

"THE RESURRECTION OF THE FLESH."[i]

QUESTION I.

How important it is to have an explicit knowledge of this Article.

THAT this article possesses great force in establishing the truth of our faith, is most strongly evinced by the fact, that in the sacred Scriptures it is not only propounded to the belief of the faithful, but is also confirmed by numerous arguments. Since we scarcely find this to be the case with regard to the other articles, we may justly infer that on it, as on its most solid basis, rests our hope of salvation; for, according to the reasoning of the apostle, *If there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain.*[j] The pastor, therefore, should not bestow less diligence and zeal upon its exposition, than the labour which the impiety of many has expended in attempting to overturn its truth. For that eminent and important advantages flow to the profit of the faithful from the knowledge of this article, will shortly be proved.

QUESTION II.

Why the Apostles called the Resurrection of Mankind "the Resurrection of the Flesh."

And first, that in this article the resurrection of mankind is called *the resurrection of the flesh*, is a circumstance that

[g] *I. e.* if slow to repentance.

[h] Aug. in Joh. Tract. 33, et lib. 1, homil. 41; Ambros. lib. ii. de pœnit. cc. 1, 2, et 11.

[i] Carnis.

[j] 1 Cor. xv. 13, sq.

deserves especial attention. For the apostles had for the object of their teaching a necessary truth, namely, the immortality of the soul. Lest, therefore, albeit the sacred Scriptures in many places teach the soul to be immortal, any one may imagine that it dies with the body, and that both are to be resuscitated unto life, this article speaks only of *the resurrection of the flesh.* The word *flesh*,[k] it is true, often also signifies in Scripture the whole man, as in Isaiah, *All flesh is grass*,[l] and in St. John, *The Word was made flesh*;[m] but in this place it is used to denote the body only; thus giving us to understand, that of the two constituent parts of man, body and soul, one only, that is the body, is corrupted and returns to the dust of the earth, whence it was formed, whilst the soul remains incorrupt. As then, without dying, a man cannot be said to return to life, so the soul cannot properly be said to rise again. Mention of the *flesh* is also made, in order to confute the heresy of Hymenæus and Philetus, who during the lifetime of the apostle asserted, that, whenever Scripture speaks of the resurrection, it is to be understood to mean, not a corporeal, but a spiritual resurrection, by which it rises from the death of sin to the life of innocence.[n] That error, therefore, these words clearly exclude, whilst they establish the real resurrection of the body.

QUESTION III.

Upon what Grounds the Doctrine concerning the real Resurrection of the Body is to be proved.

But it will be the duty of the pastor to illustrate this truth by examples taken from the Old and New Testaments, and from all ecclesiastical history. In the Old Testament, some were resuscitated to life by Elijah[o] and Elisha, and, besides those who were raised from the dead by our Lord,[p] some were recalled to life by the apostles, and by many others.[q] This resurrection of many confirms the doctrine

[k] Caro. [l] Isaiah xl. 6. [m] John i. 14.

[n] See 1 Tim. i. 20; 2 Tim. ii. 18. There is some doubt whether these texts refer to the same person. See Kitto's Biblical Cyclopædia, b. i. p. 881, and Calmet's Dictionary, p. 398 of my edition.

[o] See 1 Kings xvii. 21, 22; 2 Kings iv. 34, and xiii. 21.

[p] Matt. ix. 25; Luke vii. 14, 15; John xi. 43, sq.

[q] Acts ix. 40; xx. 10.

conveyed by this article; for, as we believe that many were resuscitated from death to life, so are we to believe that all will be resuscitated unto life: nay, the principal fruit, that we ought to derive from these miracles, is that we should yield to this article our most unqualified belief. To pastors but ordinarily conversant with the sacred writings, many proofs will at once present themselves; but, in the Old Testament, the most conspicuous are those that are read in Job, when he says, that in his flesh he shall see his God,[r] and in Daniel when, speaking of those *that sleep in the dust of the earth*, he says that they *shall awake, some unto everlasting life, and others unto eternal reproach.*[s] In the New Testament [the principal passages are] the words of St. Matthew, when recording the disputation which our Lord had with the Sadducees,[t] and what the evangelists relate concerning the last judgment.[u] To the same point may also be referred the accurate reasoning of the apostle on the subject, in his Epistles to the Corinthians[v] and Thessalonians.[w]

QUESTION IV.

Comparisons by which the same truth may be confirmed.

But, incontrovertibly as this truth is established by faith, it will notwithstanding be of advantage to show from the analogy of examples and other arguments, that what faith proposes to our belief is not at variance with the nature or intelligence of the human mind. To one, asking how the dead should rise again, the apostle answers, *Thou foolish! that which thou sowest is not quickened, except it die first; and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some of the rest; but God giveth it a body as he will;* and a little after he saith: *It is sown in corruption, it shall rise in incorruption.*[x]

[r] Job xix. 26. The application of this text to the resurrection of the dead has been questioned. The most popular statement of the difficulties involved will, perhaps, be found in Barnes's Commentary. Pearson's remarks on this Article of the Creed are, as usual, terse, logical, and learned. The earlier chapters of Butler's Analogy may also be compared with advantage.

[s] Dan. xii. 2.

[t] Matt. xxii. 31; Mark xii. 25, sqq.

[u] John v. 25; Matt. xix. 28.

[v] 1 Cor. xv. 12.

[w] 1 Thess. iv. 13.

[x] 1 Cor. xv. 36, 37, 38, 42.

St. Gregory calls our attention to many other arguments that might be adduced to the same effect: *For the light*, says he, *is every day withdrawn from our eyes, as it were by dying, and is again recalled, as it were by rising again: trees lose, and again, as it were by a resurrection, are restored to their verdure: seeds die by putrefaction, and rise again by germination.*[y]

QUESTION V.

Reasons by which this very truth is proved.

The reasons also which are adduced by ecclesiastical writers seem sufficiently calculated to establish this truth. In the first place, since the souls [of men] are immortal, and have, as part of man, a natural tendency towards the body, their perpetual separation from the bodies must be considered at variance with nature.[z] But as that which is at variance with nature, and violent, cannot be permanent, it appears congruous to reason that the soul should be reunited with the body; whence it also follows that the bodies also should rise again. This kind of argument our Saviour himself employed, when, in his disputation with the Sadducees, he deduced the resurrection of the body from the immortality of the soul.[a]

Furthermore, as the all-just God holds out punishments to the wicked, and rewards to the good, and as very many of the former depart this life before they suffer due punishment, and many of the latter without meeting with any reward for their virtues; it necessarily follows that the souls should be reunited with the bodies, to the end that, as the partners of their crimes, or the companions of their virtues, they may become sharers in their punishments, or rewards. This argument has been most elaborately treated by St. Chrysostom in a homily to the people of Antioch.[b] To this effect, the apostle, speaking concerning the resurrection, says: *If in this life only we have hope in Christ, we are of all men most miserable.*[c] Which words no one can suppose are meant to

[y] See S. Gregor. lib. xiv. moral. cc. 28, 29, 30.

[z] The genuine theology in portions of this chapter deserves the attention even of the most Protestant reader. We may well exclaim, O, si sic omnia!

[a] Matt. xxii. 31, sq.

[b] S. Chrysostom. homil. 49 and 50.

[c] 1 Cor. xv. 19.

refer to the misery of the soul, which, because immortal, might enjoy happiness in a future life, although the bodies should not rise again ; but are to be understood of the whole man ; for, unless the body receive the due rewards of its labours, those who, like the apostles, endured so many afflictions and calamities during this life, would necessarily be the most miserable of men. The same doctrine is more explicitly taught [by the same apostle] in his epistle to the Thessalonians : *We glory*, says he, *in the Churches of God for your patience and faith in all your persecutions and tribulations, which ye endure for an example of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer : seeing it is a righteous thing with God to recompense tribulation to them that trouble you ; and to you who are troubled, rest with us ; when the Lord Jesus shall be revealed from heaven with the angels of his power ; in a flame of fire, yielding vengeance to them that know not God, and that obey not the Gospel of our Lord Jesus Christ.*[d] Moreover, as long as the soul is separated from the body, men cannot attain consummate happiness, replete with every good. For as any part separated from the whole is imperfect, so the soul which is not joined to the body must be also imperfect. Hence it follows, that, in order that nothing may be wanting to the consummation of its happiness, the resurrection of the body is necessary. By means of these and similar arguments, the pastor will be able to instruct the faithful in this article.

QUESTION VI.

No man will then be found who is free from Death or the Resurrection.

He should also carefully explain, from the doctrine of the apostle, who are to be raised unto life. Writing to the Corinthians, St. Paul says : *As in Adam all die, even so in Christ shall all be made alive.*[e] Good and bad, then, without any distinction, shall all rise from the dead, although the condition of all shall not be the same : *They that have done good* shall rise *unto the resurrection of life ; but they that have done evil, unto the resurrection of judgment.*[f]

[d] 2 Thess. i. 4-8, with some slight differences from our version.

[e] 1 Cor. xv. 22.

[f] John v. 29, in our translation, "unto the resurrection of damnation ;" κρίσις being put for κατάκρισις.

When we say *all*, we mean those who shall have died before the day of judgment, as well as those who shall then die. That the Church acquiesces in this opinion, which asserts that all without any exception shall die, and that this opinion is more agreeable to truth, we read in St. Jerome,[g] whose opinion coincides with that of St. Augustine.[h] Nor do the words of the apostle, in his epistle to the Thessalonians, teach a different doctrine from this, when he says: *The dead who are in Christ shall rise first, then we who are alive, who are left, shall be caught up together with them in the clouds to meet Christ, in the air.*[i] Explaining these words, St. Ambrose says: *In that very taking up, death shall anticipate, as it were by a deep sleep, and the soul, having gone forth from the body, shall instantly return; for* [*those who are alive*] *when taken up, shall die, that, coming to the Lord, they may receive their souls from his presence; because in the presence of the Lord they cannot be dead.*[j] This opinion is further confirmed by the authority of St. Augustine in his book on the City of God.[k]

QUESTION VII.

The Human Soul will receive the very same Body in the Last Judgment.

But where, as it is of much importance for us to be fully convinced that the identical body, that belongs to each one during life, shall, though it have been corrupted and dissolved into dust, be nevertheless resuscitated to life; this too is a subject that demands accurate exposition from the pastor. It is a truth conveyed by the apostle when he says: *This corruptible must put on incorruption,*[l] evidently designating by the word *this*, his own body. It is also most clearly prophesied by Job: *I shall see my God*, says he, *whom I myself shall see, and my eyes shall behold, and not another.*[m] The same inference is drawn from the very definition of resurrection; for resurrection, as Damascenus defines it, is

[g] S. Hieron. epist. 152.
[h] August. de Civit. Dei, lib. xx. c. 20.
[i] 1 Thess. iv. 15, 16.
[j] In 1 epist. ad Thess. cc. 4, 15, sqq.
[k] Lib. xx. c. 20.
[l] 1 Cor. xv. 53.
[m] Job xix. 26, 27. "Je verrai mon Dieu dans ma chair, je le verrai moi-même, mes yeux le regarderont, et non un autre."—French translation.

a return to the state, from which one has fallen.[n] Finally, if we consider the reason for a future resurrection, pointed out by us a little before, every doubt that can possibly occur on the subject must be at an end.

QUESTION VIII.

For what reason the Resurrection of the Body was ordained by God.

But we have taught that the bodies are to rise again, in order that *every one may receive the proper things of the body, according as he hath done, whether it be good or evil.*[o] Man therefore must needs again rise from the same body with which he served God, or the devil : that with the same body he may attain rewards, and a crown of triumph, or endure punishments, and torments the most miserable.

QUESTION IX.

The Bodies will not resume the Deformity contracted during this Life.

Not only will the body rise, but it will rise endowed with whatever appertains to the reality of its nature, and to the symmetry and ornament of man. In St. Augustine we read a fine testimony to this effect : There will then be no corporal deformity ; if some have been overburdened with flesh, they shall not resume the entire mass of the body ; whatever exceeds that proper habit, shall be deemed superfluous. On the other hand, in whatsoever the body has been wasted by disease or age, as, for instance, should some have been thin through emaciation, it shall be restored by Christ through his divine power, seeing that Christ will not only restore the body unto us, but also whatever shall have been taken therefrom through the wretchedness of this life.[p] In another place the same author says : Man shall not resume the hair he once possessed, but such as will become him, according to that saying : *The very hairs of your head are all numbered ;*[q] which shall be restored according to the divine wisdom. In the first place the members, because appertaining to the integrity of human nature, shall altogether be restored. For they who from nature were blind, or who lost their sight

[n] Damasc. lib. de fid. orthod. iv. 28.
[o] 2 Cor. v. 10.
[p] S. Aug. l. xxii. de Civit. Dei, cc. 19, 20, 21, and Ench. cc. 86, 87, 88, 89 ; Hieron. Epist. 59 and 61.
[q] Luke xii. 7.

through some disease, the lame, the maimed, and those paralyzed in any of their members, shall rise again with an entire and perfect body; for otherwise the desires of the soul, which is so strongly inclined to an union with the body, would be far from satisfied; and yet we are convinced, that in the resurrection its desires shall be fully realized. Besides, it is sufficiently evident that the resurrection, like the creation, is clearly to be numbered amongst the principal works of God. As then, at the beginning of creation, all things came perfect from the hand of God, we must affirm that such shall also be the case at the resurrection. Nor are these observations to be restricted to the bodies of the martyrs, of whom St. Augustine beareth witness: As that mutilation could not but prove a deformity, they shall not be without those members; otherwise they who were beheaded would rise without a head. The scars, however, which they received, shall remain, shining with a brilliancy more refulgent than that of gold and precious stones, even as the scars of the wounds of Christ.[r] This fact also applies most truly to the wicked also, although their members may have been lost through their own fault. For the greater the number of members which they shall have, with so much greater pangs of torments shall they be worn out; and, therefore, this restoration of members will serve to increase, not their happiness, but their unhappiness and misery, as merit or demerit[s] is ascribed not to the members themselves, but to the person to whose body they are united. For to those who shall have done penance, they shall be restored for the purpose of reward; but to those who shall have contemned the same, for punishment. If these things be maturely considered by pastors, they can never lack words or ideas to move and rekindle the hearts of the faithful with the zeal

[r] The Leipsic reprint refers us to St. Aug. Serm. 362, c. 20, the other editions to de Civ. Dei, xxii. 20. A fault that attaches to all the editions of the Catechism, is the want of distinctness in respect to quotations. The fact is that, in both the passages of St. Augustine, the subject, not the words, are had in view. Even then, the mention of the martyrs' bodies is very forced, as St. Augustine is speaking of the bodies of men in general. I should recommend my reader to study Athenagoras de Mort. Resurr. p. 183, sqq. ed. Oxon, 1682.

[s] Donovan seems right in taking "merita" inclusively, of both good and evil deeds.

of piety; that, considering the troubles and calamities of this life, they may eagerly look forward to that blessed glory of the resurrection, which is set forth for the righteous and the pious.

QUESTION X.

Of what kind the Bodies of Men shall be after they have arisen.

It now follows that the faithful understand that, with regard to the things that make up the substance of the body, although that very same body that was before dead must needs be restored to life, its condition is yet to be far different. To omit the other points, the great difference between the state of all bodies when risen from the dead, and when in their previous state, is, that before [the resurrection] they were subject to the laws of death, but afterwards, when reanimated, they shall all, without distinction of good and bad, attain to immortality. This admirable restoration of nature was, as the testimonies of the holy Scriptures admonish us, earned by the glorious victory borne off by Christ over death. For it is written: *He shall cast death down headlong for ever;*[t] and: *O death! I will be thy death;*[u] words which the apostle thus explains: *And the last enemy that shall be destroyed is death;*[v] and we read in St. John: *Death shall be no more.*[w] For it was most fitting, that by the merits of Christ our Lord, by whom the empire of death has been overthrown, the sin of Adam should be far exceeded also; and it was agreeable to the divine justice, that the good should enjoy a life of endless bliss, whilst the wicked, condemned to everlasting torments, *shall seek death, and shall not find it; shall desire to die, and death shall flee from them.*[x] To the good, therefore, and the bad, this immortality shall be common.

QUESTION XI.

What shall be the Qualities of the Bodies of the Blest after the Resurrection.

Moreover, the bodies of the saints, when resuscitated, shall possess certain transcendant and glorious adornments, which will ennoble them far beyond their former condition. Amongst

[t] Isa. xxv. 8, "præcipitabit mortem in sempiternum."
[u] Hosee, xiii. 14; "thy plague," in our version.
[v] 1 Cor. xv. 26. [w] Rev. xxi. 4. [x] Rev. ix. 6.

these endowments, four are especially mentioned by the Fathers, which they infer from the doctrine of the apostle, and which are called *gifts*. The first is *impassibility*, a gift and endowment that shall place them beyond the reach of suffering anything disagreeable, or being afflicted with pain, or inconvenience of any sort. For neither the piercing severity of cold, nor the glowing intensity of heat, nor the rush of waters, can affect them :[y] *It is sown*, says the apostle, *in corruption, it shall rise in incorruption.*[z] This quality schoolmen call impassibility, not incorruption, in order to distinguish it as a property peculiar to a glorified body. For the bodies of the damned, though incorruptible, do not partake in this impassibility ; for their bodies, although they be incorruptible, shall be capable of experiencing heat and cold, and of being afflicted by various torments.

The next quality is the *brightness*, by which the bodies of the saints shall shine like the sun, according to these words of our Lord in St. Matthew : *The righteous shall shine forth as the sun in the kingdom of their Father ;*[a] and, lest any one should doubt on the subject, he exemplified this in his transfiguration.[b] This quality the apostle sometimes calls glory, sometimes brightness : *He will reform the body of our lowness, that it may be fashioned like unto the body of his glory ;*[c] and again : *It is sown in dishonour, it shall rise in glory.*[d] Of this glory the Israelites too beheld a certain image in the desert, when the face of Moses, after he had been in the presence of, and had conversed with God, shone with such lustre, that the children of Israel could not look thereon.[e] Now this brightness is a sort of refulgence redounding to the body from the supreme happiness of the soul, so that it is a sort of emanation from the bliss which it enjoys ; and its communication is analogous to the manner in which the soul itself is rendered blessed, which is, by a

[y] Cf. Lucret. iii. 18.

"Apparet divûm numen sedesque quietæ,
Quas neque concutiunt venti, nec nubila nimbis
Adspergunt, neque nix, acri concreta pruina,
Cana cadens violat."

[z] 1 Cor. xv. 42. [a] Matt. xiii. 43. [b] Matt. xvii. 2.
[c] Philip. iii. 21. [d] 1 Cor. xv. 43.
[e] Exod. xxxiv. 29 ; 2 Cor. iii. 7.

participation of the divine happiness. Unlike the first, we must not believe this quality is common to all in the same degree : all the bodies of the saints shall, it is true, be equally impassible : but the brightness of all shall not be the same ; for, as the apostle beareth witness : *There is one glory of the sun, another glory of the moon, and another glory of the stars ; for one star differeth from another star in glory : so also is the resurrection of the dead.*[f]

To this quality is united that which they call *agility*, by which the body shall be freed from the burden by which it is now pressed down ; and shall acquire a capability of moving with the utmost facility and celerity whithersoever the soul pleases, as St. Augustine clearly teaches in his book on the City of God,[g] and St. Jerome on Isaiah.[h] Hence saith the apostle : *It is sown in weakness, it shall rise in power.*[i]

To these is added another quality,—that of *subtilty*, by force of which the body will be subjected to the absolute dominion of the soul, and to an entire obedience to her control ; as is shown from these words of the apostle : *It is sown an animal body, it shall rise a spiritual body.*[j] In the exposition of this article, these are nearly the principal heads deserving notice.

QUESTION XII.

What Benefit the Faithful may derive from these so great Mysteries of Resurrection.

But that the faithful may know what fruit they are to reap from a knowledge of so many and such great mysteries, [the pastor] must proclaim, in the first place, that to God, who has *hidden these things from the wise, and opened them unto little ones*,[k] we should return boundless thanks. For how many men, pre-eminent for the praise of wisdom and learning, never caught the least glimpse of this so certain a truth. Aware, then, that he made those things known to us, who could never dare to aspire to such knowledge, it becomes our duty to celebrate his goodness and clemency with incessant praises.

[f] 1 Cor. xv. 4, sq.
[g] Aug. de Civ. Dei, lib. xiii. c. 18 and 20 ; and lib. xxii. cc. 11.
[h] Cap. 40.
[i] 1 Cor. xv. 43.
[j] 1 Cor. xv. 44 ; in our version, "a natural body."
[k] Matt. xi. 25.

Another important benefit is to be derived from meditation on this article, in that in it we shall easily find consolation both for ourselves and for others, touching the loss of those who were connected with us by ties of friendship or of blood; a species of consolation which we know the apostle himself to have administered to the Thessalonians, when writing to them of those *which are asleep*.[1]

But in all our other afflictions and calamities also, the thought of a future resurrection must bring to us the greatest relief of our sorrows; as we learn from the example of holy Job, who supported his afflicted and sorrowing mind, solely by the hope of one day rising from the grave, and beholding the Lord his God.[m]

It must, furthermore, prove of powerful influence with the faithful, to the end that they may use every exertion to lead a life of rectitude and integrity, unsullied by any defilement of sin. For, if they reflect, that those mighty riches which will be bestowed after the resurrection are proposed to them as rewards, they must find a strong inducement to the pursuits of virtue and holiness. On the other hand, nothing will have greater effect in subduing the passions of the mind, and withdrawing men from crimes, than if they be frequently reminded of the miseries and torments with which the reprobate will be visited, who, on the last day, shall rise to *the resurrection of judgment*.[n]

CHAPTER XIII.

OF THE TWELFTH ARTICLE.

"LIFE EVERLASTING."

QUESTION I.

Why this Article of Faith is placed last, and how important it is that it be frequently expounded to the People.

WITH this article touching eternal life the holy apostles, our leaders, thought fit to conclude the Creed, in which the

[1] 1 Thess. iv. 13.

[m] Job xix. 26. I have spoken of this passage before.

[n] John v. 29.

summary of our faith is contained, first, because, after the resurrection of the body, the only remaining object of hope to the faithful is the reward of everlasting life; and secondly, in order that that perfect happiness, embracing as it does the fulness of all good things, may ever be present to our eyes, and that we may be taught to absorb all our thoughts and affections therein. Hence, in instructing the faithful, pastors must unceasingly endeavour to inflame their souls with the proposed rewards of eternal life; that they may look upon the greatest difficulties, which are to be undergone in the cause of the Christian name, as light and agreeable to God, and may yield a more ready and cheerful obedience to God.

QUESTION II.

What is here intended by "life everlasting."

But as, under these words, which are here used to declare the happiness reserved for us, many mysteries lie concealed, they are to be explained in such a manner as to make them intelligible to all, as far as their respective capacities may permit. The faithful, therefore, are to be admonished, that these words, *life everlasting*, signify not only that perpetuity of existence, to which the devils and the wicked are also consigned, but likewise that perpetuity of happiness, which is to fulfil the desires of the blessed. And in this sense they were understood by that lawyer mentioned in the Gospel, who asked the Redeemer: *Good master, what shall I do to possess everlasting life?*[o] As if he had said, What shall I do, in order to arrive at that place, where it may be permitted me to enjoy everlasting happiness? And in this sense these words are understood in the Sacred Volumes, as may be seen in many passages of Scripture.[p]

QUESTION III.

Why that Supreme Happiness is called Life everlasting.

The supreme happiness of the blessed is designated by this name, principally to prevent any one supposing that it consists in corporeal and transitory things, which cannot be

[o] Luke xviii. 18.
[p] See Matt. xix. 29; xxv. 46; Rom. vi. 22.

everlasting. To express this idea, even the word *blessedness* were insufficient, particularly as there have not been wanting men, who, inflated with the opinions of a false philosophy, would place the supreme good in things perceived by the senses; but these grow old and perish, whilst *blessedness*[q] terminates with no boundary of time. Nay more, so far are the goods of this life from [conferring] real happiness, that, on the contrary, he is farthest removed from its enjoyment, who is captivated by a love of, and a longing after the world. For it is written: *Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him;*[r] and a little after: *The world passeth away and the lusts thereof.*[s] Pastors, therefore, will be careful diligently to impress these truths on the minds of the faithful, that they may learn to despise mortal things, and to know that in this world, in which we are not citizens, but sojourners,[t] happiness is not to be attained. Yet, even here below we may with reason be said to be happy in hope: if *renouncing ungodliness and worldly lusts, we should live soberly, and righteously, and godly, in this world; looking for that blessed hope and coming of the glory of the great God and our Saviour Jesus Christ.*[u] Many, who *seemed to themselves wise,*[v] not understanding these things, and imagining that happiness was to be sought for in this life, *became fools,* and fell into the most deplorable calamities. But these words, *life everlasting,* also give us to understand that, contrary to the false notions entertained by some, happiness once attained can never be lost. For happiness is an accumulation of all goods without any admixture of evil, which, as it fills up the measure of man's desires, necessarily consists in eternal life; for he who is happy cannot but earnestly desire that he may perpetually enjoy the goods which he has obtained. Were not that possession, therefore, permanent and certain, he would necessarily be tormented by extreme agony of dread.

QUESTION IV.

Eternal Happiness is inexpressible and incomprehensible.

But the greatness of the happiness which the blessed enjoy while dwelling in the heavenly country, and its utter incom-

[q] Beatitude. [r] 1 John ii. 15. [s] Ibid. 17.
[t] 1 Pet. ii. 11. [u] Tit. ii. 12, sq. [v] Rom. i. 22.

prehensibility to all but to themselves alone, are sufficiently set forth by our use of the words *happy life*. For when, to express any idea, we make use of a word which is common to many others, we do so, as we may easily understand, because a proper term is wanting by which fully to express that idea. When, therefore, happiness is expressed by words which are equally applicable to all, who are to live for ever, as well as to the blessed, we are led to infer that the idea presented to the mind is something too great and exalted to be conveyed perfectly by a proper term. For although the happiness of heaven is expressed in Scripture by a variety of other words, such as the *kingdom of God, of Christ, of heaven, Paradise, the holy city, the new Jerusalem, my Father's house*,[w] yet it is clear that none of these appellations is sufficient to convey an adequate idea of its greatness. Pastors, therefore, will not neglect the opportunity which this passage presents, of inviting the faithful to the practice of piety, justice, and all the duties of the Christian religion, by [holding out to them] such ample rewards as are announced in the words *life everlasting*.

Amongst the blessings which we instinctively desire, life is undoubtedly reckoned one of the greatest; but by it principally, when we say *life everlasting*, is happiness defined. If then there is nothing more dearly loved, nothing which is more fondly cherished, nothing more pleasant than this short and calamitous life, subject though it be to so many and such various miseries, so as more truly to deserve to be called death; with what zeal of soul, with what earnestness of purpose, should we not seek that eternal life, which, all evils being at an end, contains the perfect and absolute aggregate of all goods? For the happiness of eternal life, according to the holy Fathers, is *an exemption from all evils, and a fruition of all goods*. That it is [an exemption] from all evils, the Scriptures declare in the clearest terms; for it is written in the Revelation, *They shall not hunger nor thirst any more, neither shall the sun light on them, nor any heat;*[x] and again, *God shall wipe away all tears from their eyes; and there shall be no more death, neither mourning, nor crying, nor sorrow,*

[w] Donovan refers to Acts xiv. 21; 2 Pet. i. 11; Matt. v. 3, 20; Luke xxiii. 43; Rev. xxi. 10 and 12; John xiv. 2.

[x] Rev. vii. 16.

shall there be any more, for the former things have passed away.[y] But the glory of the blessed shall be without measure, and their various solid joys and pleasures without number. The magnitude of this glory our intellect is altogether incapable of containing, nor can it at all penetrate into our souls; whence it is necessary for us to enter into it, that is, *into the joy of the Lord,*[z] that immersed therein we may abundantly satisfy the desires of the soul.

QUESTION V.

What kinds of goods the Blessed chiefly enjoy.

But although, as St. Augustine writes, it would seem easier to enumerate the evils from which we shall be exempt, than the goods and the pleasures which we shall enjoy;[a] yet we must endeavour to explain, briefly and clearly, those things that are calculated to inflame the faithful with a desire of attaining this supreme felicity. But it will be necessary first to make use of a distinction, which has been sanctioned by the most eminent writers on divine matters. Now they assert that there are two sorts of goods, one a constituent of the nature, the other an accompaniment, of happiness itself; and hence they have termed the former essential, the latter accessory.

QUESTION VI.

In what consists the Essential and Primary Cause of Eternal Happiness.

Now solid happiness, which we may designate by the common appellation *essential,* consists in the fact of our beholding God, and enjoying the beauty of him, who is the source and principle of all goodness and perfection: *This,* says Christ our Lord, *is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.*[b] These sentiments St. John seems to interpret, when he says: *Beloved! now are we the sons of God; and it doth not yet appear what we shall be. We know that when He shall appear we shall be like him, for we shall see him even as he is.*[c] For he [thereby] signifieth that [supreme] happiness consists of

[y] Ibid. xxi. 4. [z] Matt. xxv. 21. [a] Serm. cxxvii.
[b] John xvii. 3. [c] 1 John iii. 2.

two things, to see God such as he is in his nature and substance, and to become [ourselves] as it were gods. For those who enjoy that [vision], although they retain their own substance, do yet assume a certain admirable and almost divine form, so as to seem gods rather than men.

QUESTION VII.

In what manner the Blessed do, after a fashion, put on the Form and Nature of God.

Why this is the case becomes at once intelligible, if we consider that everything is known from its essence, or from its resemblance and external appearance. And since nothing resembles God, so as that by that resemblance we may arrive at a perfect knowledge of him, it follows that no creature can behold his nature and essence, unless this same divine essence be united with us. This the words of the apostle signify: *We now see through a glass in an obscure manner, but then face to face.*[d] The words *in a dark manner* St. Augustine[e] interprets to mean, that we see him in a resemblance, suited to understanding God. This St. Dionysius also clearly shows, when he affirms, that the things above cannot be known by any resemblance between them and the things below; for the essence and substance of things incorporeal cannot be known through a resemblance between them and things corporeal; especially as a resemblance must have less of grossness and be more spiritual than those things which they represent, as we easily know from general experience. Since, then, it is impossible to find a resemblance of anything created, equally pure and spiritual with God himself, it follows that no resemblance can enable us perfectly to understand the essence of God.[f] Furthermore, all created things are circumscribed within certain limits of perfection: but God is infinite, and therefore the likeness of any created thing cannot comprehend his immensity. The only means left, therefore, of arriving at a knowledge of the divine substance is that it unite itself to us; and, after an incredible manner, elevate our understanding to a higher state of perfection, and that

[d] 1 Cor. xiii. 12. In our version, "darkly."

[e] Aug. de Trin. xv. 9.

[f] This passage conveys the meaning, but not the words, of the pseudo-Dionys. Areop. de divin. nom. c. 1.

we be thus rendered capable of contemplating the beauty of his nature.

QUESTION VIII.

The Blessed are illumined with the Light of Glory, and all ought to be moved, with all their hopes, towards the Sight of God.

This by the light of glory we shall accomplish when, illumined by its splendour, we shall see God, the true light, in his own light ;[g] for the blessed always see God present ; and by this greatest and most exalted of all gifts, being made partakers of the divine essence, they attain true and solid happiness. Our belief of this truth should be joined with a certain hope of one day arriving at the same, through the divine goodness ; according to these words of the Nicene Creed : *I expect the resurrection of the dead, and the life of the world to come.*

QUESTION IX.

The Manner in which Man is joined to God in bliss is expressed by a comparison.

These are things altogether divine, which cannot be expressed by any words, or comprehended in human conception. Of this happiness we however may trace some resemblance even in sensible objects ; for as iron, when acted on by fire, becomes igneous, and, whilst its substance remains the same, seems changed into a certain different substance ; so they, to wit, who are admitted into the glory of heaven, and who are kindled with a love of God, although they cease not to be the same, are yet affected in such a manner, as that they may be said with truth to differ much more from those that are in this life, than glowing iron differs from that which contains no influence of heat. To comprise all, then, in a few words, that supreme and absolute bliss, which we call essential, is to be placed in the possession of God ; for what can that man want to consummate happiness, who possesses God, the best and most perfect ?

QUESTION X.

Of the Accidental Goods with which the Blessed abound.

To this happiness, however, are added certain gifts, common to all the blessed, which, because less removed from the reach of

[g] Cf. Ps. xxxv. 10 (xxxvi. 9).

human comprehension, are generally wont to excite the mind, and inflame the heart with greater acuteness. Of this description are those things which the apostle seems to have in view when, in his Epistle to the Romans, he says : *Glory, and honour, and peace, to every one that worketh good ;*[h] for the blessed shall enjoy glory, not only that glory which we have shown to constitute essential happiness, or to be most closely connected with its nature, but also that [glory] which consists in the clear and distinct knowledge that each [of the blessed] will have of the singular and exalted dignity of his companion [in glory]. But how distinguished must not that honour be esteemed which is conferred by God on those whom he no longer calls servants but *friends,*[i] *brethren,*[j] and *sons*[k] of God ! Hence, the Redeemer will address his elect in those most loving and most honourable words : *Come, ye blessed of my Father, possess the kingdom prepared for you.*[l] Justly, then, may we exclaim : *Thy friends, O God ! are made exceedingly honourable.*[m] And they shall also be celebrated with the highest praises from Christ the Lord, in the presence of his Heavenly Father and his angels. And if nature has begotten in all men the common desire of that honour, which is conferred by men eminent for wisdom, because we deem them the most authoritative vouchers of our own merit, what an accession of glory shall we account it to the blessed, to experience reciprocally from one another the highest honour ?

QUESTION XI.

With what Abundant Plenty of Goods the Blessed will be enriched in those Everlasting Dwellings.

The enumeration of all the delights with which the glory of the blessed shall be replete, would be endless ; we cannot even conceive them in idea. Of this conviction, however, the minds of the faithful should be persuaded, that with the abundance of all things that can be enjoyed or even wished for in this life, whether they regard the powers of the mind, or the perfect state of the body, will the blessed life of those

[h] Rom. ii. 10. [i] John xv. 14. [j] Matt. xii. 49.
[k] Rom. viii. 15, 16. [l] Matt. xxv. 34.
[m] Ps. cxxxviii. 17 (cxxxix. 17, "How precious, also, are thy thoughts unto me, O God").

in heaven be filled ; albeit this must be more exalted in the manner of its accomplishment than, as the apostle says, eye hath seen, ear heard, or the heart of man hath conceived.[n] For the body, indeed, which before was gross and material, having put off mortality, and being now refined and spiritualized, will no longer stand in need of nutriment ; whilst the soul, full of supreme delight, will be satiated with that eternal food of glory, which the Master of that great feast *passing by will minister to all.*[o] And who can desire rich garments or royal robes for the body where there will be no further use for these appendages, and where all shall be clothed with immortality and splendour, and adorned with a crown of everlasting glory ! And if the possession of a spacious and magnificent mansion appertains to human happiness, what more spacious, what more magnificent, can be conceived than heaven itself illumined, as it is throughout, with the tender love[p] of God? Hence the prophet, contemplating the beauty of this dwelling-place, and burning with the desire of reaching those blissful abodes, exclaims : *How amiable are thy tabernacles, O Lord of hosts ! my soul longeth and fainteth for the courts of the Lord : my heart and my flesh have rejoiced in the living God.*[q] And that this may be the sentiment, this the language, of all the faithful, as it should be the object of the pastor's most earnest desires, so should it be that of his most zealous care.

For *In my Father's house,* says our Lord, *there are many mansions,*[r] in which shall be conferred rewards of greater and of less value, according as each one has deserved ; for *He who soweth sparingly, shall also reap sparingly ; and he who soweth in blessings, shall also reap of blessings.*[s] Pastors, therefore, will not only excite the faithful to arrive at this happiness, but will also frequently admonish them, that a sure way to

[n] Cf. 1 Cor. ii. 9.

[o] Luke xii. 37. Καὶ παρελθὼν διακονήσει αὐτοὶς, which is here rendered "transiens," *i. e.* going about from one to another, while seated at table. But παρελθὼν is generally considered as simply a Hebraistic redundancy.

[p] Caritate. Others read "claritate," which Donovan has translated "the eternal brightness of God."

[q] Ps. lxxxiii. 1, seq. (lxxxiv. 1, seq.). [r] John xiv. 2.

[s] 2 Cor. ix. 6, "bountifully," not "in benedictionibus." Both, however, come nearly to the same meaning.

its attainment is, that, endued with faith and charity, and persevering in prayer and the salutary use of the sacraments, they apply themselves to discharge all the duties of benignity towards their neighbours. For thus, through the mercy of God, who has prepared that blessed glory for those who love him, will one day be fulfilled what is said by the prophet: *My people shall sit in the beauty of peace, and in the tabernacles of confidence and in wealthy rest.*[t]

[t] Is. xxxii. 18: "Dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places."

THE CATECHISM.

PART II.

CHAPTER I.

ON THE SACRAMENTS IN GENERAL.

QUESTION I.

The Pastor must take especial care to deliver the Doctrine of the Sacraments.

WHEREAS every part of the doctrines of Christianity demands knowledge and diligence on the part of the pastor, that of the sacraments, which is both by the ordinance of God necessary, and is a most plenteous source of spiritual advantage, demands, in an especial manner, the application of his combined talents and industry; that, by its accurate and frequent inculcation, the faithful may become such as to be admitted to the worthy and salutary participation in these most excellent and most holy institutions, and that priests may not depart from the rule laid down in the divine prohibition: *Give not that which is holy unto dogs: neither cast ye your pearls before swine.*[u]

QUESTION II.

Meanings of the word "Sacrament."

In the first place, then, as we are to treat of the sacraments in general, it is proper to begin with the force and meaning of the word itself, and to explain its ambiguous signification, so that the particular sense in which it is here used may the more easily be understood. As far, then, as regards our present purpose, the faithful are to be informed that the word *sacrament* has been differently understood by sacred and profane writers; for some authors have used it

[u] Matt. vii. 6.

to express the obligation of an oath, pledging to the performance of some service; and hence, the oath by which soldiers promise fidelity and service to the state has been called a military "sacrament";[v] and amongst [profane writers] this seems to have been the most ordinary signification of the word. But among the Latin Fathers who have written on divine things, the word sacrament was used to signify some sacred thing that lies concealed; as the Greeks, to express the same idea, have made use of the word *mystery*. This we understand to be the meaning of the word, when, in the Epistle to the Ephesians, it is said: *That he might make known to us the mystery of his will*;[w] afterwards to Timothy; *Great is the mystery of godliness*;[x] and also in the book of Wisdom: *They knew not the mysteries of God*.[y] In these and many other passages the word *sacramentum*, it will be perceived, signifies nothing more than a sacred thing, hidden and concealed.

The Latin doctors, therefore, held that this word might not inappropriately be applied to express certain sensible signs, which at once declare and, as it were, place before the eyes the grace which they effect. St. Gregory, however, is of opinion that they may be called sacraments, because by them the divine power secretly worketh salvation, under the veil of sensible things.[z] Let no one, however, suppose that this word is of recent ecclesiastical usage: whoever reads St. Jerome[a] and St. Augustine,[b] will easily perceive that to designate what we here speak of, the ancient writers of our religion very frequently made use of the word *sacrament*, and sometimes also of the word *symbol*, or *mystical sign*, or *sacred sign*. In explanation of the word sacrament, let thus much suffice; and, indeed, what we have said

[v] On this signification of "sacramentum," see Kipping, Antiq. Romm. iii. 1, 4; and Stewechius on Veget. de Re Milit. p. 116, ed. Vesal, who gives the two following apposite passages from Tertullian: "Vocati sumus ad militiam Dei vivi, jam tunc cum in sacramenti verba spondimus;" and "Ut sacramento benedictionis exauctoretur, nunquam in castra ecclesiæ reversurus."

[w] Eph. i. 9. [x] 1 Tim. iii. 16. [y] Wisd. ii. 22.

[z] Greg. in 1 Reg. xvi. 13.

[a] See Hieron. in Amos. i. 1, and Iren. i. 15.

[b] Aug. in Joan. Tract. 80, in fine, and contra Faust. lib. 19, c. 11; Cypr. epist. 15, and lib. de bapt. Christ.

applies also to the sacraments of the Old Law, on which, however, superseded as they have been by the law and grace of the Gospel, instruction at the hands of pastors were superfluous.

QUESTION III.

Of the Proper Meaning of "Sacrament" among Catholic Writers.

But besides the meaning of the word, which has hitherto been explained, the nature and efficacy of that which it expresses must be diligently considered; and the faithful are to be taught what is a sacrament; for that the sacraments are amongst those things which are means of attaining salvation and righteousness, cannot be questioned. But although there are many definitions which may seem apt and appropriate in explaining this matter, there is none more simple and perspicuous than that of St. Augustine, a definition which has since been followed by all scholastic doctors: *A sacrament*, says he, *is a sign of a sacred thing*;[c] or, as has been said in other words, but to the same purport: *A sacrament is a visible sign of an invisible grace, instituted for our justification.*

QUESTION IV.

A Division of Sensible Things, and touching the Meaning of a Sign.

The more fully to develope this definition, pastors must explain its respective parts. He must first, then, teach that all sensible objects are of two sorts; some invented to act as signs, others produced not as signs, but absolutely and on their own account alone. In the latter class may be numbered almost every object in nature; but in the former, the names of things, writing, standards, images, trumpets,[d] and a multiplicity of other things of the same sort; for, strip words of their power of expressing ideas, and you seem to take away the reason of the institution. These, then, are properly called signs; for, according to St. Augustine, a sign is that which, besides what it presents to the senses, constitutes also a medium through which we arrive at the knowledge of something else; as from a footstep, for instance,

[c] De Civ. Dei, x. c. 5.

[d] An illustration borrowed from St. August. de Doctr. Christ. ii. 1. "Et tuba sonante milites vel progredi se, vel regredi, et si quid aliud pugna postulat, oportere noverunt."

we perceive imprinted on the ground, we easily know that some one, whose footstep appears, has passed.[e]

QUESTION V.

For what reason Sacraments are to be placed among "Signs."

If this be the case, a sacrament is clearly to be numbered among those things that have been instituted as signs; for it makes known to us, by a certain appearance and resemblance, that which God, by his invisible power, accomplishes in our souls. To illustrate what we have said by an example, baptism, for instance, in which we receive external ablution accompanied with certain regular formularies of words,[f] signifies that by the power of the Holy Ghost all the stain and defilement of sin are inwardly washed away, and that our souls are enriched and adorned with the glorious gift of heavenly righteousness; whilst, at the same time, the corporeal ablution, as shall hereafter be explained in its proper place, accomplishes in the soul that which it signifies.

That a sacrament is to be numbered amongst signs is clearly inferred from Scripture also. Speaking of circumcision, a sacrament of the Old Law given to Abraham, the father of all believers, the apostle, in his epistle to the Romans, says: *And he received the sign of circumcision, a seal of the righteousness of the faith;*[g] and in another place: *All we,* says he, *who are baptized in Christ Jesus are baptized in his death;*[h] words from which we may learn that baptism conveys the signification of that which the same apostle expresses in these words: *We are buried together with him by baptism into death.*[i] Nor is it unimportant to the faithful to know that the sacraments appertain unto signs, for they will thus the more easily be persuaded to believe that what they signify, contain, and effect, is holy and august; and recognizing their sanctity, they will be more excited to venerate and adore the divine beneficence towards us.

[e] De doctr. Christ. ii. 1, who, however, says, "Sicut vestigio viso, transisse *animal,* cujus vestigium est, cogitamus."

[f] Certis et solemnibus verbis.

[g] Rom. iv. 11.

[h] Rom. vi. 3.

[i] Rom. vi. 4.

QUESTION VI.

How many Kinds of Signs there are.

It follows that we now explain the words *sacred thing*, which form the second part of the definition. To render this satisfactory, we must enter somewhat more deeply into the acute and subtile disquisition of St. Augustine on the variety of signs.[j] For some signs are called natural, which, besides making themselves known to us, convey also a knowledge of something else, a property, as has already been shown, common to all signs. Smoke, for instance, is a natural sign, from which we immediately infer the presence of fire. And it is called a natural sign, because it does not imply fire by arbitrary institution;[k] but our knowledge of things teaches us that if we but perceive smoke, we are at the same time aware of the subjacent existence of the nature and force of fire as yet latent. Other signs are not natural, but conventional, and invented by men, to enable them to commune one with another, and mutually to convey their sentiments, and communicate their counsels. The variety and multiplicity of such signs may be inferred from the circumstance, that some appertain to the eyes, very many to the ears, the rest to the other senses. Thus, when we intimate anything to another person, by hoisting, for instance, a military standard, it is sufficiently obvious that such intimation is referred to the eyes only; and it is equally evident that to the ear is addressed the sound of trumpets, of lutes, and of lyres, which is elicited not only as a source of pleasure, but often as a means of signifying ideas. Through the ear also principally are conveyed words, which have the greatest influence in communicating the inmost thoughts of our minds.

But besides those signs which we have said are conventional, and settled by the common consent of men, there are some others, confessedly of more sorts than one, which are of divine appointment. For some were given by God to men solely to indicate something, or recall its recollection; such were the purifications of the law, the unleavened bread, and many other things that appertain to the ceremonial of the

[j] Lib. i. de doctr. Christ. i.

[k] Voluntate.

Mosaic worship; others God instituted, not only to signify but also to accomplish what they signify. Among the latter kind of signs are manifestly to be numbered the sacraments of the New Law. For they are signs delivered by God, not invented by man, which we believe with certainty to possess the power of effecting[1] something sacred, which they declare.

QUESTION VII.

Meaning of the words "Sacred Thing" in the Definition of a Sacrament.

But as we have shown that signs are of a multifold variety; so, in like manner, it is not to be supposed that the *sacred thing* is of one sort only. By the words *sacred thing*, however, as far as regards the proposed definition of a sacrament, writers on sacred matters express the grace of God, which sanctifies us and adorns us with the habit of all the divine virtues; and of this grace they justly consider the words *sacred thing* to be an appropriate appellation, because by its salutary influence our soul is consecrated and united to God.

QUESTION VIII.

A Fuller Definition of a Sacrament, and in what manner it differs from other Holy Signs.

In order, therefore, to explain more fully the nature of a sacrament, [the pastor] must teach that it is a thing subject to the senses, and possessing by the divine institution at once the power of signifying, and accomplishing sanctity and righteousness. Whence it follows, as any one may easily perceive, that images of the saints, crosses, and the like things, although they be signs of sacred things, cannot be called sacraments. The truth of this doctrine may easily be proved by the example of all the sacraments, if we apply to each what we already observed of Baptism, when we said, that that solemn ablution of the body signifies, and has power to effect, a sacred thing, wrought inwardly by the operation of the Holy Ghost.

It is also pre-eminently agreeable to the nature of these mystical signs, which have been instituted by God, to signify by the institution of our Lord more than one thing; and

[1] Compare the definition in our 25th article, "Sacraments be certain sure witnesses, and effectual signs of grace."

this applies to each of the sacraments, seeing that all declare not only our sanctity and justification, but also two other things most intimately connected with sanctity itself, that is, the Passion of Christ our Redeemer, which is the source of our sanctification, and everlasting life and heavenly bliss, to which, as to its end, our sanctification should be referred. This, then, being perceived to be common to all the sacraments, sacred doctors have justly taught, that each of them has a threefold significancy, both as reminding us of something passed, indicating something present, and foretelling something future. But when we say that this was taught by them, let it not be supposed that it is a doctrine unsupported by the testimony of holy Scripture; for when the apostle says: *All we who are baptized in Christ Jesus, are baptized in his death,* he clearly shows that baptism is called a sign, because it reminds us of the death and passion of our Lord. Afterwards, when he says: *We are buried together with him by baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life,* he clearly shows that baptism is a sign, by which the infusion into the soul of divine grace is declared, by means of which we are enabled, forming our lives anew, to discharge easily, and with a willing mind, all the duties of true piety. Lastly, when he adds: *If we have been planted together in the likeness of his death, in like manner we shall be of his resurrection,*[m] it is plain that baptism gives no obscure intimation of eternal life also, which we are to attain thereby.

But besides the various kinds and modes of signifying already mentioned, a sacrament also not unfrequently indicates and marks the presence of more than one thing. It is easy, for instance, to perceive that the most holy sacrament of the Eucharist at once signifies the presence of the real body and blood of Christ, and the grace which it imparts to them that receive it with a pure heart. What has been said, therefore, cannot fail to supply pastors with arguments, whereby to prove how much the power of God is displayed, how many hidden miracles are contained in the sacraments of the New Law, that thus all may be persuaded of their

[m] Rom. vi. 3, sqq.

obligation, to reverence and receive them with the most profound feelings of devotion.

QUESTION IX.

Why Sacraments were instituted among Christians.

But no means seems better adapted to teach the proper use of the sacraments than a diligent exposition of the reasons of their institution. Amongst these reasons, for many are assigned, the first is the imbecility of the human mind; for we see it so constituted by nature, that no one can aspire to matters of mental and intellectual knowledge, unless through the medium of those things that are perceived by some sense. To the end, therefore, that we might more easily understand the hidden effects of his divine power, the Sovereign Creator of the universe has most wisely, and of his tender kindness towards us, ordained that that same power be manifested to us through the intervention of certain sensible signs. For as St. Chrysostom nobly says: *If man were not clothed with a material body, these good things would have been presented to him naked, and without the veil* [*of sensible forms*]; *but, as the soul is united to the body, the aid of sensible things was altogether necessary towards understanding them.*[n]

Another reason is, because our mind yields a reluctant assent to promises; and hence, God, from the beginning of the world, was accustomed to indicate what he had resolved to do, very frequently indeed by words; but sometimes, when he designed the execution of some work, the magnitude of which might weaken a belief in his promise, he confirmed his words by other signs also, which, in some cases, bore the appearance of a miracle. When, for instance, God would send Moses to deliver the people of Israel; and Moses, although under the commission and protection of God, still hesitated, fearing lest the task imposed on him was heavier than he could bear, or that the people would lack faith in the divine oracles, the Almighty confirmed his promise by a variety of signs.[o] As then, in the Old Testament, God showed by signs the stability of some important promise; so, under the New Law, Christ our Saviour, when he promised us

[n] Chrys. hom. 83, in Matt.

[o] Exod. iii. 10, sqq.; iv. 2.

pardon of our sins, heavenly grace, the communication of the Holy Spirit, instituted certain signs visible to our eyes and senses, by which we might have him bound, as it were, by so many pledges, and might thus never be enabled to doubt his fidelity to his promises.

A third reason was that, as St. Ambrose says, the sacraments may be at hand as remedies, and as the healing medicines of the Samaritan in the Gospel, to recover or preserve the health of the soul ;[p] for, through the sacraments as through a certain channel, should the efficacy of the passion of Christ flow into the soul, that is, the grace which he merited for us on the altar of the cross ; otherwise no one could have any hope of salvation left. Hence, our most merciful Lord was pleased to bequeath to his Church, sacraments stamped with the sanction of his word and promise, through which, provided each of us piously and devoutly make use of these remedies, we should firmly believe that to us is really communicated the fruit of his passion.

But a fourth reason why the institution of the sacraments may seem necessary is, that there might be certain marks and symbols, by which to distinguish the faithful ; particularly as, to use the words of St. Augustine, *no society of men, professing a true or a false religion, can be knit as it were into one body, unless they be united and held together by some federal bond of visible signs.*[q] Both these objects, then, the sacraments of the New Law furnish, distinguishing, as they do, the worshippers of the Christian faith from unbelievers, and connecting the faithful themselves by a sort of holy bond. Another very just cause for the institution of the sacraments may be deduced from these words of the apostle: *With the heart man believeth unto righteousness, but with the mouth confession is made unto salvation ;*[r] for by the sacraments, we seem to profess and make known our faith in the sight of men. Thus, when we approach baptism, we openly testify our belief that, by virtue of the water, with which we are washed in the sacrament, a spiritual cleansing of the soul takes place.

The sacraments have also great influence not only in exciting and exercising our faith, but also in inflaming that

[p] Amb. lib. 5, de Sacr. iv. [q] D. Aug. lib. 19, contra Faust. ii.
[r] Rom. x. 10.

charity with which we should love one another; recollecting that, by the partaking of the sacred mysteries in common, we are united in the closest bonds, and are made members of one body.

Finally, a matter to be deemed of the greatest importance in the study of Christian piety, the sacraments subdue and repress the pride of the human heart, and exercise us in humility, we being obliged to subject ourselves to sensible elements in obedience to God, from whom we had before impiously revolted, to serve the elements of the world. These are the points which appeared to us chiefly necessary to be delivered to the faithful, touching the name, nature, and institution of a sacrament. When they shall have been accurately expounded by the pastor, he ought next to explain the things of which each sacrament consists, what are their parts, and also what rites and ceremonies have been added in their administration.

QUESTION X.

The Parts necessary to constituting each Sacrament.

In the first place, then, [the pastor] must explain that the *sensible thing*, which enters into the definition of a sacrament as above given, although it must be held to present but one sign, is twofold; for every sacrament consists of two things, one of which has the nature of *matter*, and is called "the element:" the other has the force of *form*, and is designated by a common appellation, "the word." This we have learnt from the fathers, and on this subject that testimony of St. Augustine is known and familiar to all: *The word*, says he, *is joined to the element, and becomes a sacrament.*[s] By the words *sensible thing*, therefore, the fathers understand not only the matter or element, such as water in the sacrament of baptism, chrism in that of confirmation, and oil[t] in that of extreme unction, all of which fall under the eye; but also the words, which constitute the form and are addressed to the sense of hearing. Both have been clearly pointed out by the apostle, when he says: *Christ loved the Church, and delivered himself up for it, that he might sanctify it, cleansing*

[s] Aug. in Joan. tract lxxx.

[t] See Beveridge on Art. xxv.

it by the laver of water in the word of life;[u] in which passage the matter and form of the sacrament are expressed.

QUESTION XI.

Why the Words were added to the Element.

To explain more fully and clearly the meaning of the action that is being done, words were to be added to the matter. For of all signs it is evident that words are the most significant, and if they be wanting, what the matter of the sacraments designates and declares would be utterly obscure. In baptism, for instance, as water has the quality of cooling not less than of cleansing, and may be a symbol of either effect, unless the words be added, some one might make it matter of conjecture (of certainty he could not), which was signified; but when the words are applied, we straightway understand, that the baptismal water possesses the power and signification of cleansing.

QUESTION XII.

Of the Excellence of the Sacraments of the New Law.

The sacraments of the New Law very far excel those of the Old in this respect, that no definite form that we know of was observed in administering those of the Old, a circumstance which also rendered them very uncertain and obscure; whilst our [sacraments of the New] have so definite a form of words, that if even a casual deviation from it be made, the nature of the sacrament is made void;[v] and it is therefore expressed in the clearest terms, and such as leave no room for doubting. These then are the parts that appertain to the nature and substance of the sacraments, and of which every sacrament is necessarily composed.

QUESTION XIII.

What is the Force and Nature of the Ceremonies administered in the Sacraments.

To these are added ceremonies, which, although they cannot, unless necessity compel a different course, be omitted

[u] Eph. v. 25, sq. "And gave himself for it, that he might sanctify and cleanse it with the washing of water by the word."

[v] Sacramenti ratio constare non possit.

without sin, yet, if they be at any time omitted, not being essential, are not to be considered at all to affect the validity of the sacrament. Nor is it without reason, that the administration of the sacraments has been, at all times, from the earliest ages of the Church, accompanied with certain solemn ceremonies. In the first place, there is the greatest propriety in displaying towards the sacred mysteries such a religious reverence, as to appear to handle holy things as holy men. The ceremonies themselves also display more fully, and place as it were before the eyes, the effects of the sacraments, and impress the holiness of these things more deeply on the minds of the faithful. They also elevate to the contemplation of sublime things the minds of those who behold and observe them with attention; and excite within them faith and charity. The greater care and attention should therefore be applied, to enable the faithful to know and perceive clearly the meaning of the ceremonies used in the administration of each sacrament.

QUESTION XIV.

How many are the Sacraments of the Catholic Church.

We must now proceed to explain the number of the sacraments; a knowledge which brings with it this advantage, that the greater the number of aids unto salvation and a life of bliss, which the people shall understand to have been provided by the divine goodness, the greater must be the piety with which they will direct all the powers of their souls to praise and proclaim the singular beneficence of God towards us. The sacraments, then, of the Catholic Church are seven, as is proved from Scripture, handed down to us by the tradition of the fathers, and testified by the authority of councils.[w]

QUESTION XV.

Why the Sacraments are neither more nor less in number.

Why they are neither more nor less in number may be shown with some probability even from the analogy that exists between natural and spiritual life. In order to live, to preserve life, and to contribute to his own and to the

[w] See Decrees and Canons, Sess. vii. Can. i. p. 51, of my translation. Conc. Flo. in dec. ad Arm. D. Th. 3, q. 63, art. 1.

public benefit, these seven things seem necessary to man; to be born; to grow; to be nurtured; to be cured if he fall sick; to be strengthened when weak; as regards the public weal, that magistrates, invested with authority to govern, never be wanting; and, finally, to perpetuate himself and his species by legitimate offspring. Analogous, then, as all these things obviously are to that life by which the soul lives unto God, we shall easily infer from them a reason for the number of the sacraments.

For the first of these is Baptism, the gate, as it were, to all the rest, by which we are born again unto Christ. The next is Confirmation, by virtue of which we grow up, and are strengthened in the grace of God; for, as St. Augustine beareth witness: *To the apostles, who had already received baptism, the Redeemer said: 'Tarry ye in the city till ye be endued with power from on high.'*[x] The third is the Eucharist, by which, as by a truly celestial food, our spirit is nurtured and sustained; for of it the Saviour has said: *My flesh is meat indeed, and my blood is drink indeed.*[y] Penance follows in the fourth place, by the aid of which health, which has been lost, is restored us, after we have received the wounds of sin. The fifth is Extreme Unction, by which the remains of sin are taken away, and the energies of the soul invigorated; for, speaking of this sacrament, St. James says: *If he be in sins, they shall be forgiven him.*[z] The sixth is Orders, by which power is given to exercise perpetually in the church the public ministry of the sacraments, and to perform all the sacred functions. The last is matrimony, instituted to the end that, by means of the legitimate and holy union of man and woman, children may be procreated, and religiously educated unto the worship of God and the conservation of the human race.

QUESTION XVI.

All the Sacraments are not equally necessary, or of the same dignity.

It is, however, particularly worthy of remark that, although all the sacraments possess a divine and admirable efficacy, yet all do not possess equal necessity or dignity, nor is the significancy of all one and the same. Amongst

[x] Aug. ep. 108; and Luke xxiv. 49.
[y] John vi. 55.
[z] James v. 15.

them three are said to be necessary beyond the rest, although in all three this necessity is not of the same kind. That to every one Baptism is necessary without any qualification, our Saviour has declared in these words: *Except a man be born again of water and of the Holy Ghost, he cannot enter into the kingdom of God.*[a] But Penance is necessary for those only who have defiled themselves after baptism with any mortal sin; for without they duly repent, they cannot possibly escape eternal ruin. Orders, too, although not necessary to each of the faithful, are of absolute necessity to the Church in general. But if the dignity of the sacraments be considered, the Eucharist is far superior to the rest in holiness, and in the number and greatness of its mysteries. These, however, are matters which will all be more easily understood when we come to explain, in its proper place, what appertains to each of the sacraments.

QUESTION XVII.

From whom these Holy and Divine Mysteries have been received, and by whom they are chiefly dispensed.

We must next consider from whom we have received these sacred and divine mysteries. For there is no doubt that the dignity of any great boon is much enhanced by the dignity and excellence of him by whom the gift itself is bestowed. This question, however, cannot be one of difficult solution. For since it is God that justifieth men, and the sacraments themselves are certain wonderful instruments of obtaining justification, it is evident, therefore, that one and the same God in Christ must be acknowledged to be the author of justification and of the sacraments. The sacraments, moreover, contain a power and efficacy that reach the inmost soul; and as God alone has power to enter into the hearts and minds of men, he alone, through Christ, is manifestly the author of the sacraments. That by him also they are inwardly dispensed is to be held with a certain and constant faith, for that from him he had received this testimony is affirmed by St. John in these words: *He that sent me to baptize with water, the same said to me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he that baptizeth with the Holy Ghost.*[b]

[a] John iii. 5. [b] John i. 33.

QUESTION XVIII.

What Ministers God employs in dispensing the Sacraments.

But although God is the author and dispenser of the sacraments, he nevertheless would have them administered in his Church by men, not by angels; for to constitute a sacrament, as is confirmed by the uninterrupted tradition of the fathers, the ministry of men is not less necessary than the matter and form.

QUESTION XIX.

The Unworthiness of the Minister does not hinder the Virtue of the Sacraments.

And these ministers, representing, as they do, in the discharge of this sacred function, not their own person, but that of Christ, do consequently, be they good or bad, validly consecrate and confer them; provided they but make use of the form and matter always observed in the Catholic Church, according to the institution of Christ, and intend to do what the Church does in their administration thereof. Unless, therefore, the recipients themselves wish to defraud themselves of so great a good, and to resist the Holy Ghost, nothing can prevent them from receiving [through the sacraments] the fruit of grace. And that this was at all times a fixed and well-ascertained doctrine of the Church is most clearly established by St. Augustine, in his disputations written against the Donatists;[c] and should we desire the testimony of Scripture also, let us listen to these words of the apostle: *I have planted, Apollos watered, but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase.*[d] From these words it is clear that, as in planting trees the vices of the planters impede not [their growth], so those who were planted in Christ by the ministry of bad men can contract no injury from the guilt of others. Hence even Judas Iscariot, as our holy fathers infer from the Gospel of St. John,[e] conferred baptism on many; and yet we do not read that any of those whom he baptized were baptized again. To use the memorable words of St. Augustine: *Judas baptized, and after Judas none were baptized: John*

[c] See iii. 10, iv. 4, v. 19. [d] 1 Cor. iii. 6. [e] John iv. 2.

baptized, and after John they were baptized; because the baptism administered by Judas was the baptism of Christ, but that administered by John was the baptism of John;[f] *not that we prefer Judas to John, but that we justly prefer the baptism of Christ, administered even by the hands of Judas, to the baptism of John, administered even by the hands of John.*[g]

QUESTION XX.

What is to be thought of those who administer the Sacraments with an Unclean Conscience.

But let not pastors, or other ministers of the sacraments, hence infer that they sufficiently do their duty if, disregarding integrity of manners and purity of conscience, they attend only to the correct administration of the sacraments: for although the due administration of the sacraments demands particular diligence, yet this alone does not constitute all that appertains to that duty. Nor should they ever forget that the sacraments, although they never lose the divine efficacy inherent in them, do yet bring eternal perdition and death upon those who administer them with impure hands. Holy things (an observation which cannot be too often repeated) should be treated holily, and with due reverence: *To the wicked,* says the prophet, *God hath said; Why dost thou declare my statutes, and take my covenant in thy mouth, seeing thou hatest instruction?*[h] If, then, for a man who is contaminated with sin it is unlawful to treat of divine things, how great must be the guilt contracted by that man who, conscious within himself of many crimes, dreads not to consecrate with polluted lips the holy mysteries, or to take them into his befouled hands, to handle them, and to present and administer them to others! particularly as we read in St. Dionysius, that the wicked are not allowed even to touch the symbols (so he calls the sacraments).[i] Let, then, the ministers of holy things first of all follow holiness, ap-

[f] Acts xix. 3, sqq.

[g] Aug. in Joan. 5.

[h] Ps. xlix. 16 (l. 16). Donovan has translated "justitias" literally "justices!" It is almost unnecessary to observe that it is the translation of the Sept. δικαιώματα, "statutes, commands," as in Luke i. 6. Euseb. H. E. i. 2, v. 1. Compare the learned note of Gataker on M. Antonin. xi. 10.

[i] See Pseudo-Dion. de Eccl. Hier. c. 1.

proach with purity the administration of the sacraments, and so exercise themselves in the practice of piety, that, from the frequent administration and use of them, they may day by day receive, with God's assistance, more abundant grace.

QUESTION XXI.

Of the Two Chief Effects of the Sacraments.

These things being explained, [the pastor] must next teach what are the effects of the sacraments, for this matter seems calculated to throw considerable light on the definition of a sacrament as above given. These effects, then, are principally two; and amongst them the grace, commonly called by the sacred doctors *justifying*, holds the first place; for thus has the apostle most explicitly taught us, when he says: *Christ loved the Church, and delivered himself up for it; that he might sanctify it, cleansing it by the washing of water in the word.*[j] But how so great and so admirable an effect is produced by the sacrament as that, to use the well-known saying of St. Augustine: *Water washes the body and touches the heart,*[k] this, indeed, cannot be comprehended by human reason and intelligence. For it ought to be a fixed principle, that nothing sensible is, by its own nature, endowed with such power as to reach the soul. But we know, by the light of faith, that in the sacraments exists the virtue of Almighty God, by which they effect what the natural elements cannot of themselves accomplish.

QUESTION XXII.

How the Effects of the Sacraments were, in the Earlier Ages of the Rising Church, set forth by Miracles.

Wherefore, lest any doubt as to this effect should ever exist in the minds of the faithful, God, in the abundance of his clemency, was pleased, when their administration first began, to declare, by significant miracles, the effects which they inwardly produce, that we might most firmly believe the same effects, although they be far removed from the senses, to be always inwardly produced. To omit, therefore, that, at the baptism of the Redeemer in the Jordan, *The heavens were opened, and the Holy Ghost appeared in the form*

[j] Eph. v. 25, sq.

[k] St. Aug. in Joan. tract lxxx.

of a dove,[1] thus admonishing us that, when we are being washed in the salutary font, his grace is infused into our souls, to omit this (seeing it has reference rather to the significancy of baptism than to the administration of the sacrament), do we not read, that when, on the day of Pentecost, the apostles received the Holy Ghost, by which they were thenceforward inspired with greater alacrity and fortitude to preach the truth of the faith, and to encounter dangers for the glory of Christ: *Suddenly there came a sound from heaven, as of a mighty wind coming*,[m] *and there appeared to them cloven tongues, like as of fire*.[n] By this it was understood that, in the sacrament of Confirmation, there is given to us the same spirit, and there is imparted to us such strength, as enables us bravely to encounter and resist our incessant enemies, the world, the flesh, and the devil. And as often as the apostles administered those sacraments, these miracles, for some time during the early ages of the rising Church, visibly took place, until they ceased, faith having acquired maturity and strength.

QUESTION XXIII.

How superior the Sacraments of the New Law are to those of the Old.

From what has been said concerning the first effect of the sacraments, which is justifying grace, it is also clear, that there exists in the sacraments of the New Law a virtue more exalted and efficacious than that of the sacraments of the Old, which, as *weak and poor elements*,[o] *sanctified such as were defiled to the purifying of the flesh*,[p] but not of the spirit. They were, therefore, instituted as signs only of those things that were to be accomplished by our mysteries; whereas the sacraments of the New Law, flowing from the side of Christ *who, through the Holy Ghost offered himself without spot to God, purge our consciences from dead works, to serve the living God*,[q] and thus, by virtue of the blood of Christ, they operate the grace which they signify. If, therefore, we compare them with the sacraments of the Old Law, we shall find that, besides being more efficacious, they are also more exuberant in spiritual advantage, and more august in their holiness.

[1] Matt. iii. 16; Mark i. 10; Luke iii. 21, 22.
[m] Advenientis. [n] Acts ii. 2, 3. [o] Gal. iv. 9.
[p] Heb. ix. 13. [q] Heb. ix. 14.

QUESTION XXIV.

Which of the Sacraments impress a Character, and what that Character is.

The other effect of the sacraments, an effect, however, not common to all, but peculiar to three, Baptism, Confirmation, and Holy Orders, is the character which they impress on the soul. When the apostle says: *He that hath anointed us is God, who hath also sealed us, and given the earnest of the Spirit in our hearts,*[r] he not obscurely designates, by the word *sealed*, a character, the property of which is to seal and mark something. This character is, as it were, a certain distinctive mark impressed on the soul, which inhering, as it does perpetually, can never be blotted out, and of which St. Augustine says: *Shall the Christian sacraments accomplish less than the bodily mark*, viz. [the mark] impressed on the soldier? That mark is not stamped on his person anew, when resuming the military service from which he had deserted, but the old one is recognized and approved.[s]

QUESTION XXV.

What is the Effect of the Character, and how those Sacraments which impress a Character ought not to be repeated.

This character has a twofold effect: it both renders us fit to undertake or perform something sacred; and serves to distinguish us one from another by some mark. And indeed by the character impressed in baptism we attain both effects; for by it we are rendered fit to receive the other sacraments, and by it also the faithful people are distinguished from the Gentiles, who cherish not the faith. The same fact holds true of the characters impressed by Confirmation and Holy Orders; by the one of which we are armed and arrayed as soldiers of Christ, publicly to profess and defend his name, to fight against our inward enemy, and against the spiritual powers of wickedness in the high places,[t] and are at the same time distinguished from those who, being lately baptized, are, as it were, new-born infants: the other has annexed to it the power of consecrating and administering the sacraments,

[r] 2 Cor. i. 21.
[s] Aug. tract vi. in Joan. and lect. i. contr. Crescen. c. 30.
[t] In cælestibus.

and also distinguishes those who are invested with such power, from the rest of the company of the faithful. The rule of the Catholic Church is therefore to be held, which teaches that these three sacraments impress a character, and are never to be repeated. These are the general instructions to be delivered touching on the sacraments.

QUESTION XXVI.

In what manner Pastors may bring about a Veneration and Religious Use of the Sacraments on the part of the People.

In the exposition of this argument, let the pastor's most zealous exertions be directed principally to the accomplishment of two things. The first is, that the faithful understand the high honour, respect, and veneration, which are due to these divine and heavenly gifts; the other, that [they urge them] to make pious and religious use of those sacred institutions, established by the God of infinite clemency for the common salvation of all; and so to inflame them with the desire of Christian perfection, as that they may look upon it as a very great loss, if they be deprived, for any time, of the salutary use, especially of Penance, and of the Holy Eucharist. These objects pastors will find little difficulty in attaining, if they inculcate frequently on the hearing of the faithful what we have already said touching the divine character and fruit of the sacraments; first, that they were instituted by our Lord and Saviour, from whom can proceed nothing save what is most perfect; that in their administration, moreover, is present the most efficacious influence[u] of the Holy Ghost, who pervades the inmost recesses of the soul; that in the next place they are endued with an admirable and certain virtue to cure souls; and that through them are communicated to us the inexhaustible riches of the passion of our Lord. Lastly, let them show, that the whole Christian edifice, although resting, it is true, on the most firm foundation of the corner-stone, unless supported on every side by the preaching of the divine word, and by the use of the sacraments, must, it is greatly to be feared, be undermined to a great extent, and fall to the ground; for as by the sacraments

[u] Numen.

we are received into life, so by this food, as it were, are we nurtured, preserved, and increased.

CHAPTER II.

OF THE SACRAMENT OF BAPTISM.

QUESTION I.

Why it is expedient that the Doctrine of Baptism be frequently inculcated upon the Faithful People.

From what has been hitherto said touching the sacraments in general, it may indeed be learnt how necessary it is to attaining a knowledge of the doctrines of the Christian religion, as well as to the practice of Christian piety, to understand what the Catholic Church propounds to our belief on each sacrament in particular; but whoever reads the apostle attentively, will without hesitation conclude, that a perfect knowledge of baptism is imperatively demanded of the faithful; not only so frequently, but also in such serious language, in words so full of the spirit of God, does [the apostle] renew the recollection of this mystery, commend its divine character, and place in it before our eyes the death, burial, and resurrection of our Lord, as objects at once of our contemplation and imitation.[v] Let the pastor, therefore, never think, that he has bestowed sufficient labour and study on the consideration of this sacrament.

QUESTION II.

When the Pastor ought more particularly to discourse concerning Baptism.

But besides those days on which, according to the practice of our ancestors, the divine mysteries of baptism were particularly to be explained, that is, Holy Saturday and the vigil of Pentecost, at which season the Church was accustomed to administer this sacrament with the greatest devotion and the utmost solemnity, let [pastors] take occasion on other days also to make it the subject-matter of their discourses. And

[v] See Rom. vi. 3; Colos. ii. 12, sq.

for this purpose a most convenient opportunity would seem to present itself, if sometimes when baptism is about to be administered, they find that a concourse of the faithful people has assembled. For on such occasions, although it may not be possible to embrace every matter that concerns baptism, yet they may readily be able to give instruction touching one or two points, whilst the faithful see expressed in the sacred ceremonies of baptism, and contemplate with pious and attentive mind the doctrine, which they receive with their ears. Thus it will follow that each, admonished by what he sees done in another, will recollect within himself under what promise he bound himself to God when he was initiated by baptism, and at the same time will reflect whether in life and morals he show himself such as the very profession of the name of Christian promises. In order, therefore, that the things to be taught may be explained in a lucid manner, the nature and substance of baptism must be unfolded, an explication of the meaning of the word itself, however, being first laid down.

QUESTION III.

Meaning of the word "Baptism."

No one is ignorant that the word *baptism* is a Greek noun; but although it is used in the sacred writings to express not only that ablution which is joined with the sacrament, but also every species of ablution, and sometimes, figuratively, to express suffering, yet, in ecclesiastical writers, it denotes not every sort of bodily ablution, but that which is joined with the sacrament, and is not administered without the prescribed form of words; and in this sense, it is very frequently used by the apostles, according to the institution of Christ our Lord.[w]

QUESTION IV.

By what other Names did the Fathers express Sacramental Ablution.

The holy fathers have also made use of other names to designate the same thing. St. Augustine beareth witness that it was called the Sacrament of Faith, because persons receiving it profess their faith in all the doctrines of Christianity:[x] by others, it was denominated *illumination*, because

[w] Donovan refers to Rom. vi. 3; 1 Pet. iii. 21.
[x] D. Aug. epist. xcviii. 8.

by the faith which we profess in baptism the heart is illumined: *Call to remembrance*, says the apostle, alluding to the time of baptism, *the former days, in which, after ye were illuminated, ye endured a great fight of afflictions.*[y] Chrysostom, in his sermon to the baptized, calls it moreover a purgation, because through baptism we *purge out the old leaven, that* we *may be a new lump,*[z] also a burial, a planting, and the cross of Christ;[a] the reasons for all which appellations may be gathered from the epistle to the Romans.[b] St. Dionysius calls it the beginning of the most holy commandments, for this obvious reason, because baptism is, as it were, the gate through which we enter into the fellowship of Christian life, and from it we begin to obey the divine commandments.[c] These things regarding the name [of baptism] the pastor must briefly explain.

QUESTION V.

Definition of Baptism.

With regard to the definition of the thing, although many may be alleged from sacred writers, nevertheless, that which may be collected from the words of our Lord in John, and of the apostle to the Ephesians, appears more appropriate and convenient. For since our Saviour saith: *Except a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God;*[d] and the apostle, speaking of the Church, saith: *Cleansing it with the washing of water by the word of life;*[e] it follows that baptism may be accurately and appositely defined to be *the sacrament of regeneration by water in the word.* For by nature, we are born from Adam children of wrath, but by baptism we are regenerated in Christ, children of mercy; for, *he gave power to men to become the sons of God, to them that believe on his name; who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.*[f]

[y] Heb. x. 32. See Justin Martyr, as quoted and illustrated in Wall's History of Infant Baptism, vol. i. p. 67, sqq. of the Oxford edition, and Suicer's Thesaurus, s. v. φωτισμός.

[z] 1 Cor. v. 7. [a] St. Chrysost. x. 5. [b] Rom. vi. 3–5.

[c] See Pseudo-Dion. de Eccl. Hier. c. 2. [d] John iii. 5.

[e] Eph. v. 26. [f] John i. 12, 13.

QUESTION VI.

In what Manner the Sacrament of Baptism is performed.

But, in what terms soever we may explain the nature of baptism, the people must be taught that this sacrament consists of ablution, accompanied necessarily, according to the institution of our Lord, by determinate and solemn words.[g] This has been the uniform teaching of the holy fathers; as is proved by this most explicit testimony of St. Augustine: *The word is joined to the element, and becomes a sacrament.* This it will be necessary to point out with greater diligence, lest perhaps the faithful be led into the error of supposing, that the water itself, which is preserved in the sacred font for the purpose of performing baptism, is, as is commonly said, the sacrament. For then only must we say that the sacrament of Baptism exists, when we are actually using water by way of ablution, accompanied by the words instituted by our Lord. But, as we first said, when treating of the sacraments in general, that every sacrament individually consists of matter and form, it is therefore necessary that pastors point out what constitutes each of these in baptism.

QUESTION VII.

What is the Proper Matter of Baptism.

The matter, then, or element of this sacrament, is every kind of natural water which without addition of any sort is usually called water, be it sea-water, river-water, water from a marsh, well, or fountain; for the Saviour also has taught that, *Except a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God.*[h] The apostle, too, says that the Church was cleansed *by the washing of water;*[i] and in the Epistle of St. John we read: *There are three that give testimony on earth, the spirit, the water, and the blood.*[j] The same is also proved from other testimonies of Scripture.

[g] Matt. xxviii. 19.
[h] John iii. 5.
[i] Eph. v. 26.
[j] 1 John v. 8.

QUESTION VIII.

A Passage of St. Matthew respecting the "Baptism of Fire" is explained.

But what has been said by John the Baptist, that the Lord will come, who *will baptize in the Holy Ghost and in fire*,[k] is by no means to be understood of the matter of baptism, but is to be referred to the inward effect of the Holy Ghost; or at least to the miracle which appeared on the day of Pentecost, when the Holy Ghost descended from heaven on the apostles in form of fire;[l] of which Christ our Lord foretold in another place: *John, indeed, baptized with water, but ye shall be baptized with the Holy Ghost, not many days hence.*[m]

QUESTION IX.

Figures and Prophecies by which the Force of the Baptism by Water was set forth.

The Lord also signified the same both by figures and by the oracles of prophecy, as we perceive from the sacred Scriptures. For the prince of the apostles, in his first epistle, shows that the deluge, by which the world was purged, because there was wickedness of men on the earth, and all the thoughts of their hearts were bent upon evil,[n] bore a figure and likeness of the waters of baptism.[o] To omit the cleansing of Naaman the Syrian,[p] and the admirable virtue of the sheep-pool,[q] and many similar types, manifestly symbolic of this mystery, St. Paul, writing to the Corinthians, has expounded that the passage through the Red Sea was also typical of the waters of baptism.[r] With regard to the predictions of the prophets, no one can doubt that the waters to which the prophet Isaias so freely invites all that thirst,[s] and those that Ezekiel saw in spirit, issuing from the temple;[t] and also *the fountain* which Zachariah foretold, prepared for *the house of David, and the inhabitants of Jerusalem, for the washing of the sinner and of the unclean woman*,[u] were

[k] Matt. iii. 11. [l] Acts ii. 3. [m] Acts i. 5.
[n] Cf. Gen. vi. 5. [o] 1 Pet. iii. 20, sq. [p] 2 Kings v. 14.
[q] Probaticæ piscinæ. Compare the commentators on the difficult and disputed passage of John v. 2.
[r] 1 Cor. x. 1, sq. [s] Isa. lv. 1.
[t] Ezek. xlvii. 1. [u] Zech. xiii. 1.

intended to indicate and express the salutary waters of baptism.

QUESTION X.

Why God chose to use Water, rather than any other material, for the administering of Baptism.

But how suitable it is to the nature and efficacy of baptism that water should have been instituted as its proper matter, St. Jerome, writing to Oceanus, proves indeed, by many arguments.[v] With regard to this topic, however, the pastor can teach, in the first place, that water, which is always at hand, and is easily procured by all, was a most fit matter of a sacrament, necessary to all, without exception, to attain life; and next, that water most excellently expresses the effect of baptism; for as water washes away uncleanness, so does it also strikingly illustrate the virtue and efficacy of baptism, by which the stains of sin are washed away. Moreover, as water is extremely well adapted to cool bodies, so by baptism, in a great measure, is the ardour of the passions extinguished.

QUESTION XI.

Chrism why added in Baptism to the simple and natural water.

But it is to be observed, that although, in case of necessity, simple water, without any admixture whatever, supplies fit matter to constitute this sacrament; yet, when baptism is administered with solemn ceremonies, the Catholic Church, guided by apostolic tradition, has uniformly observed the practice of adding holy chrism also, by which it is clear that the effect of baptism is more fully declared. And although it may sometimes be doubtful whether this or that water be genuine, such as the sacrament requires for its perfection, it is also to be held for certain, that never by any means can the sacrament of baptism be formed from any matter but that of natural water.

QUESTION XII.

Why the form of Baptism is to be clearly explained indifferently to all the faithful.

But after the matter, which is one of the two parts of which baptism should consist, has been carefully explained,

[v] Hieron. epist. lxxxv.

pastors must bestow equal diligence in explaining the form which constitutes its other most necessary part. But they will perceive that, in the explanation of this sacrament, a necessity of greater care and study arises from the circumstance that the knowledge of so holy a mystery may not only in itself give extreme pleasure to the faithful, as indeed is commonly the case with regard to any knowledge of divine things, but that it is also very desirable for almost daily occasions; for, as will be explained in its proper place, circumstances often arise where baptism requires to be administered by members of the laity, and most frequently by women; and it therefore becomes necessary that all the faithful indiscriminately be made well acquainted with whatever regards the substance of this sacrament.

QUESTION XIII.

What is the perfect and complete form of this Sacrament.

Pastors, therefore, will teach, in clear and distinct language, such as is intelligible to all, that the perfect and absolute form of baptism is: *I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost;* for so was it delivered down by our Lord and Saviour, when, in Matthew, he gave to his apostles the command: *Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*[w] From the word *baptizing*, the Catholic Church, instructed from above, most rightly understood that the form of the sacrament should express the action of the minister; which is the case when he says: *I baptize thee.* Besides the ministers of the sacrament, the person to be baptized and the principal efficient cause of baptism should also be signified; and therefore are the pronoun *thee* and the distinct names of the Divine Persons added; so that the absolute form of the sacrament is expressed in those words: *I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost;* for baptism is the work not of the Son alone, of whom St. John says: *He it is that baptizeth,*[x] but simultaneously of the three persons of the blessed Trinity. By saying, however, *in the name,* not *in the names,* it is distinctly declared that in the Trinity there is but one nature and Godhead;

[w] Matt. xxviii. 19. [x] John i. 33.

for in this place the word *name* is not referred to the persons, but signifies the divine substance, virtue, and power, which in the three persons are one and the same.

QUESTION XIV.

Whether in the form of Baptism all the words are equally necessary.

It is, however, to be observed, that in this form, which we have shown to be entire and perfect, some of the words are absolutely necessary, so that by their omission the sacrament cannot be effected; some, not so necessary as that by their omission its validity would be affected. Of the latter kind is [in the Latin form] the word *ego*, the force of which is included in the word *baptizo* (I baptize).[y] Nay more, in the Greek Churches, as they deemed it unnecessary to make mention of the minister, the mode of expression was changed, so as to omit the first person altogether; and hence in baptism they universally make use of this form: *Be the servant of Christ baptized in the name of the Father, and of the Son, and of the Holy Ghost.* From the decision and definition, however, of the Council of Florence, it appears that as these words sufficiently express what appertains unto the truth of baptism, that is, the ablution which then actually takes place, those who make use of it do perfectly administer the sacrament.

QUESTION XV.

Touching the manner in which the Apostles baptized in the name of Christ.

Should we also be justified in saying that there was a time when the apostles baptized in the name of our Lord Jesus Christ only,[z] we must also hold as certain that they did so by the inspiration of the Holy Ghost, in order that, in the infancy of the rising Church, their preaching might be rendered more illustrious by the name of Jesus Christ, and that his divine and infinite power might thus be more effectually proclaimed. But, in the next place, on examining the matter thoroughly, we shall easily perceive that none of those parts prescribed by the Saviour is deficient in that form; for

[y] *I. e.* βαπτίζεται is used in the Greek without the first personal pronoun, which is supplied in the Latin. See Goar, Rit. Græc. p. 355.

[z] Cf. Acts ii. 38; viii. 16; x. 48; xix. 5.

he who mentions Jesus Christ signifies also the person of the Father, by whom, and the Holy Ghost in whom, Jesus Christ was anointed.

QUESTION XVI.

We must believe that the Apostles never baptized in the name of Christ, without mentioning the other two persons of the Trinity.

Whether, however, the apostles baptized any person after this form, may perhaps seem doubtful, if we are disposed to follow the authority of Ambrose[a] and Basil,[b] most holy and grave fathers, who interpret baptism *in the name of Jesus Christ* to mean the baptism instituted by Christ the Lord, as distinguished from that of John; whilst the apostles departed not from the ordinary and usual form, which comprises the distinct names of the three persons. This manner of expression Paul also seems to have employed in his epistle to the Galatians, when he says: *As many of you as have been baptized into Christ, have put on Christ;*[c] meaning that they were baptized in the faith of Christ, yet with no other form than that which the same Saviour, our Lord, had commanded to be observed. Thus far it will be sufficient to instruct the faithful on the matter and form which especially appertain to the substance of baptism.

QUESTION XVII.

In what manner Ablution ought to take place in this mystery of Regeneration.

But whereas, in the administration of this sacrament, it is also necessary to observe the legitimate manner of ablution, pastors must deliver the doctrine of this point also, and must briefly explain that, by the common custom and practice of the Church, there are three ways of administering baptism. For those who ought to be initiated with this sacrament are

[a] Ambr. de Spiritu Sancto, i. 3.

[b] Basil, de Spiritu Sancto, c. 12. This passage, δηλοῖ γὰρ τόν τε χρίσαντα θεὸν, καὶ τὸν χρισθέντα υἱον, καὶ τὸ χρίσμα, τὸ πνεῦμα, seems rather to belong to the previous article. The best defence of this opinion seems to be the passage of Justin Martyr, Apol. i. 61, where he states, that those professing Christianity were baptized ἐπ' ὀνόματος τοῦ Πατρὸς τῶν ὅλων καὶ δεσπότου θεοῦ, καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, καὶ Πνεύματος ἁγίου. Cf. Wall on Infant Baptism, vol. i. p. 67 (Oxford edition). For the contrary opinions, see Kuinoel on Matt. xxviii. 1.

[c] Gal. iii. 27.

either immersed into the water, or have the water poured upon them, or are sprinkled with the water. And whichsoever of these rites be observed, we must believe that baptism is rightly administered ; for in baptism water is used to signify the spiritual ablution which it accomplishes. Hence baptism is called by the apostle *a laver ;*[d] but ablution is not more really accomplished by the immersion of any one in water, which was long observed from the earliest times of the Church, than by the effusion thereof, which we now perceive to be the general practice, or aspersion, the manner in which there is reason to believe Peter administered baptism, when on one day he converted and baptized three thousand persons.[e]

QUESTION XVIII.

Whether a single or a threefold Ablution is required.

But whether the ablution be performed once or thrice must be held to make no difference ; for that baptism was formerly, and may still be, validly administered in the Church in either way, is sufficiently evident from the epistle of Gregory the Great to Leander.[f] The rite, however, which each individual finds observed in his own Church is to be retained by the faithful.

QUESTION XIX.

Why the Head is more particularly to be the seat of Ablution.

[Pastors] must take especial care frequently to admonish that the ablution is not to be applied indifferently to every part of the body, but particularly to the head, which is the true seat of all the internal and external senses ; and also, that he who baptizes is to pronounce the words of the sacrament, which comprise the form, not before or after, but during the actual ablution. These things being explained, it will also be proper to teach, and recall to the recollection of the faithful, that, in common with the other sacraments, baptism was instituted by Christ our Lord.

[d] Tit. iii. 5 ; Eph. v. 26.

[e] Acts ii. 41.

[f] Cf. Wall on Infant Baptism, vol. ii. p. 423, and p. 392, where the subject is exhausted.

QUESTION XX.

Did Christ institute Baptism before or after his passion?

This, then, pastors will often teach, and will point out that two different periods of baptism are to be distinguished; one, the period when it was instituted by the Saviour, the other, when the law was passed for its reception. With regard to the first period, it is evident that this sacrament was instituted by our Lord when, himself having been baptized by John, he gave to the water the virtue of sanctifying. That the power of generating, that is, unto spiritual life, was then imparted to the water, St. Gregory Nazianzen[g] and St. Augustine[h] testify. In another place [the latter writer] says: *From the moment that Christ is immersed in water, water washeth away all sins;*[i] and elsewhere: *The Lord is baptized, not because he hath need to be cleansed, but in order that, purifying the waters by the contact of his pure flesh, they may have the power of cleansing.* And a very strong argument to prove that baptism was then instituted by our Lord might be afforded by the fact, that the most Holy Trinity, in whose name baptism is conferred, manifested their divine presence[j] on that occasion. For the voice of the Father was heard; the person of the Son was present; the Holy Ghost descended in form of a dove; and the heavens, whither we may now ascend by baptism, *were opened.*[k] Should any one desire to know in what manner our Lord gave to the waters a virtue so great, so divine, this, indeed, transcends the power of human understanding; but that, when our Lord received baptism, water, by contact with his most holy and pure body, was consecrated to the salutary use of baptism; this we may sufficiently understand, with this qualification, however, that although it were instituted before the passion, we must believe that this sacrament derives all its force and efficacy from the passion, which was the consummation, as it were, of all the actions of Christ.

[g] See Greg. Naz. Or. xxxviii. ad finem.
[h] See serm. cxxxvi. in App.
[i] See serm. cxxxv. in App.
[j] Numen.
[k] Matt. iii. 16, sq.; Mark i. 9, sqq.

QUESTION XXI.

When did the Law of Baptism begin to be obligatory on men?

With regard to the other period, that is, at what time the law was passed touching baptism, this also admits of no doubt, for sacred writers are agreed, that when, after his resurrection, our Lord gave to his apostles the command: *Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost,*[l] from that time did the law of baptism begin to become obligatory upon all men who were to attain eternal salvation. This is inferred from the authority of the prince of the apostles, when he says: *Who hath regenerated us unto a lively hope by the resurrection of Jesus Christ from the dead;*[m] and also from that passage of Paul (speaking of the Church): *He delivered himself up for it, cleansing it with the washing of water by the word.*[n] For both apostles seem to have referred the obligation of baptism to the time subsequent to the death of our Lord, and hence we can have no doubt whatsoever, that to the same time were also referred these words of the Saviour: *Except a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God.*[o]

QUESTION XXII.

In how great veneration the Sacrament of Baptism is to be held.

From these matters, then, if they be accurately treated by pastors, there can be no doubt that the faithful must recognize the high dignity of this sacrament, and venerate it with the most profound feelings of piety, particularly when they reflect, that to each of them are imparted in baptism, by the inward virtue of the Holy Ghost, the same glorious and most ample gifts, that were declared by significant miracles at the baptism of Christ the Lord. Were our eyes, as befel those of the servant of Elisha,[p] opened in such a manner that we might perceive heavenly things, no one can be supposed so wanting in common sense as not to be transported with wondrous admiration by the divine mysteries of baptism! When, therefore, the riches of this sacrament are thus unfolded to the faithful by the pastor, so as to enable

[l] Matt. xxviii. 19. [m] 1 Pet. i. 3. [n] Eph. v. 25, 26.
[o] John iii. 5. [p] 2 Kings vi. 17.

them to behold them, if not with the eyes of the body, yet with those of the soul illumined with the light of faith, why may we not anticipate that the result will be similar?

QUESTION XXIII.

How many sorts of men are fit to administer Baptism.

But it appears not only useful, but necessary, to teach who are the proper ministers of this sacrament, to the end that those to whom this office is principally intrusted may study to attend to it holily and religiously; and that no one, outstepping, as it were, his proper limits, may unseasonably enter upon, or arrogantly assume, the office belonging to another; whereas the apostle teaches, that order is to be observed in all things.[q] Let the faithful, therefore, be taught that there are three grades of those [who administer baptism]. In the first are to be ranked bishops and priests, to whom it has been given to exercise this office, not by any extraordinary power, but by their own right; for to them, in the persons of the apostles, was addressed by our Lord the command: *Going baptize.*[r] Bishops, however, lest they should be obliged to neglect the more weighty charge of instructing the people, were generally accustomed to leave the administration of baptism to priests. But that priests exercise this function by their own proper right, in suchwise that they may baptize even in presence of the bishop, is clear from the doctrine of the Fathers,[s] and the practice of the Church. For being ordained to consecrate the holy Eucharist, which is the sacrament of peace and unity, it was fitting that they should receive the power to administer all those things, through which others are enabled to participate of that peace and unity. If, then, the Fathers have sometimes said, that without the permission of the bishop, priests have no right to baptize, they seem to have spoken of that baptism which was administered on certain days of the year with a solemn ceremony. Next to bishops and priests come deacons, for whom, as numerous decrees of the holy Fathers testify, it is not lawful, without the leave of the bishop or priest, to administer this sacrament.[t] The last rank is that of those who

[q] 1 Cor. xiv. 40.
[r] Matt. xxviii. 19.
[s] Isid. lib. ii. de Offic. Eccles. cap. 4.
[t] Distinct. xciii. cap. 13.

may administer baptism in case of necessity, but without its solemn ceremonies; and in this class are included all, even from among the laity, whether men or women, whatever sect they may profess. For this office is permitted, if necessity compel, even to Jews, infidels, and heretics; provided, however, they intend to perform what the Catholic Church performs in that act of her ministry. Now these things have been confirmed by many decrees of the ancient Fathers and Councils; and the holy Synod of Trent also denounces an anathema against those who presume to say *that baptism, which is even given by heretics in the name of the Father, and of the Son, and of the Holy Ghost, with the intention of doing what the Church does, is not true baptism.*[u] And here truly may we admire the supreme goodness and wisdom of our Lord. For this sacrament being necessary for all to receive, as he instituted water as its matter, than which nothing can be more common, so he also wished, in like manner, that no one should be excluded from its administration. All, however, as we have said, are not allowed to make use of the solemn ceremonies; not that the rites or ceremonies are of greater dignity, but because they are of less necessity, than the sacrament.

QUESTION XXIV.

Order to be observed by the faithful in Baptism.

Let not the faithful, however, imagine that this office is given to all so indiscriminately, as that there be not the greatest propriety in observing a certain order among its ministers. For if a man be present, a woman; if a clerk, a layman; if a priest, a simple clerk, — should not take to themselves the administration of this sacrament. Midwives, however, who have been accustomed to baptize, are not to be found fault with if sometimes, when a man is present who is not at all familiar with the administration of this sacrament, they perform what would otherwise seem to belong more properly to men.

[u] Trid. Sess. vii. de bapt. can. iv. p. 53 of my translation. The editors also refer to Aug. lib. vii. contra Donatist. cap 51; *ibid.* lib. iii. cap. 10, et lib. ii. contra Parmen.; and Concil. Lat. cap. 1, and Conc. Florent. in decr. Eugenii.

QUESTION XXV.

Why, in the mysteries of Regeneration, sponsors are added to those who perform the rites of Baptism.

To those who, as has been hitherto explained, administer baptism, is to be added another class of ministers, who, according to the most ancient practice of the Catholic Church, are wont to assist at the baptismal font; and who, formerly called by writers on divine things by the common appellations of *undertakers, sponsors,* or *sureties,*[v] are now called godfathers and godmothers. As this is an office common to almost all the laity, the pastor will treat of it accurately, so that the faithful may understand what is principally necessary to its due performance. He will, in the first instance, explain why, at baptism, besides the ministers of the sacrament, godfathers, or godmothers, and sponsors should also be added. That there is very great propriety in this practice will be evident to all, if they recollect that baptism is a spiritual regeneration, by which we are born children of God; for of it St. Peter saith: *As new-born babes desire the sincere milk without guile.*[w] As therefore every one, after he has been born, requires a nurse and instructor, by whose assistance and attention he may be brought up and instructed in learning and useful knowledge;[x] so also it is necessary that those who, by the waters of baptism, begin to live a spiritual life, should be consigned to the fidelity and prudence of some one from whom they may imbibe the precepts of the Christian religion, and by whom they may be instructed unto every manner of Christian piety, and thus gradually grow up in Christ, until, with the Lord's help, they at length arrive at perfect manhood. [This must appear still more important,] if we recollect that pastors who are charged with the public care of parishes have not sufficient time left to undertake the duty of private instruction to children in the faith. For this very ancient practice, we have the following illustrious testimony of St. Dionysius: *It occurred,* says he, *to our divine leaders* (for so he calls the apostles), *and they thought fit that infants should be received* [*into the Church*] *after this holy manner, that their natural parents should deliver them to the*

[v] Olim susceptores, sponsores seu fidejussores.
[w] 1 Pet. ii. 2.
[x] Bonis artibus.

care of some one well skilled in divine things, as to a schoolmaster, under whom, in the capacity of spiritual father and guardian of his salvation in holiness, the child might spend the remainder of his life.[y] The same doctrine is confirmed by the authority of Hyginus.[z]

QUESTION XXVI.

The spiritual affinity contrasted in Baptism impedes and annuls Matrimony.

Most wisely, therefore, has it been ordained by the Church that not only the person who baptizes contracts a spiritual affinity with the person baptized, but also the sponsor with the godchild and its natural parents; so that between all these marriage cannot be lawfully contracted, and if contracted is void.

QUESTION XXVII.

What are the duties of Sponsors, and what is required of them.

The faithful must also be taught the duties of sponsors; for such is the negligence with which this office is treated in the Church, that its bare name alone remains, whilst none seem to have the least idea of the sanctity it conveys. Let all sponsors, then, at all times recollect that they are bound principally by this law that they exercise a constant vigilance over their spiritual children, and take particular care that, in those things which regard the formation of a Christian life, they approve themselves throughout life such as [their sponsors] promised they should be by the solemn ceremony. On this subject let us hear what St. Dionysius writes. Dilating upon[a] the language of the sponsor, he says: *I promise, by my assiduous exhortations, to induce this child, when he shall arrive at a knowledge of religion, to renounce everything opposed to, and to profess and perform the sacred promises, which he now makes.* St. Augustine also says: *I most espe-*

[y] Pseudo-Dionys. de Eccl. Hier. c. 7.

[z] Habetur de consec. dist. v. cap. 100. I may as well notice that, except when I quote the Fathers myself, which will be perceived from the tenor of the notes, the references are either those of Donovan, or of the Leipsic or earlier editions. As they are by no means consistent with each other, no regular plan could universally be followed.

[a] *L. c.* This seems to be what is meant by "verba sponsoris exprimens."

cially admonish you, men and women, who have become sponsors unto sons in baptism, to consider that ye stood as sureties before God for those whom ye received at the sacred font.[b] And, indeed, it pre-eminently becomes every man, who has undertaken any office, to be indefatigable in the discharge of its duties; and he who professed to be the schoolmaster and guardian of another should on no account suffer him to be deserted, whom he once received under his pledge of guardianship, as long as he shall understand him to have occasion for his care and protection. Speaking of this same office of sponsors, St. Augustine sums up, in a few words, the lessons of instruction which ought to be impressed by them on the minds of their spiritual children: *They ought*, says he, *to admonish them to observe chastity, love justice, cling to charity; and, above all, they should teach them the Creed, the Lord's Prayer, the Ten Commandments, and the first rudiments of the Christian religion.*[c]

QUESTION XXVIII.

People are not to be promiscuously admitted to the office of Sponsor.

These matters being thus, we may easily perceive to what class of men this holy guardianship should not be intrusted: to those, forsooth, who are unwilling to discharge its duties with fidelity, or who cannot do so with care and accuracy. Hence it is that, besides the natural parents, who, to mark more strongly how greatly this spiritual bringing up of youth differs from the carnal, are not permitted to undertake the charge — heretics particularly — Jews and infidels are by all means to be prohibited from this office, their thoughts and cares being ever occupied in obscuring the truth of the faith by falsehood, and subverting all Christian piety.

QUESTION XXIX.

What ought to be the number of Sponsors.

By the Council of Trent[d] it is also ordained that the number of sponsors be limited to one male or female, or, at

[b] C. 105. Dist. v. de cons.

[c] D. Aug. serm. 163, de temp. and serm. 215, and serm. 165, de temp. de cons. dist. iv. c. 120.

[d] Compare "Decrees and Canons," Sess. xxiv. ch. ii. p. 182 of my translation.

most, to one male and one female ; because the order of discipline and instruction may be confused by a number of teachers ; and also to prevent the multiplication of affinities, which would impede the wider diffusion of social relations among men by means of the ties of lawful marriage.

QUESTION XXX.

Baptism is necessary to all unto salvation.

If the knowledge of the matters which have been hitherto explained is to be deemed most useful to the faithful, nothing can appear also more necessary than that they be taught that the law of baptism is prescribed by our Lord to all, insomuch that they, unless they be regenerated unto God through the grace of baptism, whether their parents be Christian or infidel, are born to eternal misery and perdition. The pastor therefore must give a frequent exposition of these words of the Gospel : *Except a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God.*[e]

QUESTION XXXI.

Infants are by all means to be baptized.

That this law is to be understood not only of those of adult age, but also of infant children, and that the Church has received this [interpretation] from apostolic tradition, is confirmed by the common doctrine and authority of the Fathers. Besides, it must be believed that Christ our Lord was unwilling that the sacrament and grace of baptism should be denied to children, of whom he said : *Suffer little children, and forbid them not to come unto me, for of such is the kingdom of heaven ;*[f] children whom he embraced—on whom he laid his hands—whom he blessed.[g] Moreover, when we read that some entire family was baptized by Paul,[h] children, who were of their number, must, it is sufficiently obvious, have also been cleansed in the salutary font. Circumcision, too, which was a figure of baptism, affords a strong argument in favour of this practice. That children were circumcised on the eighth day every one knows. If, then, circumcision, *made by hand, in the despoiling of the body of the flesh,*[i] was

[e] John iii. 5. [f] Matt. xix. 14. [g] Mark x. 16.
[h] See 1 Cor. i. 16 ; Acts xvi. 33. [i] Coloss. ii. 11, freely quoted.

profitable to children, it is clear that baptism, which is the circumcision of Christ, not *made by hand*, is also profitable to them. Finally, as the apostle teaches: *If by one man's offence, death reigned by one; much more they, who receive abundance of grace, and of the gift, and of righteousness, shall reign in life through one Jesus Christ.*[j] If, then, through the sin of Adam, children contract original guilt, with still greater reason may they attain to grace and righteousness through Christ our Lord to reign in life, which indeed cannot be effected otherwise than by baptism. Wherefore pastors will teach that infants are by all means to be baptized, and that their tender age is next gradually to be formed unto true piety by the precepts of the Christian religion; for, as the wise man has admirably said: *A young man* [*trained up*] *according to his way, even when he is old, he will not depart from it.*[k]

QUESTION XXXII.

Infants receive spiritual grace in Baptism.

That [infants], when baptized, receive the mysterious gifts of faith, it is not lawful to doubt; not that they believe by the assent of their own mind, but because they are protected by the faith of their parents, if their parents be of the faithful, if not (to use the words of St. Augustine),[l] by that of the universal society of the saints. For we rightly say that they are presented for baptism by all those to whom their initiation in that sacred rite is pleasing, and by whose charity they are united unto the communion of the Holy Spirit.

QUESTION XXXIII.

The Baptism of Children should not be delayed.

But the faithful are earnestly to be exhorted to take care that their children be brought to the church as soon as it can be done without danger, and baptized with solemn ceremonies; for as no other means of salvation remains for infant children except baptism, it is easy to comprehend the enormity of the guilt under which they lay themselves, who

[j] Rom. v. 17. In our version, "the gift of righteousness," *τῆς δωρεᾶς τῆς δικαιοσύνης*. The other is obviously unmeaning.

[k] Prov. xxii. 6.

[l] Ep. 23, ad Bon.

suffer them to be deprived of the grace of the sacrament longer than necessity may require : particularly at an age so tender as to be exposed to almost infinite dangers threatening their lives.

QUESTION XXXIV.

In what manner Adults are to be prepared to receive Baptism.

With regard to those of adult age who enjoy the perfect use of reason, namely, persons born of infidel parents, the practice of the ancient Church points out that a different manner of proceeding is to be observed. To them the Christian faith is to be proposed ; and they are with all earnestness to be exhorted, allured, and invited to embrace it. But if they be converted to the Lord God, they should then be admonished not to defer the sacrament of baptism beyond the time prescribed by the Church ; for, whereas it is written : *Make no tarrying to be turned unto the Lord, and put it not off from day to day,*[m] they are to be taught that their perfect conversion consists in regeneration by baptism ; that, besides, the longer they are in coming unto baptism, the longer must they lack the use and graces of the other sacraments, by which the Christian religion is practised, whereas through baptism only are they accessible ; that they are also deprived of the most abundant fruit derived from baptism ; for the water of baptism not only entirely washes away and removes the stain and defilements of all past sins, but adorns the soul with divine grace, by the aid and help of which we are enabled to avoid sin also for the future, and to preserve righteousness and innocence ; in which matter all confess that the sum of a Christian life consists.

QUESTION XXXV.

It is proved that the Baptism of Adults should be deferred.

On this class of persons, nevertheless, the Church has not been accustomed to confer the sacrament of baptism immediately, but has ordained that it should be deferred to a certain time. Nor is the delay attended with the danger which has been already noticed in the case of infants ; for, should any sudden accident render it impossible for adults to be

[m] Eccl. v. 7.

laved in the water of salvation, their intention and determination to receive it, and their repentance for their previous ill-spent life, will avail them unto grace and justification. On the other hand, this delay seems to be attended with some advantages; for, in the first place, as particular care must be taken by the Church that no one approach this sacrament with dissimulation and hypocrisy, the intentions of such as seek baptism are better examined and ascertained. And hence it is that we find it decreed in ancient councils, that converts from Judaism to the Catholic faith, before baptism was administered unto them, should be some months in the ranks of the catechumens. The candidate for baptism is also thus better instructed in the doctrine of the faith which he is to profess, and in the practices of a Christian life. Moreover, greater religious respect is awarded to the sacrament, when administered to adults with solemn ceremonies, on the appointed days of Easter and Pentecost only.

QUESTION XXXVI.

Baptism is not always to be deferred in the case of Adults.

Sometimes, however, when there is a just and necessary reason, the administration of baptism is not to be deferred, as, for instance, when danger to life seems imminent, and particularly when the persons to be baptized are already fully instructed in the mysteries of faith. This we find to have been done by Philip and by the prince of the apostles, when the one baptized the eunuch of Queen Candace, the other Cornelius, without any delay being interposed, as soon as they professed to embrace the faith.[n]

QUESTION XXXVII.

How those who are to be baptized ought to be disposed.

The people are also to be instructed and informed as to the sentiments with which those to be baptized ought to be affected. In the first place, they must desire and purpose to receive baptism; for as in baptism we all die unto sin, and engage to enter upon a new manner and discipline of life, it is fitting that it be administered to those only who receive it

[n] Acts viii. 36, sqq.; x. 47, sqq.

of their own free will and accord, and is to be forced upon none that is unwilling. Hence we perceive, from holy tradition, that it has been the invariable practice of the Church to administer baptism to no one without previously asking him whether he be willing to receive it. This will is presumed not to be wanting in infants, for the will of the Church, who answers for them, cannot be doubtful.

QUESTION XXXVIII.

Insane persons, when to be baptized, and when not.

Moreover, mad and frantic persons who, having been once of sound mind, have subsequently fallen into insanity, wanting as they do in their state [of insanity] all desire of baptism, are not to be baptized unless danger to life impend. In such cases, if previously to their insanity they gave intimation of a wish to that effect, they are to be baptized ; but if not, the administration of baptism is to be withheld. The same rule is to be followed with regard to persons in a state of lethargy.[o] But if they were in such a state of mind that they never enjoyed the use of reason, the authority and practice of the Church declare that they are to be baptized in the faith of the Church, just as children are baptized who lack the use of reason.

QUESTION XXXIX.

What things are further required for receiving Baptism.

But besides a will to be baptized, in order to obtain the grace of the sacrament, faith also is, in like manner, most necessary ; for our Lord and Saviour has taught : *He that believeth and is baptized shall be saved.*[p] Another condition is that he repent him of past transgressions, and have a fixed determination to refrain from all sins for the future. For, otherwise, should any one seek baptism, being yet unwilling to correct the habit of sinning, he should be altogether repelled. For nothing is so much opposed to the grace and virtue of baptism, as the disposition and determination of those who set for themselves no limit of sinning. Since baptism, therefore, should be sought with a view that we may put on Christ, and be united to him, it is manifest that he who purposes to per-

[o] Dormientibus. [p] Mark xvi. 16.

severe in sin should justly be repelled from the sacred font, especially as none of those things which appertain unto Christ and his Church are to be received in vain; and although, as far as regards the sacrament, if, whilst he is being duly baptized, the adult intends at heart to receive what the Church administers, he, beyond all doubt, validly receives the sacrament; yet, if we regard sanctifying and saving grace, we are all well aware that by him who purposes to live according to the flesh, and not according to the spirit, baptism is received in vain, and is void. Wherefore to that vast multitude who, as the Scripture says, *being pricked in heart*, asked of him and the other apostles what they should do, the prince of the apostles replied: *Do penance, and be baptized, every one of you*;[q] and in another place he says: *Be penitent, therefore, and be converted, that your sins may be blotted out.*[r] Writing to the Romans, the blessed Paul also clearly shows, that he who is baptized should entirely die unto sin; and hence he admonishes us that we yield not our members as instruments of unrighteousness unto sin; but yield ourselves unto God, as those that are alive from the dead.[s]

QUESTION XL.

What reflections ought to result from these matters.

But if the faithful shall frequently meditate on these truths, they must be compelled, in the first place, wondrously to admire the infinite goodness of God, who, influenced solely by his mercy, has bestowed upon us, undeserving of it as we are, a blessing so singular and divine as that of baptism. Again, when they set before their eyes how free from all crime should be the lives of those, who have been made the objects of such munificence, they will easily understand that that is especially required of every Christian man, that he spend each day of his life as holily and religiously as if it were that very day, on which he had received the sacrament and grace of baptism. To inflame their minds, however, with zeal for true piety, there can be no means more efficacious than if pastors deliver an accurate exposition of the effects of baptism.

[q] Acts ii. 38, with the usual mistranslation of μετανοήσατε.
[r] Acts iii. 19.
[s] Rom. vi. 13.

QUESTION XLI.

What are the chief Effects of Baptism.

As, then, these [effects] are to furnish matter of frequent instruction, to the end that the faithful may the better perceive their own most exalted dignity, and may never suffer themselves to be dislodged therefrom by any disguised artifices or open assaults of the adversary, they are to be taught, in the first place, that by the admirable virtue of this sacraments in is remitted and pardoned, whether originally contracted from our first parents, or actually committed by ourselves, however great its enormity. This its efficacy was foretold long before by Ezekiel, by whom the Lord God thus speaks: *I will pour upon you clean water, and ye shall be cleansed from all your filthiness.*[t] The apostle also, writing to the Corinthians, after a long enumeration of sins, adds, *Such were some of you; but ye are washed, but ye are sanctified.*[u] That such was, at all times, the doctrine handed down by the holy Church, is clear, for St. Augustine, in his book concerning the baptism of infants, says: *By the generation of the flesh original sin only is contracted; but by the regeneration of the Spirit, remission is obtained not only of original, but also of actual, sins.*[v] St. Jerome also, writing to Oceanus, says: *All sins are forgiven in baptism.*[w] And lest any one should be able to entertain any further doubt upon the subject, the holy Council of Trent also, after the definitions of other councils, has declared the same thing, when it pronounced anathema against those, who should presume to think otherwise, or who should not hesitate to assert that sins, although forgiven in baptism, are not however entirely removed or utterly eradicated, but are erased in such a manner, as to leave their roots still fixed in the soul.[x] To use the words of the same holy council: *In those who are born again, God hates nothing, for there is no condemnation to those who are truly buried together with Christ by baptism into death,*[y] *who walk not according to*

[t] Ezek. xxxvi. 25.
[u] 1 Cor. vi. 11.
[v] Lib. i. de pec. merit. et remiss. c. 15.
[w] Epist. 85.
[x] Sess. v. can. 5, p. 23, of my translation, where see my note on the meaning of the metaphorical phrase "radi" or "abradi."
[y] Rom. vi. 4.

the flesh;[z] *but putting off the old man, and putting on the new one, who is created according to God,*[a] *are made innocent, immaculate, pure, harmless, and beloved of God.*

QUESTION XLII.

Whether the Concupiscence which remains after Baptism is a sin.

That concupiscence, however, or an innate predisposition[b] to sin, still remains, as has been decreed by the authority of the council itself in the same place, must be confessed; but concupiscence does not really possess the nature of sin,[c] for, as St. Augustine also holds: *In children, who have been baptized, the guilt of concupiscence is remitted;* [*concupiscence itself*] *remains for probation;*[d] and in another place: *In baptism the guilt of concupiscence is pardoned, but the infirmity remains,*[e] for concupiscence, which is an effect of sin, is nothing else than an appetite of the soul, in its own nature repugnant to reason; which motion, however, if it be not joined with the consent of the will and with neglect, differs widely from the real nature of sin. When St. Paul says: *I had not known concupiscence, except the law had said: thou shalt not covet,*[f] he wishes to be understood to speak not of the force itself of concupiscence, but of the fault of the will. St. Gregory delivers the same doctrine, when he writes: *If there are any who say that, in baptism, sin is effaced superficially, what greater infidelity than such an assertion? whereas, the soul, radically freed from sin by the sacrament of faith, adheres to God alone.*[g] In proof of this doctrine he makes use of the testimony of our Saviour, when he says in St. John: *He that is washed, needeth not save to wash his feet, but is clean every whit.*[h]

[z] Rom. viii. 1. [a] Eph. iv. 22, 24.

[b] I am indebted to Donovan for this rendering. A comparison of passages shows that my conjecture in note ([m]), p. 23 of my translation of the "Decrees," was unnecessary.

[c] "The Church of Rome both teacheth, that the power of lusting is not, but the use of wicked concupiscence is evil, and numbered amongst most grievous sins; and decreeth how concupiscence is not sin, but proceedeth from sin, and inclineth unto sin."—Rogers on Art. ix. Prop. iv. p. 46 (1681).

[d] De peccat. merit. et remiss. 3, 4. [e] Retract. i. 15.

[f] Rom. vii. 7. [g] Epist. xi. 45. [h] John xiii. 10.

QUESTION XLIII.

It is again proved that all sins are taken away by Baptism.

But should any one desire to see an express figure and image of the efficacy of this matter, let him propose to himself, for contemplation, the history of Naaman the leprous Syrian, who, when he had washed himself seven times in the waters of the Jordan, was so cleansed from his leprosy, as the Scripture beareth witness; that his flesh became *like the flesh of a child.*[i] The remission of all sin, whether by fault of our origin or by our actual delinquency, is, therefore, the proper effect of baptism; and that such was the object of its institution by our Lord and Saviour, is, to omit other testimonies, conveyed in the clearest terms by the prince of the apostles, when he says: *Do penance, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins.*[j]

QUESTION XLIV.

As the sin, so also all the punishment of the sin is remitted.

But in baptism not only are sins remitted, but all the punishments due to sins and crimes are also benignantly remitted by God; for although to communicate the virtue of the passion of Christ our Lord is an effect common to all the sacraments; yet of baptism alone has it been said by the apostle, that by it we die and are buried with Christ.[k] Hence the holy Church has always understood, that to impose those offices of piety, which are usually called by the holy Fathers works of satisfaction, on him who is to be purified by baptism, would be highly injurious to this sacrament. Nor is there any discrepancy between the doctrine here delivered and the practice of the primitive Church, which of old commanded the Jews, when they were baptized, to observe a fast for forty successive days. Nor was that enjoined as a work of satisfaction; but those who had received baptism were thus admonished, that, in veneration for the dignity of the sacrament, they should devote some time to the uninterrupted exercise of prayer and fasting.

[i] 2 Kings v. 14. [j] Acts ii. 38. [k] Rom. vi. 4; Col. ii. 12.

QUESTION XLV.

Baptism gives no exemption from the penalties of the Civil Law.

But, although the remission in baptism of the punishments due to sin ought to be an ascertained fact, it does not, therefore, give the offender an exemption from the punishments awarded by the civil tribunals to any grievous delinquency; as that, for instance, it rescues the man, who is deserving of death, from the punishment ordained by law. The religion and piety, however, of those princes, who, that the glory of God in his sacraments might be the more brilliantly displayed, would relax and remit that punishment also to the guilty, were highly to be commended.

QUESTION XLVI.

The punishments which are wont to be inflicted after this life, are remitted in Baptism.

Baptism, moreover, gives a remission of all the punishments consequent on original sin, after the course of this life is ended; for these blessings we may attain through the merit of the death of our Lord; but by baptism, as has been already said, we die with him; and the apostle says: *For if we have been planted together in the likeness of his death, we shall also be of his resurrection.*[1]

QUESTION XLVII.

Why a state of Uncorrupt Nature is not straightway restored by Baptism.

Should any one ask why, immediately after baptism, we are not exempt in this mortal life, also, from these inconveniences, and transferred by the influence of this sacred ablution to that perfect grade of life, in which Adam, the first parent of the human race, had been placed before his sin, the answer will be, that there are two principal reasons for this. The first is, that we, who by baptism are united to, and become members of Christ's body, were not to be more honoured than our head. As, therefore, Christ our Lord, although possessing from the first moment of his birth[m]

[1] Rom. vi. 5.

[m] Ortus, *i. e.* his birth after the flesh.

the fulness of grace and truth, did not, however, lay aside the fragility of human nature which he assumed, until, after having endured the torments and death of his passion, he rose to the glory of immortal life, who can wonder, if he see that the faithful, even after they have received the grace of heavenly justification by baptism, are still, however, clothed with a frail and perishable body, that when, having undergone many labours for Christ's sake, and having met their end, they shall have been again recalled to life, they may at length be worthy to enjoy life eternal with Christ.

But another reason why bodily infirmity, disease, sense of pain, and motions of concupiscence, are left in us after baptism, is, that we may have, as it were, the germs and materials of virtue, from which we may afterwards obtain more abundant fruit of glory, and more ample rewards. For when, with patient mind, we bear all the ills of life, and, with the divine help, subject to the dominion of reason the depraved affections of our hearts, we ought to rest on an assured hope, that the time will come when, if with the apostle we shall *have fought a good fight, finished the course, and kept the faith, the Lord, the righteous Judge, will also give us on that day, a crown of righteousness, which is laid up for us.*[n] Such, also, seems to have been the divine conduct with regard to the children of Israel: for although the Lord delivered them from the bondage of Egypt, having drowned Pharaoh and his host in the sea; yet he did not conduct them at once into that blessed land of promise, but first tried them by many and varied sufferings; and when he afterwards sent them to possess the promised land, he, indeed, expelled from their native territories the other inhabitants, but left a few other nations, whom they could not exterminate, that the people of God might never lack an occasion to exercise their warlike valour and fortitude. Moreover, if, besides the heavenly gifts with which the soul is adorned, the goods of the body were also given, we should have reason to doubt whether many might not approach baptism with a view to obtain the advantages of this life, rather than the glory hoped for in the next; whereas, however, a Christian man should always propose to himself, not

[n] 2 Tim. iv. 7, sq.

these false and uncertain goods, *which are seen, but the true and eternal, which are not seen.*[o]

QUESTION XLVIII.

The Regenerated, amid the miseries of this life, are not destitute of solid mental delight.

Meanwhile, however, the present life, full of misery though it be, is not without its pleasures and its joys; for to us, who, by baptism, are already engrafted as branches on Christ,[p] what can be more pleasant, what more desirable, than, having taken the cross upon our shoulders, to follow him as our Leader, fatigued by no labours, retarded by no dangers from earnestly pressing on to the rewards of our high vocation; some to receive from the Lord the laurel of virginity, others the crown of doctrine and preaching, some the palm of martyrdom, others the honours appropriated to their respective virtues? These splendid insignia of praise none should receive, had we not first contended in the race-course of this calamitous life, and stood our ground unconquered in the battle-fight.

QUESTION XLIX.

What advantage man gains besides the remission of sin and punishment.

But to return to the effects of baptism, [the pastor] must explain that, by virtue of this sacrament, we are not only delivered from evils, that are truly to be called the greatest, but are also enriched with invaluable goods and gifts. Our soul is replenished with divine grace, by which, being made righteous and children of God, we are also constituted heirs to eternal salvation; for it is written: *He that believeth and is baptized, shall be saved;*[q] and the apostle testifies, that the Church is cleansed, *by the laver of water, in the word of life.*[r] But grace, as the Council of Trent[s] has decreed should be believed by all, under pain of anathema, is not only that whereby sin is remitted, but is, also, a divine quality inherent in the soul, and, as it were, a certain splendour and light, that effaces all the stains of our souls, and renders the souls themselves brighter and more beautiful.

[o] 2 Cor. iv. 17.
[p] John xv. 2.
[q] Mark xvi. 16.
[r] Ephes. v. 26.
[s] Sess. vi. vii. de justific.

This is clearly inferred from the holy Scriptures, when they say, that grace is *poured forth*,[t] and, also, when they usually call grace, *the pledge* of the Holy Ghost.[u]

QUESTION L.

To the Divine Grace, which is infused in Baptism, the Virtues are added as attendants.

To this is added a most noble train of all virtues, which are divinely infused into the soul with grace. Wherefore, when the apostle says to Titus: *He saved us by the washing of regeneration, and renewing of the Holy Ghost, which he hath shed on us abundantly, through Jesus Christ our Saviour*;[v] St. Augustine, explaining the words, *poured forth upon us abundantly*, says: *that is, for the remission of sins, and abundance of virtues.*[w]

QUESTION LI.

We are incorporated in Christ by Baptism.

By baptism, too, we are united and joined, as members, to Christ our head. As then from the head flows the force, by which the different parts of the body are moved to the proper performance of their respective functions; so, also, from the fulness of Christ the Lord, are diffused divine virtue and grace to all who are justified, qualifying us for all the duties of Christian piety.

QUESTION LII.

How it happens that they who have received such an abundance of virtues in Baptism, are so slow to practise Piety.

Nor should it seem strange to any one, if, furnished and adorned, though we be, with so great an abundance of virtues, we yet enter upon or at least finish acts of piety and moral virtue, not without great difficulty and labour; for this happens, not because the virtues, from which these actions emanate, have not been bestowed on us by the goodness of God, but because there remains, after baptism, a most

[t] Tit. iii. 6.
[u] Ephes. i. 14; 2 Cor. i. 22, and v. 5.
[v] Tit. iii. 5, 6.
[w] Aug. Epist. 23, ad Bonifac.; item lib. i. de peccat. merit. et remiss. c. 29. Compare the glossa ordinaria in l.

severe conflict of the *flesh contrary to the spirit*,[x] in which, however, it becomes not a Christian man to be disheartened, or to grow faint; for, relying on the goodness of God, we should have the best hopes, that, by the daily practice of living well, the time will arrive, when *whatsoever things are honest, whatsoever things are just, whatsoever holy*,[y] the same may also appear easy and agreeable. Be these the subjects of our hearty consideration; be these the objects of our cheerful practice; that *the God of peace* may be with us.[z]

QUESTION LIII.

In Baptism, an indelible character is impressed.

By baptism, moreover, we are sealed with a character, that can never be effaced from the soul, of which, however, there is no reason to speak here at length, as from what we have already said on the subject, when treating of the sacraments generally, sufficient matter, appertaining to this subject, may be transferred to this place.

QUESTION LIV.

Baptism must never be repeated.

But, whereas, from the force and nature of this character, it has been defined by the Church, that the sacrament of baptism is on no account to be iterated, pastors should frequently and diligently admonish the faithful touching this matter, lest at any time they may be led into errors. That baptism is not to be repeated, the apostle teaches when he saith: *One Lord, one faith, one baptism.*[a] Again, when exhorting the Romans, that, dead in Christ by baptism, they lose not the life which they had received from him, saying, *In that Christ died unto sin, he died once*,[b] he seems clearly to signify that as Christ cannot die again, neither can we die again by baptism. Hence the holy Church also openly

[x] Gal. v. 17.

[y] Philip. iv. 8, quoted with some freedom.

[z] 2 Cor. xiii. 11.

[a] Eph. iv. 5. Of the *fact* there can be no doubt; but this text does not prove it, pointing, as it does, to the *universality* of baptism, not to the impossibility of its repetition. The next quotation is more to the purpose. The reader need hardly be reminded that the fifth book of Hooker is the best commentary upon all the matters here discussed.

[b] Rom. vi. 10.

professes that she believes *one baptism*;[c] and that this agrees with the nature of the thing, and with reason, is understood from the very idea of baptism, which is a certain spiritual regeneration. As then, by virtue of the laws of nature, we are generated and born but once, and, as St. Augustine observes, *there is no returning to the womb*,[d] so, in like manner, there is but one spiritual generation, nor is baptism ever at any time to be repeated.

QUESTION LV.

It must not be considered as repeated, when administered conditionally.

Nor let any one suppose that it is repeated by the Church, when she laves any one in the baptismal font, of whose previous baptism doubt is entertained, making use of this formula: *If thou art baptized, I baptize thee not again; but if thou art not yet baptized, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost*, for in such cases baptism is not to be considered as impiously repeated, but as holily, yet conditionally, administered.

QUESTION LVI.

Conditional Baptism is not to be administered without some discrimination.

In this, however, some matters, in which, to the very great injury of the sacrament, abuses are of almost daily occurrence, demand the previous diligent notice of pastors. For there are not wanting those who think, that no sin is committed if they indiscriminately administer conditional baptism. Hence if an infant be brought to them, they think that no inquiry need be made as to whether it was previously baptized, but proceed immediately to baptize the child. Nay more, although they be well aware that the child received private baptism, they hesitate not to repeat its administration in the church conditionally, making use of the solemn ceremonial. This they certainly cannot do without sacrilege, and they contract that stain which the-

[c] Cf. Pearson, Art. x. p. 360, note. Surely "one baptism" for the remission of sins refers also to its *universality*, not to the question of its repetition. See, however, Archdeacon Sinclair's late Charge (2nd ed.).

[d] In Joan. Tract. 11.

ologians call *an irregularity;* for the conditional form of baptism, according to the authority of Pope Alexander,[e] is permitted in the case of those only, regarding whom, after diligent inquiry, doubt remains whether they received baptism aright. In no other case is it ever lawful to administer baptism to any one a second time even conditionally.

QUESTION LVII.

What is the last benefit which is conferred on men by virtue of Baptism.

But, besides the other advantages which we attain to from baptism, the last, as it were, and that to which all the rest seem to be referred, is that it opens to each of us the gate of heaven, before closed against us by sin. These effects, which are produced in us by virtue of baptism, may clearly be understood from the circumstances, which the Gospel narrative proves to have occurred at the baptism of our Saviour; for the heavens were opened, and the Holy Ghost appeared descending upon Christ the Lord, in form of a dove;[f] from which it was given to understand, that to those who are baptized are imparted the gifts[g] of the Holy Spirit, and that to them is unlocked the gate of Heaven, opening to them an entrance unto glory, not, it is true, immediately after baptism, but at a more seasonable time, when, freed from all miseries, which are incompatible with a life of bliss, they shall exchange a mortal for an immortal state of existence. These, then, are the fruits of baptism, which, as far, indeed, as regards the efficacy of the sacrament, are, no doubt, common alike to all; but if we look to the dispositions with which each person may approach to receive it, we must certainly confess that all do not participate in an equal degree of its heavenly graces and fruits.

QUESTION LVIII.

What is the force and reality of the ceremonies of Baptism.

It now remains to explain, clearly and briefly, what is to be taught, touching the prayers, rites, and ceremonies of this sacrament; for to rites and ceremonies may, to some extent, be transferred the admonition given by the apostle respect-

[e] C. 2 x. de bapt. iii. 42. [f] Matt. iii. 16. [g] Charismata.

ing the gift of tongues, when he says, that it is unprofitable to speak unless the faithful understand.[h] These [rites and ceremonies] present an image, and convey the signification of the things that are being done in the sacrament; but if the faithful people understand not the force and power of those signs, ceremonies will appear of no particular use. Pastors must, therefore, endeavour to make the faithful understand them, and impress their minds with the conviction that, although not of absolute necessity, they are to be looked upon as of very great importance, and held in great honour. This the authority of those by whom they were instituted, who without question were the holy apostles, and the end for which they wished ceremonies to be employed, sufficiently teach; for it is evident that they contribute to the more religious and holy administration of the sacrament; and serve to place, as it were, before the eyes the exalted and inestimable gifts which are contained therein; and impress more deeply on the minds of the faithful, the boundless beneficence of God.

QUESTION LIX.

How manifold are the rites of Baptism.

But that, in the exposition of these matters, pastors may be able to observe a certain order, and that the people may find it easier to recollect the instructions so delivered, all the ceremonies and prayers, which the Church uses in the administration of baptism, are to be reduced to three heads. The first comprehends such as are observed before coming to the baptismal font; the second, such as are used at the font itself; the third, those that are usually added after baptism is performed.

QUESTION LX.

At what time the Water requisite for Baptism should be consecrated.

In the first place, then, the water to be used in baptism is to be prepared; for the baptismal font is consecrated, the oil of mystic unction being added. And this is not allowed to be done at all seasons, but, according to the usage of our ancestors, the vigils of certain festivals, which

[h] 1 Cor. xiv. 2, sq.

are most justly to be deemed the greatest and the most holy throughout [the year], are to be awaited; and on these days alone, except necessity compelled a different conduct, it was also the practice of the ancient Church, that baptism should be administered. But although, on account of the dangers incidental to common life, the Church has deemed it expedient that this custom should not be continued, she has still with the utmost reverence observed the solemn days of Easter and Pentecost, as those on which the baptismal water is to be consecrated.

QUESTION LXI.

Why the Persons to be baptized are not to be admitted straightway into the Church.

After the consecration of the water, the other ceremonies that precede baptism should be successively explained. The persons to be baptized are carried, or as may also happen, conducted,[i] to the door of the church, and are strictly forbidden from entering therein, as unworthy to be admitted into the house of God, until they shall have cast off the yoke of the most degrading servitude, and devoted themselves wholly to Christ the Lord, and to his most just sovereignty.

QUESTION LXII.

Why those to be baptized are questioned and instructed as to what they seek.

The priest then asks of them what they demand of the Church, and having received answer, he first instructs them in the doctrines of the Christian faith, of which profession is to be made in baptism. This is managed in form of a catechism, which practice of instruction originated, as no one can doubt, in the command of our Lord, addressed to his apostles: *Go ye into the whole world, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you;*[j] words from which we may learn that baptism is not to be administered until, at least, the principal heads of our religion are explained.

[i] *I. e.* if adults.

[j] Mark xvi. 15; Matt. xxviii. 19, sq.

QUESTION LXIII.

In what manner the more ignorant ought to be catechized according to the custom of the ancient Church.

But as the form of catechism consists of many interrogations, if the person to be instructed be of adult age, he himself answers the questions asked; but if he be an infant, the sponsor answers for him according to the prescribed form, and makes the solemn engagement on his behalf.

QUESTION LXIV.

Of the use of the Exorcism.

The exorcism follows, which is composed of words of sacred and religious import, and of prayers, to drive out the devil, and to weaken and crush his power; [wherefore the priest breathes three times into the face of him who is to be initiated, that he may expel the power of the old serpent, and may catch the breath of lost life[j]].

QUESTION LXV.

Why Salt is applied to the Mouth of the Person baptized.

To the exorcism are added other ceremonies, each of which, being mystical, has its proper and distinct signification. When, for instance, salt is put into the mouth of the person who is brought to be baptized, it evidently imports, that by the doctrine of faith, and the gift of grace, he should be delivered from the corruption of sin, experience a relish for good works, and be delighted with the food of divine wisdom.

QUESTION LXVI.

Of the Sign of the Cross on several parts of the Body.

Furthermore, his forehead, eyes, breast, shoulders, ears, are signed with the sign of the cross, all of which declare, that by the mystery of baptism, the senses of the person baptized are opened and strengthened, to enable him to receive God, and to understand and observe his precepts.

QUESTION LXVII.

Why the Nostrils and Ears are smeared with Spittle.

His nostrils and ears are next touched with spittle, and he

[j] These words are wanting in some editions.

is straightway sent to the baptismal font, that, even as sight was restored to the blind man, mentioned in the Gospel, whom the Lord, after having spread clay on his eyes, had commanded to wash them in the waters of Siloam;[k] so also we may understand that such is the efficacy of the sacred ablution, as to bring light to the mind to discern heavenly truth.

QUESTION LXVIII.

What is taught by the renunciation of Satan.

After the performance of these ceremonies they come to the baptismal font; and here are employed other rites and ceremonies, from which may be learnt the sum of the Christian religion, for in three distinct interrogatories, the priest formally asks the person to be baptized: *Dost thou renounce Satan? and all his works? and all his pomps?* to each of which he, or the sponsor in his name, replies, *I renounce.* He therefore who is to be enrolled under the banner[l] of Christ, must first enter into a holy and religious stipulation that he abandons the devil and the world, and will never cease to detest both as his worst enemies.

Next, standing at the baptismal font itself, he is interrogated by the priest in the following manner: *Dost thou believe in God the Father Almighty?* To which he answers, *I believe;* and being similarly interrogated with regard to the other articles of the Creed successively, he makes a solemn religious profession of his faith. Under these two engagements it is clear that the whole force and system of the law of Christ is contained.

QUESTION LXIX.

Why the will of the Person to be baptized is asked.

When the sacrament is now to be administered, the priest asks the person to be baptized, *if he will be baptized,* and, on receiving an answer in the affirmative from him, or, in his name, if he be an infant, he immediately performs the salutary ablution in the name of the Father, and of the Son, and of the Holy Ghost. For as through voluntary obedience to the serpent, man was justly condemned, so the Lord will

[k] John ix. 7.

[l] Qui Christo nomen daturus est.

have none but the voluntary soldier enrolled under his banner, that by a spontaneous obedience to the divine commands he may attain eternal salvation.

QUESTION LXX.

Why the Head of the Baptized is soon after anointed with the Chrism.

The person being now baptized, the priest anoints the crown of his head with chrism, to give him to understand that from that day he is united as a member to Christ, his head, and ingrafted on his body; and that therefore is he called a Christian, from Christ, but Christ, from chrism. St. Ambrose[m] observes that what indeed the chrism signifies, the prayers then offered by the priest, sufficiently explain.

QUESTION LXXI.

What is meant by the White Garment or White Kerchief given to the Person baptized.

The priest afterwards puts a white garment on the person baptized, saying: *Receive this white garment, which mayest thou carry unstained before the judgment-seat of our Lord Jesus Christ, that thou mayest have eternal life;* but unto infants, not being formally dressed, is given a white kerchief,[n] with the same words. The Holy Fathers teach that by this symbol is signified the glory of the resurrection, to which we are born again by baptism; the brightness and beauty with which the soul, purified from the stains of sin, is adorned in baptism; and the innocence and integrity which the person baptized should preserve throughout life.

QUESTION LXXII.

Meaning of the Burning Wax-Light held by the Person baptized.

A lighted candle is next put into the hand, showing that faith kindled by charity, and received by him in baptism, is to be fed and augmented by the pursuit of good works.

[m] De Sacram. ii. 7, iii. 1.

[n] Sudariolum, a towel, napkin.

QUESTION LXXIII.

The Name, its utility, its selection, in regard to the Person baptized.

Finally, to the person baptized is given a name, which should be taken from some one who, through his eminent piety and religion, has obtained a place in the catalogue of the saints. For this similarity of name will easily serve to stimulate him to the imitation of his virtues and holiness; and to pray and hope that he who ought to be the model of his imitation, may also, by his advocacy, become the defender of his safety of soul and body. Wherefore those are to be reprehended, who so industriously search after, and distinguish their children by, the names of heathens, of those particularly who were the most conspicuous for their crimes, for thus it is perceived how little regard they have for the pursuit of Christian piety, who seem to be so enamoured with the memory of impious men, as to wish to have such profane names everywhere echoed in the ears of the faithful.

QUESTION LXXIV.

Recapitulation of the things delivered touching the mysteries of Baptism.

This exposition of the sacrament of baptism, if fully set forth by pastors, will be found to embrace almost everything of primary importance as regards the knowledge of this sacrament. For we have shown the meaning of the word *baptism*, the nature and substance of the sacrament, together with the parts of which it consists. We have said by whom it was instituted; who are the ministers necessary to its administration; who should be, as it were, the tutors, whose instructions should sustain the weakness of the person baptized. We have also said to whom baptism should be administered, and how they should be disposed in mind; what are the virtue and efficacy of the sacrament; finally, we have explained, at sufficient length for our purpose, the rites and ceremonies to be observed in its administration. Pastors will recollect that all these instructions have principally for their object, to induce the faithful to direct their constant care and attention to the fulfilment of the engagements into which they so holily and religiously entered

when they were initiated in baptism, and to lead a life corresponding with the eminent sanctity of the Christian name.

CHAPTER III.

ON THE SACRAMENT OF CONFIRMATION.

QUESTION I.

Why at the present time the virtue of Confirmation should particularly be explained.

If ever there was a time demanding the assiduity of the pastor in explaining the sacrament of confirmation, the present is no doubt eminently the time for its especial illustration, when there are found in the holy Church of God many by whom this sacrament is altogether omitted; whilst very few study to obtain from it the fruit of divine grace, which they should derive from its participation. Lest, therefore, this divine blessing may seem through their fault, and to their most serious injury, to have been conferred on them in vain, the faithful are to be instructed both on Whitsunday, on which day it is principally administered, and also on such other days as the pastor shall deem convenient, touching the nature, power, and dignity of this sacrament, to the end that they may understand that not only is it not to be neglected, but that it is to be received with the greatest piety and religion.

QUESTION II.

Why this Sacrament is called Confirmation by the Church.

To begin with its name, [the pastor] must inform the faithful that this sacrament is called by the Church *confirmation*, because, if nothing else impede its efficacy, the person who has been baptized, when anointed with the sacred chrism by the bishop, the unction being accompanied with these solemn words: *I sign thee with the sign of the cross, and confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost,* begins to be settled in firmness by the strength of a new virtue, and thus to become a perfect soldier of Christ.

QUESTION III.

Confirmation is a True Sacrament of the New Law.

That in confirmation is contained the true and proper nature of a sacrament has always been acknowledged by the Catholic Church, as Pope Melchiades[o] and many other very holy and very ancient pontiffs expressly declare. The truth of this doctrine St. Clement could not have confirmed in stronger terms than when he says: *All should hasten without delay to be born again unto God, and afterwards to be signed by the bishop, that is, to receive the sevenfold grace of the Holy Ghost; for, as has been handed down to us from St. Peter, and as the other apostles taught, in obedience to the command of our Lord, he who culpably and voluntarily, and not from necessity, neglects to receive this sacrament, cannot possibly be a perfect Christian.*[p] This same faith has been confirmed, as may be seen in their decrees, by Urban, Fabian, Eusebius, Roman pontiffs who, filled with the same spirit, shed their blood for the name of Christ.

QUESTION IV.

The Sacred Writers who mention this Sacrament.

The unanimous authority of the Fathers must be added, amongst whom Dionysius the Areopagite, bishop of Athens, when teaching how to consecrate and make use of this holy ointment, says: *The priests clothe the person baptized with a garment emblematic of purity, in order to conduct him to the pontiff; and the pontiff, signing him with the sacred and truly divine ointment, makes him partaker of the most holy communion.*[q] Of such importance does Eusebius[r] of Cæsarea also deem this sacrament, that he hesitates not to say, that the heretic Novatus could not deserve to receive the Holy Ghost, because, having been baptized, he was not, from being in a state of severe illness, sealed with the sign of chrism. But on this subject we have the most distinct testimonies from St. Ambrose in his book on those who are Initiated,[s] and from

[o] Epist. ad Episc. Hispan. [p] Ep. 4.
[q] Pseudo-Dionys. Areop. de eccl. hier. c. 2.
[r] Hist. Eccl. vi. 43. Donovan's references are mixed up in a manner utterly inexplicable. [s] Ch. 7, and De Sacram. iii. 2.

St. Augustine in his books against the epistles of Petilian the Donatist; both of whom were so persuaded that no doubt could exist as to the reality of this sacrament, that they even taught and confirmed the doctrine by passages of Scripture, the one testifying that to the sacrament of confirmation apply these words of the apostle, *Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption*;[t] the other, these words of the Psalmist: *Like the precious ointment upon the head, that ran down upon the beard, even the beard of Aaron*,[u] and also these words of the same apostle: *The love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us.*[v]

QUESTION V.

Whence we are to seek for a Distinction of the Sacrament.

Although said by Melchiades to have a most intimate connection with baptism,[w] confirmation is yet to be esteemed not the same, but a far different sacrament; for the variety of the grace which each of the sacraments confers, and of the sensible sign employed to signify that grace, evidently render them distinct and different sacraments. Whereas then by the grace of baptism we are begotten unto newness of life, whereas by that of confirmation we grow to full maturity, *having put away the things of a child*,[x] we can hence sufficiently understand, that the same difference, that exists in the natural life between birth and growth, exists also in the supernatural between baptism, which regenerates, and confirmation, by virtue of which growth and perfect spiritual strength are imparted to the faithful. Besides, as a new and distinct kind of sacrament is to be constituted, when the soul has to encounter any new difficulty, it may easily be perceived that as we require the grace of baptism to form the mind unto faith, so is it, also, of the utmost advantage, that the minds of the faithful be strengthened by a different grace, that they be deterred by no danger, or fear of pains, tortures, death, from the confession of the true faith. This, then, being accomplished by the sacred chrism

[t] Eph. iv. 30.
[u] Psalm cxxxii. 2 (cxxxiii. 2).
[v] Rom. v. 5.
[w] Epist. ad Episc. Hisp. in med.
[x] 1 Cor. xiii. 11.

of confirmation, it is hence clearly inferred, that the nature of this sacrament is different from baptism. Hence Pope Melchiades accurately evolves the difference between them, writing as follows: *In baptism man is enlisted into the service, in confirmation he is equipped for battle: at the baptismal font the Holy Ghost imparts fulness to accomplish innocence, but in confirmation he ministers perfection to augment grace: in baptism we are regenerated unto life; after baptism we are fortified for the combat: in baptism we are cleansed; after baptism we are strengthened: regeneration of itself saves those who receive baptism in peace; confirmation arms and makes ready for conflicts.*[y] These are truths not only already recorded by other councils, but specially defined by the holy Council of Trent; so that we are therefore no longer at liberty not only to think otherwise, but even to entertain the least doubt concerning them.[z]

QUESTION VI.

Who was the Author of the Sacrament of Confirmation.

But as it was shown above how necessary it were, to teach in common concerning all the sacraments, from whom they had their origin, the same is, also, to be taught touching confirmation, in order that the faithful may be affected with a deeper sense of the sanctity of this sacrament. Accordingly, pastors must explain, that not only was it instituted by Christ our Lord; but that by him were also ordained, as St. Fabian,[a] pontiff of Rome testifieth, the rite of chrism and the words which the Catholic Church uses in its administration. This is a fact easy to prove to those who acknowledge confirmation to be a sacrament, whereas all the sacred mysteries exceed the powers of human nature, and could be instituted by no other than God alone. We now come to treat of the component parts of the sacrament, and first of its matter.

[y] L. c. This epistle is, however, probably spurious.
[z] Cf. Decrees and Canons, sess. vii. p. 55, of my translation.
[a] Epist. 2, ad Episc. Orient.

QUESTION VII.

What is the Matter of this Mystery.

This is called chrism, a word borrowed from the Greek language, and which, although used by profane writers to designate any sort of ointment, is appropriated by common usage among ecclesiastical writers to signify that ointment only, which is composed of oil and balsam, with the solemn consecration of the bishop. A mixture of two corporeal things, therefore, furnishes the matter of confirmation; and this mixture of different things, as it declares the manifold grace of the Holy Ghost, given to those who are confirmed; so does it sufficiently show the excellence of the sacrament itself. That such is the matter of this sacrament the holy Church and her councils[b] have uniformly taught; and the same doctrine has been handed down to us by St. Dionysius,[c] and by many other Fathers of the gravest authority, particularly by Pope Fabian,[d] who testifies that the apostles received the composition of chrism from our Lord, and transmitted it to us.

QUESTION VIII.

What the Oil in the Matter of Confirmation signifies.

Nor indeed could any other matter than that of chrism seem more appropriate, to declare the effects of this sacrament; for oil, by its nature unctuous and fluid, expresses the fulness of grace, which, through the Holy Ghost, overflows and is poured into others from Christ the head, *like the ointment upon the head, that ran down upon the beard of Aaron, to the skirt of his garment;*[e] for *God anointed* him *with the oil of gladness, above* his *fellows,*[f] and *of his fulness we all have received.*[g]

QUESTION IX.

What is here meant by the Balsam mixed with the Oil.

But balsam, the odour of which is most pleasant, can signify nought save that the faithful, when made perfect by the grace of confirmation, diffuse around them such a sweet

[b] Cf. Concil. Laodic. c. 48; Carthag. ii. c. 3.
[c] Eccles. hier. c. 4. [d] L. c. [e] Ps. cxxxii. 2 (cxxxiii. 2).
[f] Ps. xliv. 8 (xlv. 7). [g] John i. 16.

odour of all virtues, that they may say with the apostle: *We are unto God a sweet savour of Christ.*[h] Balsam has, also, the power of preserving from putrescence whatever it is used to anoint, a property that seems admirably suited to express the virtue of this sacrament; whereas it is quite evident that the souls of the faithful, prepared by the heavenly grace awarded in confirmation, may be easily protected from the contagion of sins.

QUESTION X.

Why it is necessary that Chrism be consecrated by the Bishop.

The chrism is consecrated by the bishop with solemn ceremonies; for that our Saviour gave this instruction at his last supper, when he committed to his apostles the manner of making chrism, we learn from Fabian, a pontiff eminently distinguished by his sanctity, and by the glory of martyrdom.[i] The necessity of this consecration may, however, be shown from reason also, for in most of the other sacraments, Christ so instituted their matter as to impart to it holiness also: for it was not only his will that water should constitute the element of baptism, when he said: *Except a man be born again of water and the Holy Ghost, he cannot enter the kingdom of God;*[j] but he, also, at his own baptism, imparted to it the power of sanctifying hereafter. Hence these words of St. Chrysostom: *The water of baptism, had it not been sanctified by contact with the body of our Lord, could not purge the sins of believers.*[k] As, then, our Lord did not consecrate this matter of confirmation, by actually using and handling it, it is necessary that it be consecrated by holy and religious prayers: and this consecration can appertain to none save the bishop, who is instituted the ordinary minister of this sacrament.

QUESTION XI.

What is the Form of this Sacrament.

The other component part of confirmation, that is, its form and the words used at the sacred unction, must also be

[h] 2 Cor. ii. 15.
[i] St. Fab. Papa, l. c.
[j] John iii. 5.
[k] Hom. 4, oper. imperf. et habetur de consec. dist. iv. c.

explained; and the faithful are to be admonished, that, in receiving this sacrament, they, on hearing the words pronounced, are then particularly to excite their minds to piety, faith, and religion, that no obstacle may be opposed to heavenly grace. The form of confirmation, then, is comprised in these words: *I sign thee with the sign of the cross, and I confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost.* If, however, we call in reason to [the investigation of] truth, we may also prove the same thing; for the form of a sacrament should comprise all those things that explain the nature and substance of the sacrament itself.

QUESTION XII.

How it is proved that this is the perfect Form of this Sacrament.

But in confirmation these three things are chiefly to be observed: the divine power which, as a principal cause, operates in the sacrament; then the strength of mind and soul which is imparted by the sacred unction to the faithful unto salvation; and next, the sign impressed on him, who is to enter upon the warfare of Christ. Now of these the first is sufficiently declared by the concluding words of the form: *In the name of the Father, and of the Son, and of the Holy Ghost;* the second, by the words immediately preceding them: *I confirm thee with the chrism of salvation;* and the third, by the words with which the form opens: *I sign thee with the sign of the cross.* But were we even unable to prove by reason that this is the true and absolute form of this sacrament, the authority of the Catholic Church, under whose mastership we have always been thus taught, suffers us not to entertain the least doubt on the subject.

QUESTION XIII.

Who is the proper Minister of this Sacrament.

Pastors should also teach, to whom especially has been committed the administration of this sacrament; for as, according to the prophet, there are many who run, and yet are not sent,[1] it is necessary to teach who are its true and

[1] Jerem. xxiii. 21.

legitimate ministers, in order that the faithful may be enabled to receive the sacrament and grace of confirmation.[m] That the bishop alone is the ordinary minister of this sacrament, the sacred writings show; for we read in the Acts of the Apostles, that, when Samaria had received the word of God, Peter and John were sent to them, *who prayed for them, that they might receive the Holy Ghost: for as yet he was fallen upon none of them, but they were only baptized.*[n] Here we may see that he who had baptized, having been only a deacon, had no power to confirm; but that its administration was reserved to a more perfect order of ministers, that is, to the apostles; and the same may be observed whenever the sacred Scriptures make mention of this sacrament.[o] Nor are there wanting, in proof of this matter, the clearest testimonies of the holy Fathers, and of pontiffs, of Urban, Eusebius, Damasus, Innocent, Leo, as is evident from their decrees. St. Augustine, also, seriously complains of the corrupt practice of the Egyptians and Alexandrians, whose priests dared to administer the sacrament of confirmation. And the thorough propriety of consigning this function to the episcopal office, the pastor may illustrate by the following comparison. As in the construction of edifices the artisans, who are inferior agents, prepare and dispose cement, lime, timbers, and the other material, whilst, however, to the architect belongs the completion of the work; so in like manner should this sacrament, which is, as it were, the completion of the spiritual edifice, be performed by no other than the chief priest.

QUESTION XIV.

Why Sponsors are added in Confirmation, and what affinity is contracted in Confirmation.

Sponsors are also added, as we have already shown to be the case in baptism; for if they who enter the fencing lists have occasion for some one, by whose skill and counsel they may be taught by what thrusts and passes,[p] they may, themselves being secure, despatch their antagonist; how

[m] Cf. Decrees and Canons, sess. xxiii. 4, pp. 158-60 of my translation.
[n] Acts viii. 15, 16.
[o] See Acts xix. 6.
[p] Ictibus ac petitionibus.

much more will the faithful require a leader and monitor, when, sheathed as it were in the stoutest armour by this sacrament of confirmation, they engage in the spiritual conflict, in which eternal salvation is the proposed reward. With good reason, therefore, are sponsors required to be called unto the administration of this sacrament also; and the same spiritual affinity is contracted in confirmation, which, as we have already shown, is contracted by sponsors in baptism, so as to impede the lawful marriage of the parties.[q]

QUESTION XV.

That the Sacrament of Confirmation, though not absolutely necessary, is not to be passed over.

But as it often happens that, in receiving this sacrament, the faithful make use of either precipitate haste or a gross neglect and procrastination (for, concerning those who have arrived at such a degree of impiety as to have the hardihood to contemn and despise it, we have nothing to say), pastors will also explain who, of what age, endued with what zeal of piety, they should be, to whom confirmation ought to be administered. And first, it is necessary to teach that this sacrament is not so necessary as to be utterly essential to salvation. But, although not essential, it ought to be omitted by no one, but rather, on the contrary, in a matter so full of holiness, through which the divine gifts are so liberally bestowed, the greatest care should be taken to avoid all neglect. For what God has proposed in common unto all for their sanctification, all should likewise most earnestly desire.

QUESTION XVI.

It is shown that the Sacrament of Confirmation ought to be received by all.

And St. Luke, indeed, describing this admirable effusion of the Holy Spirit, says: *And suddenly there came a sound from heaven, as of a mighty wind coming, and it filled all the house, where they were sitting;* and a little after, *and they were all filled with the Holy Ghost.*[r] From these words we may understand that, as that house was a type and figure of the Church, the sacrament of confirmation, which took its

[q] Trid. Sess. 24, c. 2. [r] Acts ii. 2, 4.

beginning from that day, appertains unto all the faithful. This may also be easily inferred from the nature of the sacrament itself, for they ought to be confirmed with the sacred chrism, who have need of spiritual increase, and who are to be conducted to the perfection of the Christian religion. But this is, without exception, suited to all; for as nature intends that all her children should grow up, and attain full maturity, although she does not always realize her wishes; so the Catholic Church, the common mother of all, earnestly desires that, in those whom she has regenerated by baptism, the perfect form of Christian manhood be completed; and as this is accomplished through the sacrament of mystic unction, it is clear that that unction belongs alike to all the faithful.

QUESTION XVII.

At what age Christians are to be admitted to this Sacrament.

Here it is to be observed, that, after baptism, the sacrament of confirmation may indeed be administered to all; but, that until children shall have attained the use of reason, its administration is inexpedient. If not, therefore, to be postponed to the age of twelve, it is most proper to defer this sacrament at least to that of seven years; for confirmation has not been instituted as necessary to salvation, but that by virtue thereof we may be found very well armed and prepared, when called upon to fight for the faith of Christ; and for this conflict no one assuredly will consider children, who as yet lack the use of reason, to be qualified.

QUESTION XVIII.

In what manner those who are now of sufficiently advanced age ought to prepare themselves for this Sacrament.

From this it therefore follows, that persons of mature age, who are to be confirmed, must, if they desire to obtain the grace and gifts of this sacrament, not only bring with them faith and piety, but also grieve from their hearts for the more grievous sins which they have committed. In this the pastor will take care, that they may also have previous recourse to confession of their sins, and be excited by his exhortation to fasting and other works of piety, and be admonished of the propriety of reviving that laudable

practice of the ancient Church, of receiving this sacrament fasting. It is to be presumed, that to this the faithful may be easily persuaded, if they but understand the gifts and admirable effects of this sacrament.

QUESTION XIX.

Of the Effects of Confirmation.

Pastors, therefore, will teach that, in common with the other sacraments, confirmation, unless some obstacle be opposed on the part of the receiver, imparts new grace; for we have shown that these sacred and mystical signs are of such a character, as to indicate and produce grace; and as we cannot even imagine grace to coexist with sin, it follows that [confirmation] also pardons and remits sins. But besides these things, which are common to this with the other [sacraments], it is peculiar to confirmation first to perfect the grace of baptism. For those who have been made Christians by baptism, still have in some sort the tenderness and softness, as it were, of new-born infants, and afterwards become, by means of the sacrament of chrism, stronger to resist all the assaults of the world, the flesh, and the devil, whilst their minds are fully confirmed in faith to confess and glorify the name of our Lord Jesus Christ. Hence, also, originated the very name of confirmation, as no one will doubt.

QUESTION XX.

Whence the name of Confirmation is derived.

For the word *confirmation* is not derived, as some not less ignorantly than impiously have pretended, from the circumstance that baptized persons, when arrived at mature years were of old conducted to the bishop, in order to confirm their faith in Christ, which they had embraced in baptism, so that confirmation would seem not to differ from catechetical instruction: of which practice no approved testimony can be adduced; but this name has been given to it, because, by virtue thereof, God confirms in us the work he commenced by baptism, and conducts us to the perfection of solid Christian virtue. But not only does it confirm; it also increases [divine grace], as says Melchiades: *The Holy Ghost, who descends with salutary illapse upon the waters of*

baptism, imparts, in the font, fulness to the accomplishment of innocence: in confirmation he gives an increase unto the augmentation of grace;[s] and not only an increase, but an increase after a wonderful manner. This the Scriptures beautifully express by a metaphor taken from clothing: *Tarry ye in the city,* saith our Lord and Saviour, speaking of this Sacrament, *until ye be indued*[t] *with power from on high.*[u]

QUESTION XXI.

The Virtue of Confirmation may be set forth from what befel the Apostles.

But if pastors shall wish to show the divine efficacy of this sacrament (and this, no doubt, will have great influence in affecting the minds of the faithful), it will be sufficient if they explain what occurred to the apostles themselves. So weak and timid were they, before and even at the very time of the passsion, that no sooner was our Lord apprehended, than they instantly fled;[v] and Peter, who was designated the rock and foundation of the Church, and who had displayed unshaken constancy, and exalted magnanimity,[w] terrified at the voice of one weak woman, denied, not once nor twice only, but a third time, that he was a disciple of Jesus Christ;[x] and after the resurrection they all remained shut up at home *for fear of the Jews.*[y] But, on the day of Pentecost, so great was the virtue of the Holy Ghost with which they were all replenished, that, whilst they boldly and freely disseminated the Gospel confided to them, not only through Judæa, but throughout the world,[z] they thought that no greater happiness could await them than that of being deemed "worthy" to suffer contumely, chains, torments, crucifixion, "for the name of Christ."[a]

QUESTION XXII.

Confirmation impresses a Character, and cannot be repeated.

Confirmation has also the effect of impressing a character; whence, as we before said of baptism, and as will be more

[s] Ep. ad Episc. Hisp.
[u] Luke xxiv. 49.
[w] Matt. xvi. 18; xxvi. 51.
[y] John xx. 19.
[a] Acts v. 41.
[t] Induamini, clothed.
[v] Matt. xxvi. 56.
[x] Matt. xxvi. 70, 72, 74.
[z] Acts ii. 1.

fully explained in its proper place with regard to the sacrament of Orders also, it can on no account ever be repeated. If, then, these things shall have been frequently and accurately explained by pastors, it will be almost impossible that the faithful, having known the utility and dignity of this sacrament, should not use every exertion to receive it with purity and devotion. It remains now briefly to glance at the rites and ceremonies used by the Catholic Church in the administration of this sacrament; and pastors will understand the great advantages of this explanation, if they revert to what we already said on this subject under its proper head.

QUESTION XXIII.

Why the Forehead of those Confirmed is anointed in the form of a Cross.

The forehead, then, of the persons to be confirmed is anointed with sacred chrism; for by this sacrament the Holy Spirit infuses himself into the souls of the faithful, and increases in them strength and fortitude, to enable them, in the spiritual contest, to fight manfully, and to resist their most implacable foes. To which effect, it is declared, that they are to be deterred by no fear or shame, of which affections the forehead is the principal index, from the open confession of the name of Christ. Besides, that mark, by which the Christian is distinguished from all others, as the soldier is by certain military badges, should be impressed on the more conspicuous part of the body.

QUESTION XXIV.

At what time this Sacrament should chiefly be conferred.

It has also been matter of solemn religious observance in the Church of God, that this sacrament should be administered principally at Pentecost, because on that day especially were the apostles strengthened and confirmed by the power of the Holy Ghost,[b] by the recollection of which supernatural event the faithful should be admonished of the nature and magnitude of the mysteries contained in the sacred unction.

[b] Acts ii. 2.

QUESTION XXV.

Why the Bishop gives a gentle slap on the Cheek, and invokes Peace upon the Person confirmed.

The person, when anointed and confirmed, next receives a gentle slap on the cheek from the hand of the bishop, to make him recollect, that, as a valiant combatant, he should be prepared to endure with unconquered spirit all adversities for the name of Christ. Lastly the peace is given him, that he may understand that he has attained the fulness of divine grace, and *that peace which surpasseth all understanding.*[c] Let this, then, serve as a summary of those things, which the pastor is to expound touching the sacrament of chrism, an exposition, however, to be given not so much in naked words and cold language, as in the burning accents of pious and glowing zeal, so as to seem to imprint them on the souls and inmost thoughts of the faithful.

CHAPTER IV.

OF THE SACRAMENT OF THE EUCHARIST.

QUESTION I.

Why the Mysteries of the Eucharist ought to be treated and received with the deepest reverence.

As of all the sacred mysteries bequeathed to us by our Lord and Saviour as most infallible instruments of divine grace, there is none comparable to the most holy sacrament of the Eucharist; so, for no crime is there a heavier punishment to be feared from God than for the unholy or irreligious use by the faithful of that which is full of all holiness, or rather which contains the very author and source of holiness. This the apostle both wisely saw, and of it has openly admonished us; for when he had declared the enormity of their guilt, *who discerned not the body of the Lord,* he immediately subjoined: *Therefore are there many infirm and weak among you, and many sleep.*[d] That the faithful

[c] Phil. iv. 7.

[d] 1 Cor. xi. 29, seq.

people, therefore, aware that divine honours are due to this heavenly sacrament, may derive therefrom abundant fruit of grace, and escape the most just anger of God, pastors will explain with the greatest diligence all those things, which may seem calculated more fully to display its majesty.

QUESTION II.

For what reason, and when the Sacrament of the Eucharist was instituted.

In this matter, it will be necessary, that the pastor, following the example of the apostle Paul, who professes to have delivered to the Corinthians what he had received from the Lord, do first of all explain to the faithful the institution of this sacrament. That its institution was as follows, is clearly inferred from the evangelist. Our Lord, who *having loved his own, loved them to the end,*[e] to give them some divine and admirable pledge of this love, knowing that the hour had now come that he should pass from the world to the Father, that he might not ever at any period be absent from his own, with inexplicable wisdom he accomplished that which surpasses all the order and condition of nature. For having kept the supper of the paschal lamb, that the figure might yield to the reality, the shadow to the body, *he took bread, and giving thanks* unto God, *he blessed it, and brake it, and gave it to the disciples, and said; Take and eat: this is my body which shall be delivered for you; this do in remembrance of me. After the same manner, also, he took the cup when he had supped, saying: This cup is the new testament in my blood. This do ye, as oft as ye drink it, in remembrance of me.*[f]

QUESTION III.

Why this Sacrament is called Eucharist.

Wherefore the sacred writers, seeing that it was not at all possible that they should demonstrate by one term the dignity and excellence of this admirable sacrament, endeavoured to express it by many words. For sometimes they call it Eucharist; which word we may render in Latin either good grace, or giving of thanks. And rightly, indeed, is it

[e] John xiii. 1.

[f] Matt. xxiv. 26; Mark xiv. 22; Luke xxii. 19 sqq.; 1 Cor. xi. 24, sqq.

to be called good grace, as well because it first signifies eternal life, concerning which it has been written: *the grace of God is eternal life;*[g] and also because it includes in it Christ the Lord, who is true grace and the fountain of all favours. And no less aptly do we interpret it a giving of thanks; inasmuch as, when we immolate this purest victim, we give daily unbounded thanks to God for all his kindnesses towards us, and above all for so excellent a gift of his grace, which he assigns to us in this sacrament. But that very name, also, agrees best with those things which we read were done by Christ the Lord, at the institution of this mystery. For *taking bread he brake it, and gave thanks.* David also, when he would contemplate the greatness of this mystery, before he pronounced that verse: *He hath made his wonderful works to be remembered; the Lord is gracious, and full of compassion. He hath given meat unto them that fear him,*[h] thought that the giving of thanks should be placed first, when he says: *confession and magnificence are his work.*[i]

QUESTION IV.

Why this Sacrament is called Communion, the Sacrament of Peace and Love.

Frequently, also, it is declared in the name of a sacrifice: concerning which mystery, there will be occasion to speak more at length presently. It is called, moreover, communion; which term is evidently borrowed from that passage of the apostle, where we read: *The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?*[j] For, as Damascenus[k] has explained, this sacrament couples us to Christ, and renders us partakers of his flesh and divinity, and combines and unites us to one another in the same Christ, and forms, as it were, one body. Whence it came to pass, that it was called, also, the sacrament of peace and love, that we might understand, how unworthy they are of the name of Christians, who carry on enmities, and that hatred, dissensions, and discord should be entirely expelled, as the most destructive bane of the faithful, especially when,

[g] Rom. vi. 23. [h] Ps. cx. (cxi.) 4. [i] Ibid. 3.
[j] 1 Cor. x. 16. [k] De Orthod. fid. iv. 13.

by the daily sacrifice of our religion, we profess to preserve nothing with more anxious care, than peace and love.

QUESTION V.

For what reason the same Sacrament is called the Viaticum and Supper.

But it is also frequently called the viaticum by sacred writers, both because it is spiritual food by which we are sustained in our pilgrimage through this life, and also, because it paves our way to eternal glory and happiness. Wherefore, according to an ancient usage of the Catholic Church, we see it observed that none of the faithful depart from life without this sacrament. And the most ancient Fathers, indeed, following the authority of the apostle, have sometimes even called the holy eucharist by the name *of supper*, because it was instituted by Christ our Lord at that salutary mystery of the last supper.

QUESTION VI.

The Eucharist cannot be taken after food or drink has been swallowed.

It is not, however, lawful to consecrate or partake of the Eucharist after food, or drink, for this reason, because the custom, introduced wholesomely by the apostles, as ancient writers have recorded, was perpetually retained and preserved, that it should be taken only by persons fasting.

QUESTION VII.

The Eucharist is a Sacrament properly so called.

But the import of the name having been explained, it will be necessary to show that this is a true sacrament, and one of those seven which the holy Church ever revered and venerated religiously. For when the consecration of the cup is effected, it is called a mystery of faith. Besides, to omit the almost endless testimonies of the sacred writers, who have invariably thought that this was to be numbered among the real sacraments, the same thing is proved from the very principle and nature of a sacrament. For there are in it signs that are external and subject to the senses. In the next place it contains the signification and efficiency of grace.

Moreover, neither the evangelists nor the apostle leave room for doubting regarding the institution of Christ. And when all these things concur to confirm the truth of the sacrament, there is obviously no need of any other argument.

QUESTION VIII.

That in this Sacrament there are many things to which the name of Sacrament corresponds.

But this must be carefully attended to by pastors, that in this mystery are many things, to which the sacred writers have from time to time attributed the name of sacrament. For, sometimes, both the consecration and the taking of it, nay, frequently also the body and blood itself of our Lord, which is contained in the eucharist, used to be called a sacrament. For St. Augustine[1] says that this sacrament consists of two parts; *scil.* of the visible species of the elements, and of the invisible flesh and blood of our Lord Jesus Christ himself. And after the same manner we affirm that this sacrament is to be adored, meaning forsooth the body and blood of our Lord. But it is plain that all these are less properly called sacraments. But the species themselves of bread and wine include the true and perfect import of this name.

QUESTION IX.

How the Eucharist differs from all the other Sacraments.

But how much this sacrament differs from all the others, is easily inferred. For all the other sacraments are completed by the use of the material, whilst, for instance, they happen to be being administered to any one. For baptism then attains the nature of a sacrament, when the individual is in reality being washed in the water; but to the perfecting of the Eucharist the consecration of the material itself suffices; for either [element] ceases not to be a sacrament, though kept in a box. Then in perfecting the other sacraments, there is no change of the matter and element into another nature; for the water of baptism, or the oil of chrism, when those sacraments are being administered, do not lose the former nature of water and oil; but in the eucharist, that which was bread and wine before consecra-

[1] Decr. de cons. Dist. ii

tion, after consecration is truly the substance of the body and blood of the Lord.

QUESTION X.

The twofold material of the Eucharist does not constitute two Sacraments.

But although there may be two elements, as bread and wine, of which the entire sacrament of the Eucharist is constituted, taught by the authority of the Church, we confess that there is not, however, a plurality of sacraments, but only one; for, otherwise, there cannot be the exact number of seven sacraments, as has ever been handed down and decreed by the Councils of Lateran, Florence, and Trent. For when, by virtue of the sacrament, one mystical body is formed, that the sacrament itself may correspond to the thing which it forms, it must be one, and one indeed, not because it is individual, but because it carries with it the import of a single thing. For as meat and drink, which are two different things, are employed only for one purpose, that the vigour of the body may be recruited; so also it was but natural, that the two different species of the sacrament should correspond to them, which should signify the spiritual food, by which the minds are supported and refreshed. Wherefore we have been assured by our Lord the Saviour: *My flesh is meat indeed, and my blood is drink indeed.*[m] It must, therefore, be diligently explained what the sacrament of the eucharist signifies, that the faithful, seeing the sacred mysteries with their eyes, may also at the same time feed their souls with the contemplation of divine things.

QUESTION XI.

Of what Things is the Signification included in this Sacrament.

Three things, then, are signified by this sacrament; firstly, the passion of Christ our Lord, a thing past; for he himself said: *Do this in remembrance of me;*[n] and the apostle says: *As often as ye shall eat this bread, and drink this cup, ye shall show forth the death of the Lord, until he come.*[o] It is also significant of divine and heavenly grace, which is imparted at the present time by this sacrament to nurture and preserve the soul; for as by baptism we are begotten unto

[m] John vi. 56. [n] Luke xxii. 19. [o] 1 Cor. xi. 26.

newness of life, and by confirmation are strengthened to resist Satan, and openly to profess the name of Christ; so, by the sacrament of the Eucharist, are we nurtured and supported. It is, thirdly, significant of eternal joy and glory, which, according to God's promises, we shall receive in our heavenly country. These three things, then, distinguished as they evidently are, by different times, past, present, and future, are, by the sacred mysteries, signified in such a manner, that the whole sacrament, though consisting of different species, is referred to the declaring of each, as to the signification of one thing.

QUESTION XII.

Of the Matter of this Sacrament, and what kind of Bread is to be consecrated.

But it is particularly incumbent on pastors to know the matter of this sacrament, in order that they themselves may rightly consecrate it, and also that the faithful may be admonished of that, of which it is the symbol, and may burn with an earnest desire to possess the thing that it signifies. The matter, then, of this sacrament is twofold, consisting of wheaten bread (of the latter we shall treat hereafter). For, as the evangelists, Matthew,[p] Mark,[q] and Luke[r] testify, Christ the Lord *took bread* into his hands, *blessed, and brake, saying: This is my body;* and, according to John, the same Saviour called himself bread in these words: *I am the living bread, which came down from heaven.*[s] As, however, there are various sorts of bread, because either consisting of different materials, such as wheat, barley, pulse, and other products of the earth, or because possessing different qualities, some being leavened, others altogether without leaven; it is to be observed that, with regard to the former, the words of the Saviour show that it should be wheaten bread; for, according to common usage, when we simply say bread, we are sufficiently understood to mean wheaten bread. This is also declared by a figure in the Old Testament; for the Lord commanded that the *loaves of shew-bread,*[t] which signified this sacrament, should be made of *fine flour.*

[p] xxvi. 26. [q] xiv. 22. [r] xxii. [s] John vi. 41.

[t] See Lev. xxiv. 5. "Panes propositionis" is a rather awkward translation of ἄρτοι τῆς προθέσεως. See Parkhurst.

QUESTION XIII.

It is fitting that the Bread with which the Eucharist is administered be also unleavened.

But as wheaten bread alone is to be considered the proper matter for this sacrament (a doctrine which has been handed down by the apostolic tradition, and confirmed by the authority of the Catholic Church), so may it be easily inferred from the doings of Christ the Lord, that this bread should be unleavened. For it was consecrated and instituted by him on the first day of unleavened bread, on which it was not lawful for the Jews to have anything leavened in their houses.[u] Should the authority of John the evangelist, who says that all this was done before the feast of the Passover, be objected, the argument is one of easy solution; for by *the day before the pascha*,[v] John understands the same day, which the other evangelists designate *the first day of unleavened bread*. He wished particularly to mark the *natural* day, which commences at sunrise; and the first *natural* day of the pascha being Friday, *the day before the pascha* must, therefore, mean Thursday, on the evening of which the festival of Unleavened Bread began, and on which our Lord celebrated the pascha, and instituted the holy Eucharist.[w] Hence St. Chrysostom, also, understands the first day of unleavened bread to be the day, on the evening of which unleavened bread was to be eaten.[x] The peculiar suitableness of the consecration of unleavened bread, to express that integrity and purity of mind, which the faithful should bring to this sacrament, we learn from these words of the apostle: *Purge out the old leaven, that ye may be a new lump, as ye are unleavened. For Christ our passover is sacrificed. Therefore, let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.*[y]

[u] Matt. xxvi. 17; Mark xiv. 12; Luke xxii. 7.

[v] John xiii. 1.

[w] The original is somewhat obscure, from its brevity. I have therefore retained Donovan's paraphrase. On the matter itself, compare Neander, Life of Christ, § 265, note.

[x] In Matt. hom. 83.

[y] 1 Cor. v. 7, seq.

QUESTION XIV.

Unleavened Bread not altogether essential for the Eucharist.

This quality of the bread, however, is not to be deemed so essential, as that, if it be wanting, the sacrament cannot exist; for both sorts are called by the common name, and have the true and proper nature of bread. No one, however, is at liberty on his own private authority, or rather temerity, to transgress the laudable rite of his Church. And such departure is the less warrantable in priests of the Latin Church, commanded furthermore, as they are, by the supreme pontiffs, to consecrate the sacred mysteries with unleavened bread only.[z] With regard to the first matter of this sacrament, let this exposition suffice. It is, however, to be observed, that the quantity of the matter to be consecrated is not defined, since we cannot define the exact number of those who can, or ought to receive the sacred mysteries.

QUESTION XV.

What Matter is to be used for consecrating the Blood of our Lord.

It remains for us to treat of the other matter and element of this sacrament, which is wine pressed from the fruit of the vine, with which is mingled a little water. That in the institution of this sacrament, our Lord and Saviour made use of wine, has been at all times the doctrine of the Catholic Church, for he himself said: *I will not drink from henceforth, of this fruit of the vine, until that day;*[a] on which passage Chrysostom observes: *Of the fruit of the vine, which certainly produced wine, not water;*[b] as if he had it in view, even at so early a period, to uproot the heresy which asserted, that in these mysteries water alone is to be used.

QUESTION XVI.

The Water is to be mixed with the Wine in the Sacrament.

With the wine, however, the Church of God has always mingled water; first, because that Christ the Lord did so, is proved by the authority of councils and the testimony of

[z] Lib. ii. decret. de celebr. miss. c. final.

[a] Matt. xxvi. 29.

[b] Hom. 83 in Matt.

St. Cyprian ;[c] next, because by this mixture is renewed the recollection of the blood and water that issued from his side. Waters, also, as we read in the Revelation, signify the people ;[d] and hence, water mixed with wine signifies the union of the faithful people with Christ their head ; and this rite, derived as it is from apostolic tradition, the Catholic Church has always observed.

QUESTION XVII.

It is not absolutely necessary to add Water, and the quantity of Water ought to be less than that of the Wine.

But although there are reasons so grave for mingling water with the wine, that it cannot be omitted without incurring the guilt of mortal sin ; yet its omission is insufficient to render the sacrament null. But as, in the sacred mysteries, priests must be mindful to mingle water with the wine, so, also, must they take care to mingle it in small quantity, for, in the opinion and judgment of ecclesiastical writers, that water is changed into wine. Hence these words of Pope Honorius on the subject : *A pernicious abuse has prevailed in your district, of using, in the sacrifice, a greater quantity of water than of wine ; whereas, according to the rational practice of the Universal Church, the wine should be used in much greater quantity than the water.*[e] These, then, are the only two elements of this sacrament ; and with reason has it been enacted by many decrees, that, although there have been those who were not afraid to do so, it is unlawful to offer anything but bread and wine.[f] But we have now to consider the aptitude of these two symbols of bread and wine, to declare those things, of which we believe and confess them to be the sensible signs.

QUESTION XVIII.

How many and what things the symbols of Bread and Wine represent in this Sacrament.

In the first place, then, they signify to us Christ, as he is the true life of men ; for our Lord himself says : *My flesh is meat indeed, and my blood is drink indeed.*[g] As, then, the

[c] Ep. 63.
[d] Rev. xvii. 15.
[e] L. 3, Decretal. de cel. miss. c. 13.
[f] Vid. de consecr. dist. ii. cc. 1, 2, et seq.
[g] John vi. 56.

body of Christ the Lord doth furnish nourishment unto eternal life to those who receive the sacrament thereof with purity and holiness, with reason is its matter composed chiefly of those elements by which this life is sustained; in order that the faithful may easily understand, that the mind and soul are satiated by the communion of the precious body and blood of Christ. These very elements serve also somewhat to suggest to men the truth of the real [presence] of the body and blood of the Lord in the sacrament. Observing as we do, that bread and wine are every day changed, by the power of nature, into human flesh and blood, we may the more easily be led by this analogy to believe, that the substance of the bread and wine is changed, by the heavenly benediction, into the real flesh and real blood of Christ. This admirable change of the elements, also, contributes to shadow forth what takes place in the soul, for as, although no change of the bread and wine appears externally, yet is their substance truly changed into the flesh and blood of Christ; so, in like manner, although in us nothing appears changed, yet we are renewed inwardly unto life, whilst we receive in the sacrament of the eucharist the true life. Moreover, the body of the Church, which is one, consists of many members, and of this union nothing is more strikingly illustrative than the elements of bread and wine, for bread is made from many grains: wine is pressed from many clusters of grapes; and thus do they declare that we, though many, are most closely bound together by the bond of this divine mystery, and made as it were one body.

QUESTION XIX.

The Form to be used in the Consecration of the Bread.

The form to be used in the consecration of the bread follows next to be treated of, not however with a view that the faithful people should be taught those mysteries, unless necessity require it (for those who have not been initiated in holy Orders, it is unnecessary to instruct touching these matters), but lest the most shameful mistakes take place on the part of priests, through ignorance of the form. We are then taught by the holy evangelists Matthew and Luke, and also by the apostle, that the form of the sacrament con-

sists in these words: THIS IS MY BODY, for it is written: *Whilst they were at supper, Jesus took bread, and blessed it, and brake, and gave to his disciples, and said: Take and eat,* THIS IS MY BODY;[h] and this form of consecration, having been observed by Christ the Lord, has been always used by the Catholic Church. The testimonies of the Fathers, the enumeration of which would be endless, and also the decree of the Council of Florence, which is obvious and accessible to all, must here be omitted, especially as the knowledge which they convey may be attained from these words of the Saviour; *Do this in remembrance of me.*[i] For what the Lord enjoined to be done, is to be referred not only to what he had done, but also to what he had said, and is to be understood to refer most particularly to words, uttered no less for the purpose of effecting than of signifying what they effected. But [that these words constitute the form,] is easily proved from reason also: for the form is that which signifies what is accomplished in this sacrament; but as the preceding words signify and declare what takes place in the eucharist, that is, the conversion of the bread into the true body of our Lord; it therefore follows that these very words constitute the form. In this sense may be understood the words of the evangelist: *He blessed;* for they seem equivalent to his having said: *Taking bread, he blessed it, saying; This is my body.*

QUESTION XX.

Not all the Words which, according to Church usage, are used in Consecration, are necessary.

For although, in the evangelist, the words, *Take and eat,*[j] precede the words, *This is my body,* they evidently express the use only, not the consecration, of the matter. Wherefore, although they be not necessary to the consecration of the sacrament, they are by all means to be pronounced by the priest, as is also the conjunction *for* in the consecration of the body and blood; but they are not necessary to the validity of the sacrament; otherwise it would follow that, if this sacrament were not to be administered to any one, it should not, or indeed could not, be consecrated; whereas,

[h] Matt. xxvi. 26; Mark xiv. 22; Luke xxii. 19; 1 Cor. ii. 24.
[i] Luke xxii. 19.
[j] Matt. xxvi. 26.

no one can lawfully doubt that the priest, by pronouncing the words of our Lord according to the institution and practice of the Church, truly consecrates the proper matter of the bread, although it should afterwards happen never to be administered.

QUESTION XXI.

What Form is to be used in the Consecration of the Blood.

With regard to the consecration of the wine, which is the other element of this sacrament, the priest, for the reason we have already assigned, ought of necessity to be well acquainted with, and to well understand its form. We are then firmly to believe that it consists in the following words: *For this is the chalice of my blood, of the new and eternal testament, the mystery of faith, which shall be shed for you and for many, to the remission of sins.*[k] Of these words the greater part are taken from Scripture; but some have been preserved in the Church from apostolic tradition. Thus the words, *this is the chalice*, are found in St. Luke,[l] and in the apostle;[m] but the words that immediately follow, *of my blood*, or, *my blood of the new testament, which shall be shed for you and for many to the remission of sins*, are found partly in St. Luke,[n] and partly in St. Matthew.[o] But the words, *eternal*, and, *the mystery of faith*, have been taught us by holy tradition, the interpreter and keeper of Catholic truth.

QUESTION XXII.

That this is the true Form of Consecration, is shown.

Concerning this form, no one can doubt, if he here also attend to what has been already said touching the form, used in the consecration of the bread. The form to be used [in the consecration] of this element, evidently consists of those words, which signify that the substance of the wine is changed into the blood of our Lord. Since, therefore, the words already cited clearly declare this, it is plain that no other form need be constituted. They moreover express certain admirable fruits of the blood, shed in the passion of our Lord, fruits which appertain in a most special manner to this sacrament. Of these, one is access to the eternal in-

[k] Decretal. l. 3, de celeb. miss. c. 6.
[l] Luke xxii. 20, "cup."
[m] 1 Cor. xi. 25.
[n] L. c.
[o] Matt. xxvi. 28.

heritance, which has come to us by right of *the new and everlasting testament*:[p] another is access to righteousness by *the mystery of faith*, for, *God hath set forth* Jesus *to be* a propitiator *through faith in his blood, that he himself may be just, and the justifier of him, who is of the faith of Jesus Christ.*[q] A third is the remission of sins.[r]

QUESTION XXIII.

The Form of Consecrating the Blood explained.

But as these very words of consecration are replete with mysteries, and most appropriately suitable to the subject, they demand a more minute consideration. When, therefore, it is said: *For this is the chalice of my blood,*[s] these words are to be understood to mean: *This is my blood, which is contained in this chalice.* The mention of *the chalice*, made at the consecration of the blood, in as much as the blood is the drink of the faithful, is at once right and apposite, for the blood, if it were not contained in some vessel, would not seem sufficiently to signify this sort of drink. Next follow the words: *of the new testament;* which have been added, that we might understand, that the blood of Christ the Lord is not given under a figure, as was done in the Old Law, of which we read in the apostle to the Hebrews, that without blood the testament was not dedicated,[t] but really and truly given to men, a prerogative peculiarly appertaining to the new testament. Hence the apostle says: *Therefore*, Christ *is the mediator of the new testament, that by means of death, they who are called may receive the promise of eternal inheritance.*[u] The word *eternal* refers to the eternal inheritance, the right to which we acquired by the death of Christ our Lord, the eternal Testator. The words *mystery of faith*, which are subjoined, do not exclude the reality, but signify that what lies hidden and concealed and far removed from the perception of the eye, is to be believed with firm faith. In this passage, however, these words bear an import different from that which they have when applied also to baptism.

[p] Donovan refers to Heb. x. 20; xiii. 20.
[q] Rom. iii. 25, 26.
[r] Heb. ix. 12.
[s] Decret. l. 3, de cel. miss. c. 8.
[t] Heb. ix. 15, 18.
[u] Heb. ix. 15.

Here *the mystery of faith* consists in seeing by faith the blood of Christ, veiled under the species of wine; but baptism is justly called by us, *the sacrament of faith*, by the Greeks, *the mystery of faith*, because it embraces the entire profession of the Christian faith. There is, however, another reason also why we call the blood of the Lord *the mystery of faith*, which is, that, when faith proposes to our belief that Christ the Lord, the true Son of God, at once God and man, suffered death for us, a death designated by the sacrament of his blood, human reason is particularly beset with very great difficulty and embarrassment.

QUESTION XXIV.

Why mention of Death is made more particularly at the Consecration of the Blood.

Here, therefore, rather than at the consecration of his body, is appropriately commemorated the passion of our Lord, by the words, *which shall be shed for the remission of sins;* for the blood, separately consecrated, serves to place before the eyes of all, in a more forcible manner, the passion of our Lord, his death, and the nature of his sufferings. The additional words, *for you and for many*, are taken, some from Matthew,[v] some from Luke,[w] but joined together by the Catholic Church under the guidance of the Spirit of God; and they serve to declare the fruit and advantage of his passion. For if we look to its virtue, we must confess that the Redeemer shed his blood for the salvation of all; but if we look to the fruit which mankind have received from it, we shall easily find, that it appertains not unto all, but to many of the human race. When therefore [our Lord] said: *for you*, he meant either those who were present, or those chosen from among the Jewish people, such as were, with the exception of Judas, the disciples with whom he was speaking; but when he added, *and for many*, he wished to be understood to mean the remainder of the elect from amongst the Jews or Gentiles. With reason, therefore, were the words *for all* not used, as in this place the fruits of the passion are alone spoken of, and to the elect only did his passion bring the fruit of salvation. And this is the purport of the apostle, when

[v] Matt. xxvi. 28. [w] Luke xxii. 20.

he says : *Christ was offered once, to exhaust the sins of many ;*[x] and also of the words of our Lord in John : *I pray for them ; I pray not for the world, but for them which thou hast given me, for they are thine.*[y] Beneath the words of this consecration lie hid many other mysteries, which the pastor himself, by the assiduous meditation and study of divine things, will, with the divine assistance, find it easy to discover.

QUESTION XXV.

This sublime Mystery is not to be judged of by the Senses.

But to return now to the explanation of those things, of which the faithful are on no account to be suffered to remain ignorant ; pastors, keeping in view the admonition of the apostle as to the enormity of their guilt, who *discern not the body of the Lord,*[z] will, first of all, admonish them that they must, as much as possible, call away their minds and understandings from the dominion of the senses. For, if the faithful were to persuade themselves, that in this sacrament is contained nothing but what is perceived by the senses, the consequence must be their being led into the greatest impiety, when using the sight, the touch, the smell, the taste, and finding nothing but the appearances of bread and wine, they would come to the conclusion that this sacrament contains nothing more than bread and wine. The minds of the faithful are, therefore, with as much care as possible to be withdrawn from the judgment of the senses, and excited to the contemplation of the boundless virtue and power of God.

QUESTION XXVI.

What is chiefly effected by virtue of the Mystical Consecration in this Sacrament.

There are three things then most deserving of admiration and veneration, which the Catholic faith without hesitation believes and confesses to be accomplished in this sacrament by the words of consecration. The first is, that the real body of Christ, the same that was born of the Virgin, and sits at the right hand of the Father in heaven, is contained in this sacrament ; the second, that, however remote from,

[x] Heb. ix. 28, "to bear the sins," ἀνενεγκεῖν ἁμαρτίας.
[y] John xvii. 9. [z] 1 Cor. xi. 29.

and alien to, the senses it may seem, no substance of the elements remains therein ; the third, which is an easy inference from the two preceding, although the words of consecration express it principally, that the accidents, which are beheld by the eyes or perceived by the other senses, exist in a wonderful and ineffable manner without a subject. All the accidents of bread and wine we indeed may see: they however inhere in no substance, but exist by themselves ; whereas the substance of the bread and wine is so changed into the body and blood of our Lord, that the substance of bread and wine altogether ceases to exist.

QUESTION XXVII.

The reality of the Body of Christ in the Sacrament is shown from the Scriptures.

To begin with the first, let pastors endeavour to set forth how perspicuous and clear are the words of our Saviour, which demonstrate the real presence of his body in the Sacrament. For when he says, *This is my body, this is my blood,* no one of sane mind can be at a loss to know what we are to understand, especially as he here speaks of his human nature, of the real existence of which in Christ, the Catholic faith permits no one to doubt ; as Hilary, a man of most eminent holiness and learning, has admirably written, there is no room to doubt the reality of the body and blood of Christ, when, according to the declaration of our Lord, and our own faith, his *flesh is meat indeed.*[a]

Another passage also must be explained by the pastor, from which it is clearly to be learnt, that in the Eucharist are contained the true body and blood of our Lord. For the apostle, having recorded the consecration of bread and wine by the Lord, and his administration of the sacred mysteries to his apostles, subjoins : *But let a man examine himself, and so let him eat of that bread and drink of that cup, for he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Lord's body.*[b] If, as heretics prate,[c] the Sacrament presents to our veneration nothing but a memorial and sign of the passion of Christ, what occasion

[a] St. Hilar. de Trinit. l. viii. n. 14.
[b] 1 Cor. xi. 28, 29. [c] Lectitant. Some have "dictitant."

was there to exhort the faithful in language so impressive, to examine themselves? For by the heavy denunciation contained in the word *judgment*, the apostle declared, that the guilt of some grievous sin is incurred by him, who unworthily receiving the body of the Lord, concealed beneath the Eucharist, distinguishes it not from any other kind of food. This the apostle more fully developed in a preceding passage of the same epistle: *The cup of blessing*, says he, *which we bless, is it not the communion of the blood of Christ? and the bread which we break, is it not the partaking of the body of the Lord?*[d] Words which indeed demonstrate the real substance of the body and blood of Christ. These passages of Scripture are, therefore, to be expounded by pastors, and they must especially teach that of their meaning no doubt or uncertainty is left, particularly as they have been interpreted by the sacred authority of the Catholic Church.

QUESTION XXVIII.

How we must inquire into the opinion of the Church of Christ touching the meaning of the Scriptures, and the reality of the Body of the Lord in the Eucharist.

This doctrine [of the Church] may be ascertained by us in a twofold way, the first, by consulting the fathers who flourished from the beginning of the Church, and in each succeeding age, and who are the best witnesses of her doctrine, all of whom, with the most perfect unanimity, and in the clearest terms, have delivered the truth of this dogma. As to adduce the individual testimonies of each father would be a laborious task, it will be sufficient to notice, or rather point out a few, whose testimony will afford an easy criterion whereby to judge of the rest. Let then St. Ambrose first declare his faith, who, in his book on those that are initiated in the mysteries,[e] testifies that as the true body of Christ was assumed of the Virgin, so is his true body received in this sacrament, and that this is to be held with the most firm faith. And in another place he teaches, that before consecration, bread is there, but after consecration, the flesh of Christ.[f] Let St. Chrysostom, another witness of no less credit and weight, next appear, who indeed professes and

[d] 1 Cor. x. 16. [e] c. 9. [f] De Sacr. iv. 4.

teaches the same truth in many other places ; but particularly in his sixtieth homily on those who receive the sacred mysteries impurely ; and also in his forty-fourth and forty-fifth homilies on St. John : *Let us*, says he, *obey, not contradict God, although what is said may seem to be contrary to our reason and our sight : his words cannot deceive ; our senses are easily deceived.* With these testimonies fully accords what St. Augustine, that most earnest defender of the Catholic faith, always taught, particularly when, in his explanation of the title of the thirty-third Psalm,[g] he says : *To carry himself in his own hands, is impossible to man, and suited to Christ alone, for he was carried in his own hands, when, dispensing his body, he said, This is my body.* Moreover, St. Cyril, Justin, and Irenæus, in his fourth book on John, so unequivocally declares that in this sacrament is contained the body of the Lord, that his words can be obscured by no fallacious or captious interpretations. But should pastors wish for additional testimonies of the fathers, they will find it easy to add St. Dionysius, Hilary, Jerome, Damascene, and innumerable others, whose most grave sentiments on this subject we meet everywhere, collected together by the industry and labour of pious and learned men.[h]

QUESTION XXIX.

How often the Contrary Opinion has been condemned in the Councils of the Church.

Another means remains, by which we may investigate the judgment of the Church on matters of faith, viz., the condemnation of the contrary doctrine and opinion. But it is a known fact that so universally diffused and disseminated throughout the Universal Church at all times, and so unanimously received by all the faithful, was the belief of the real presence[i] of Christ's body in the holy sacrament of the Eucharist, that when, five hundred years since, Berengarius[j] dared to deny it, asserting that it was only a sign of Christ's body, he,

[g] In Psalm xxxiii. n. 10.

[h] Iren. l. 5, contra hæretic. et l. 5, in Joan. c. 34, Dionys. Eccles. Hier. c. 3, Hilar. l. 8 de Trinit. Hieron. epist. ad Damascen. Damas. l. 4, de Orthod. Fid. c. 14.

[i] This is the full meaning of "veritatem."

[j] Cf. Mosheim, Hist. Eccl. Cent. xi. ch. iii. 5.

having been promptly condemned by the unanimous voice of the Council of Vercilli, convoked by authority of Leo IX., anathematized his heresy. Subsequently returning to the same impious madness, he was condemned by three other councils, one held at Tours, the other two at Rome, of which latter two, one was convened by Nicholas II., the other by Gregory VII. The same sentence was afterwards confirmed by Innocent III. in the great Council of Lateran ; and the faith of the same truth was subsequently more openly declared and established by the Councils of Florence and Trent.

If then pastors diligently explain these matters, they will be enabled to strengthen the weak, and afford the greatest delight and pleasure to the minds of the pious (of those who, blinded by errors, hate nothing more than the light of truth, we say nothing) ; especially as the faithful cannot doubt, but amongst the other articles of faith is also included the belief of this dogma. Believing and confessing, as they do, the supreme power of God over all things, they must also believe that power was not wanting to him to accomplish the stupendous work, which we admire and adore in the sacrament of the Eucharist. Again, when they believe, as they do, the holy Catholic Church, they must also, as a necessary consequence, believe that which we have explained, to be the truth regarding this sacrament.

QUESTION XXX.

How great is the Dignity of the Church Militant is shown from the Majesty of this Mystery.

But there is nothing which can be added to the delight and benefit which the pious derive from the contemplation of the dignity of this most sublime sacrament ; for, in the first place, from it they learn how great must be the perfection of the Gospel dispensation, to which it is given to possess in reality that which, in the Mosaic law, was shadowed only by signs and figures. Hence St. Dionysius divinely says, that our Church is a mean between the synagogue and the heavenly Jerusalem, and therefore participates of the nature of both.[k] And, indeed, the faithful can never sufficiently

[k] De Eccl. Hierar. c. 3.

marvel at the perfection of the holy Catholic Church, and the height of her glory, removed, as she seems to be, but by one degree from heavenly bliss. In common with the inhabitants of heaven, we too have Christ, God and man, present with us; but they, and in this alone are they raised a degree above us, themselves present enjoy the blissful vision, whilst we, with a steadfast and unwavering faith, do homage to him present with us, yet removed from the eye, and concealed beneath the admirable veil of the sacred mysteries. Moreover, in this sacrament the faithful experience the most perfect charity of Christ our Saviour, for it eminently became his goodness never to withdraw from us that nature which he had assumed from us, but, as much as was possible, to wish to dwell and hold intercourse with us, at all times verifying the words: *My delights were to be with the children of men.*[1]

QUESTION XXXI.

The Bones, Sinews, and all other things appertaining to the Perfection of Man, are here truly present together with Divinity.

Here pastors must also explain, that in this sacrament are contained not only the true body of Christ, and whatsoever appertains to the character of a true body, such as bones and nerves, but also Christ whole and entire. But it is necessary to teach that the word Christ is the name of the God and man, that is to say, one person in whom are united the divine and human natures. He, therefore, embraces both substances, and the accompaniments of both substances, the divinity and the entire humanity, which latter is composed of the soul, and of all the parts of the body, and also of the blood, all which we are to believe are contained in the sacrament. For, as in heaven, the whole humanity is united to the divinity in one Person and Hypostasis, it is impiety to suppose that the body, which is in the sacrament, is separated from the same divinity.

QUESTION XXXII.

The Blood, Soul, and Divinity are not in the Eucharist in the same manner as the Body of Christ.

Here, however, pastors should observe, that in the Eucha-

[1] Prov. viii. 31.

rist all are not contained after the same manner, nor by the same virtue. For there are some things which we say are in the sacrament by the force and efficiency of consecration, for as those words [of consecration] effect what they signify, theologians have said that whatever is expressed by the form of the words is in the sacrament by virtue of the sacrament. Thus, if it happened that anything were entirely separated from the rest, they teach, that in the sacrament would be contained that thing only which the form would express, and not the rest. But some things are contained in the sacrament, because united to those that are expressed by the form; for whereas the form used in the consecration of the bread signifies the body of the Lord, when it is said, *This is my body*, the body itself of Christ the Lord will be in the Eucharist by force of the sacrament. But since to the body are united the blood, soul, and divinity, all these also will be in the sacrament, not indeed by virtue of the consecration, but as united to the body. And these are said to be in the sacrament by *concomitance*, in which manner it is clear, that in the sacrament is contained Christ whole and entire; for when any two things are actually united, where one is, there also, of necessity, must the other be. It, therefore, follows that Christ, whole and entire, is so contained as well under the species of bread, as of wine; that even as, under the species of bread, are truly present not only the body, but also the blood and Christ entire, so also, under the species of wine, are contained not only the blood, but also the body and Christ entire.

QUESTION XXXIII.

Why there is a Twofold Consecration in the Eucharist.

But although that such is the case, ought to be most certain and most convincing to all the faithful; yet with very good reason was it ordained, that two distinct consecrations should take place, first to represent more completely the passion of our Lord, in which his blood was separated from his body, wherefore in the consecration we mention the effusion of his blood; and next, because, as the sacrament was to be used by us as the food of the soul, it was fitting that it should be instituted as meat and drink, which evidently constitute the perfect sustenance of the body.

QUESTION XXXIV.

Christ, whole and entire, is present in each Particle of either Species.

Nor is it to be omitted, that Christ, whole and entire, is contained not only under either species, but also in each particle of either species. For so writes St. Augustine, *Each receives Christ the Lord, and he is entire in each portion; nor is he diminished for each severally, but gives himself entire in each.*[m] This is, also, an obvious inference from the Evangelists, for we must not suppose that each portion of the bread was consecrated by our Lord, applying to it separately the form of consecration; but that all the bread sufficient to perform the sacred mysteries, and to be distributed to the apostles, was consecrated at the same time, and with the same form. That such was the case, also, in the consecration of the chalice, appears from these words of the Saviour: *Take and divide it among you.*[n] Our expositions hitherto have had for their object to enable pastors to show, that in the sacrament of the Eucharist are contained the true body and blood of Christ.

QUESTION XXXV.

After Consecration, none of the Substance of the Matter of this Sacrament remains.

The next subject which we proposed to ourselves, and which [the pastors] are to set forth, is, that after consecration the substance of the bread and wine does not remain in the sacrament. This, although well calculated to excite the most profound admiration, is yet a necessary consequence from what has been already proved; for if, after consecration, the body of Christ is really and truly present under the species of bread and wine, not having been there before, it must have become so by change of place, by creation, or by the change of another thing into it. Now that the body of Christ cannot be rendered present by change of place is evident, as it would then cease to be in heaven; for whatever is moved must necessarily cease to occupy the place from which it is moved. Still less can we suppose that the body of Christ is rendered present by creation, an idea

[m] Miss. Ambr. in præf. Dom. v. post Epiph. [n] Luke xxii. 17.

which cannot even be conceived in thought. It remains, therefore, that the body of our Lord be contained in the sacrament, because the bread is changed into it; and therefore it necessarily follows, that none of the substance of the bread remains.

QUESTION XXXVI.

Transubstantiation, as approved by the Councils, has its Foundation in the Scriptures.

Hence our fathers and predecessors in the faith, in the great Council of Lateran,[o] and in that of Florence,[p] confirmed by express decrees the truth of this article. By the Council of Trent, however, it was still more explicitly defined in these words: *If any one shall say, that in the sacred and holy sacrament of the Eucharist, the substance of the bread and wine remains, conjointly with the body and blood of our Lord Jesus Christ, let him be anathema.*[q] The doctrine thus defined it was easy to infer from the testimony of Scripture, and, first, from what our Lord himself said, when instituting this sacrament: *This is my body,*[r] for the force of the word, *this,* is to point out the entire substance of the thing present; but if the substance of the bread remained, the words, *This is my body,* would appear to be by no means said with truth. Again, Christ the Lord says in John: *The bread which I will give is my flesh for the life of the world,*[s] thus calling his flesh bread. He added a little after: *Except ye eat the flesh of the Son of Man, and drink his blood, ye shall have no life in you;*[t] and again: *My flesh is meat indeed, and my blood is drink indeed.*[u] When, therefore, in terms so clear and perspicuous, he calls his flesh bread and true food, and his blood true drink, he appears to have sufficiently declared that none of the substance of the bread and wine remains in the sacrament.

[o] Lateran. Concil. c. 1.

[p] Flor. in epist. Eugenii IV. data ad Arm. et a Concilio approbata.

[q] Decrees and Canons, Sess. xiii. can. ii. p. 77, of my translation.

[r] Matt. xxvi. 26. The Church of England doctrine on this subject is copiously illustrated in Dr. Pusey's letter to the Bishop of London, § iii. p. 39, sqq.

[s] John vi. 52. [t] vi. 54. [u] vi. 56.

QUESTION XXXVII.

In what manner the Fathers acknowledged Transubstantiation in this Sacrament.

That such also has at all times been the concurrent doctrine of the holy Fathers, whoever turns over their pages will easily perceive. St. Ambrose writes thus: *You perhaps say, this is my common bread: before consecration that bread is indeed bread; but after consecration, from bread it becomes the flesh of Christ.*[v] The more easily to prove this position, he afterwards adduces a variety of examples and comparisons. But in another place, when explaining these words: *Whatsoever the Lord pleased he hath done in heaven and in earth,*[w] he says: *Although the form of bread and wine is visible, yet are we to believe that after consecration, there is nothing but the flesh and blood of Christ.*[x] Explaining the same doctrine almost in the same words, St. Hilary taught, that although externally it appear bread and wine, yet in reality it is the body and blood of the Lord.[y]

QUESTION XXXVIII.

Why the Eucharist is called Bread after Consecration.

But here let pastors admonish, that we should not at all be surprised, if after consecration it is also called bread; for by this name the Eucharist has been called, because it has the appearance, and still retains the quality, natural to bread, of supporting and nourishing the body. That in the usage of Scripture-phraseology things are called by what they appear to be, is sufficiently shown from what is recorded in Genesis, that Abraham saw *three men*, whereas, in reality, they were three angels;[z] and the two, who appeared to the apostles, at the ascension of Christ the Lord into heaven, although angels, are called *men*.[a]

[v] De Sacr. iv. 4.
[w] Ps. cxxxiv. (cxxxv.) 6.
[x] De consec. dist. 2, c. omnia.
[y] Hilar. de Trin. i. 8, et de consec. dist. 2, cap. 28.
[z] Gen. xviii. 2.
[a] Acts i. 10. The editors also refer to D. Thom. iii. p. q. 75, art. 3 et 4.

QUESTION XXXIX.

The Manner in which this, so wondrous a Conversion, takes place.

The exposition of this mystery is most difficult. Pastors will however endeavour to explain the manner of this admirable conversion to those who have made further progress in the knowledge of divine things; for those who are yet rather weak may, it is to be feared, be overwhelmed by the greatness of the subject. This conversion then is such, that the whole substance of the bread is changed, by the divine power, into the whole substance of the body of Christ, and the whole substance of the wine, into the whole substance of the blood of Christ, without any change in our Lord. For Christ is neither generated, nor changed, nor increased, but remains entire in his substance. Declaring this mystery, St. Ambrose says: *Thou seest how operative are the words of Christ. If then so great is the efficacy of the words of the Lord Jesus, as that things should begin to exist that had no existence, the world for instance, with how much greater power can it continue in being things that had existence, and change them into another?*[b] To the same effect other ancient Fathers of most grave authority have written. Thus, St. Augustine says: *We confess that before consecration it is bread and wine, the produce of nature; but after consecration, the body and blood of Christ, which the blessing consecrated.*[c] *The body,* says Damascene, *is truly united to the Divinity, the body born of the holy Virgin; not that the body assumed itself descends from heaven, but that the bread itself and wine are transmuted into the body and blood of Christ.*[d]

QUESTION XL.

This Wondrous Conversion is appropriately called Transubstantiation.

This admirable conversion then, as the Sacred Council of Trent has taught, is accurately and appropriately called by the holy Catholic Church *Transubstantiation,*[e] for as natural generation, because in it the form [of existence] is changed, may properly and appropriately be called transformation;

[b] De Sacr. iv. 4.
[c] Cf. c. 41 de consec. dist. 2.
[d] De Orthod. fid. lib. iv. c. 14.
[e] Decrees and Canons, Sess. xiii. c. 4.

so, in like manner, to express the change that takes place in the sacrament of the Eucharist, in which the whole substance of one thing passes into the whole substance of another, the word *Transubstantiation* was rightly and wisely introduced by our predecessors in the faith.

QUESTION XLI.

The Manner of Transubstantiation, and the Place in which Christ is in this Sacrament, must not be curiously searched into.

But in accordance with the principle so often repeated by the Fathers, the faithful are to be admonished that they do not inquire too curiously into the manner in which this change may be made, for it defies our powers of conception, nor have we any example of it in natural changes, nor in the creation of things itself. The change itself is to be learnt by faith; the manner thereof is not to be made a subject of too curious inquiry. Pastors should also use no less caution in explaining the mysterious manner, in which the body of our Lord is contained whole and entire under the least particle of the bread: such disputations will scarcely ever have to be entered upon; should, however, Christian charity require it, the pastor will recollect previously to fortify the minds of the faithful, by reminding them that *no thing shall be impossible with God.*[f]

QUESTION XLII.

The Body of Our Lord present in the Eucharist not as in a Place.

They must next teach, that Christ our Lord is not in this sacrament as in a place; for place regards things themselves, inasmuch as they possess any magnitude; and we do not say that Christ our Lord is in the sacrament inasmuch as he is great or small, terms which appertain to quantity; but inasmuch as he is a substance. For the substance of the bread is changed into the substance of Christ, not into his magnitude or quantity; and substance, no one will doubt, is contained in a small as well as in a large space. The substance of the air and its entire nature, for instance, whether in a large or small quantity, and that of water, whether confined in a small vessel, or flowing in a river, must necessarily be the same. As, then, to the substance of the bread, succeeds

[f] Luke i. 37. Omne verbum, πᾶν ῥῆμα.

the body of our Lord, we must needs confess it to be in the sacrament after exactly the same manner, as was the substance of the bread before consecration; but whether it was present in great or small quantity, was altogether a matter of indifference.

QUESTION XLIII.

In this Sacrament there is no Substance in which the Accidents of Bread and Wine remain.

The third effect, namely, the existence of the species of bread and wine in the sacrament without any subject, an effect in this sacrament as stupendous as it is admirable. What has been said in explanation of the two preceding effects must facilitate the exposition of this third point; for it having been already proved, that in the sacrament are truly the body and blood of our Lord, so that the substance of the bread and wine no longer remain, and whereas the accidents cannot inhere in the body and blood of Christ; it remains that, in a manner altogether superior to the order of nature, they subsist of themselves, inhering in no subject. This has been the uniform and constant doctrine of the Catholic Church; and may also be easily confirmed by the authority of those testimonies, by which it was already made clear, that no substance of bread and wine exists in the Eucharist.

QUESTION XLIV.

Wherefore Christ was willing to deliver up his Body and Blood under the form of Bread and Wine.

But nothing is better suited to the piety of the faithful, than, omitting the more subtle disquisitions, to venerate and adore the majesty of this admirable sacrament; and next, to revere the supreme providence of God in the institution of the holy mysteries, under the form of bread and wine. For whereas to eat human flesh or drink human blood is most revolting to human nature, most wisely has [God] ordained the administration of the most holy body and blood of Christ, under the form of those things, that is of bread and wine, with which, as our principal daily and common food, we are especially delighted. Two other advantages are also added; one, that we are freed from the calumnies of infidels, which we should not easily escape, if

we seemed to eat the body and blood of our Lord under its proper human form; the other that, while receiving the body and blood of the Lord under a form in which he is not perceptible to the senses, our faith is thus very much augmented; which indeed, according to the well-known observation of St. Gregory, *has no merit where reason gives proof.*[g] But these are matters that are not to be expounded to the people without much caution, taking into consideration the capacity of the hearers and the necessity of the times.

QUESTION XLV.

What Benefit is to be derived from worthily communicating in the Body and Blood of our Lord.

But with regard to the admirable virtue and fruits of this sacrament, there is no class of the faithful, to whom a knowledge of these things does not belong, and to whom it should not appear most necessary. For what is said at such length on this sacrament has principally for object, to make the faithful sensible of its advantages. As however no language can convey an adequate idea of its utility and fruits, pastors must be content to treat of one or two points, in order to show what an abundance and profusion of all goods are contained in those sacred mysteries. This he will in some degree accomplish, if, having explained the efficacy and nature of all the sacraments, he compare the Eucharist to a fountain, the other sacraments to rivulets. For the holy Eucharist is truly and necessarily to be called the fountain of all graces, containing, as it does, after an admirable manner, the fountain itself of celestial gifts and graces, and the author of all the sacraments, Christ our Lord, from whom, as from its source, whatever of goodness and perfection the other sacraments possess is derived. Hence therefore may we easily infer, what most ample gifts of divine grace are bestowed on us by this sacrament.

QUESTION XLVI.

The Eucharist conveys to the Soul the same Benefits as Bread and Wine to the Body.

It would also appear expedient, to consider attentively the nature of bread and wine, which are the symbols of this

[g] Hom. 26, in Evangelia.

sacrament. For what bread and wine are to the body, the Eucharist is to the health and delight of the soul, but after a superior order. For this sacrament is not, like bread and wine, changed into our substance; but we are, in some wise, changed into its nature, so that to this subject we may with propriety transfer these words of St. Augustine: *I am the food of the grown: grow, and thou shalt eat me; nor shalt thou change me into thee, as thy bodily food, but thou shalt be changed into me.*[h]

QUESTION XLVII.

In what manner Grace is conferred by this Sacrament.

If then *grace and truth came by Jesus Christ,*[i] they must also flow into the soul, which receives, with purity and holiness, him who said of himself, *He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him*;[j] for those who, with the zeal of piety and religion, receive this sacrament, must, beyond all doubt, receive the Son of God into their souls, so as to be ingrafted, as living members, on his body; for it is written, *He that eateth me, even he shall live by me*;[k] also, *The bread which I will give is my flesh, for the life of the world.*[l] Explaining which passage, St. Cyril says, *The Word of God, uniting himself to his own flesh, imparted to it a vivifying power: it became him, therefore, to unite himself to our bodies after a wonderful manner, through his sacred flesh and precious blood, which we receive in the bread and wine, consecrated by his vivifying benediction.*[m]

QUESTION XLVIII.

A Man, defiled and dead in sins, is not vivified by receiving the Eucharist, even though this Sacrament is said to confer Grace.

When then it is said, that by the Eucharist grace is imparted, pastors must admonish that this must not be understood that, really to receive this sacrament with profit, it is not necessary to have previously received grace. For as natural food can be of no use to the dead, so in like manner the sacred mysteries can evidently nothing avail that soul which lives not by the spirit. Hence it is, that this sacrament has been instituted under the forms of bread and wine,

[h] Conf. vii. 10. [i] John i. 17. [j] John vi. 56.
[k] John vi. 57. [l] John vi. 51. [m] Lib. iv. in Joan, c. 3.

to signify that the object of its institution is not to recall the soul to life, but to preserve its life. But we say that this sacrament imparts grace, because even the first grace, with which all should be endued before they presume to approach the holy Eucharist, *lest they eat and drink judgment to themselves,*[n] is given to none, unless they receive in wish and desire this very sacrament, for the Eucharist is the end of all the sacraments, and the symbol of ecclesiastical unity and brotherhood; and outside the Church none can attain grace.

QUESTION XLIX.

In what manner the Soul is refreshed and increased by this Spiritual Food.

Again, since the body is not only supported but also increased by natural food, and from it the taste every day derives new relish and pleasure, so also is the soul not only sustained but invigorated by feasting on the food of the Eucharist, which gives to the spirit an increasing zest for heavenly things. Most truly and fitly therefore do we say, that grace is imparted by this sacrament, for it may be justly compared to manna, *having in it the sweetness of every taste.*[o]

QUESTION L.

The Eucharist remits Venial Sins.

That by the Eucharist are remitted and pardoned lighter sins, commonly called venial, should not be matter for doubt. For whatever the soul has lost through the ardour of passion, by falling into some slight offence, all this the Eucharist, cancelling those same lesser faults, repairs, in the same manner (not to depart from the illustration already adduced), that we feel that by natural food is restored and repaired gradually the daily waste and falling away caused by the force of the vital heat within us. Justly therefore has it been said of this heavenly sacrament by St. Ambrose, *That daily bread is taken as a remedy for daily infirmity.*[p] But these things are to be understood of those sins, of which the mind has no strong perception, and in which it has no prevailing delight.

[n] 1 Cor. xi. 29. [o] Wisd. xvi. 20. [p] De Sacram. iv. 6.

QUESTION LI.

By this same Sacrament the Soul is also preserved from Future Evils.

There is, furthermore, such a force in the sacred mysteries, as to preserve us against the contagion of sin, and keep us safe from the assaults of temptation, and is, as it were, a heavenly medicine, which prepares the soul against the easy approach and infection of virulent and deadly disease. Hence, as St. Cyprian records, when the faithful were formerly hurried in multitudes by tyrants to torments and death, because they confessed the name of Christ, it was an ancient usage in the Catholic Church, to give them, by the hands of the bishop, the sacrament of the body and blood of our Lord, lest, perhaps, overcome by the severity of their sufferings, they should fail in the saving conflict.[q] It also restrains and represses the lusts of the flesh, for whilst it inflames the soul more ardently with the fire of charity, it of necessity extinguishes the ardour of concupiscence.

QUESTION LII.

In what way an Approach to Eternal Glory is opened by this Sacrament.

Finally, to comprise all the advantages and blessings of this sacrament in one word, it must be taught that the holy Eucharist is most efficacious towards the attainment of eternal glory; for it is written, *Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day;*[r] that is to say, by the grace of this sacrament men enjoy the greatest peace and tranquillity of conscience during this life; and, when the hour of departing from this world shall have arrived, they, like another Elias, who in the *strength of the cake baked on the hearth,* walked to Horeb, the mount of God,[s] invigorated by the strengthening influence of this [heavenly food], will ascend to unfading glory and never-ending bliss.

All these matters must be most fully expounded to the faithful by the pastors, if they but dilate on the sixth chapter of St. John, in which are developed the manifold effects of this sacrament; or if, glancing at the admirable actions of Christ our Lord, they show that if they who received him

[q] Epist. liv. [r] John vi. 54. [s] 1 Kings xix. 6, 8.

beneath their roof during his mortal life,[t] or were restored to health by touching his vesture, or the hem of his garment,[u] were justly and deservedly deemed most blessed, how much more fortunate and happy we, into whose soul, resplendent as he is with unfading glory, he disdains not to enter, to heal all its wounds, to adorn it with his choicest gifts, and unite it to himself!

QUESTION LIII.

The Different Manners of communicating the Body and Blood of the Lord.

But that the faithful people may learn to be zealous for the better gifts,[v] it must be shown who they are, that can obtain these abundant fruits from the holy Eucharist, reminding them that there is not one way of communicating only. Wisely and rightly, then, did our predecessors in the faith, when, as we read in the Council of Trent,[w] they distinguished three methods of receiving this sacrament; for some receive it sacramentally only; such are those sinners who dread not to approach the holy mysteries with polluted lips and heart, who, as the apostle says, *eat and drink the Lord's body unworthily.*[x] Of this class of communicants St. Augustine says, *He who dwells not in Christ, and in whom Christ dwells not, most certainly does not eat spiritually his flesh, although carnally and visibly he press with his teeth the sacrament of his flesh and blood.*[y] Those therefore who receive the sacred mysteries with such a disposition, not only obtain no fruit therefrom, but, as the apostle himself testifies, *eat and drink judgment to themselves.*[z] Others are said to receive the Eucharist in spirit only; they are those who, inflamed with a lively *faith, which worketh by charity,*[a] participate, in wish and desire, of that celestial bread, from which they receive, if not the entire, at least very great fruits. Lastly, there are some who receive the holy Eucharist both sacramentally and spiritually, those who, according to the teaching of the

[t] Luke xix. 9. [u] Matt. ix. 20, xiv. 36.
[v] Cf. 1 Cor. xii. 31.
[w] See Decrees and Canons, Sess. xiii. ch. viii. p. 76, of my translation.
[x] 1 Cor. xi. 29.
[y] In Joan. tract. 26. Compare our XXIXth Article with the remarks of Beveridge. [z] 1 Cor. xi. 29.
[a] Gal. v. 6. Compare our rubric for the communion of the sick.

apostle, having first proved themselves,[b] and having approached this divine banquet, adorned with the nuptial garment,[c] derive from the Eucharist those most abundant fruits, which we have already described. Hence it is clear that those who, having it in their power to receive with fitting preparation the sacrament of the body of the Lord, are yet satisfied with a spiritual communion only, deprive themselves of the greatest and most heavenly advantages.

QUESTION LIV.

Before any one draw nigh unto the Eucharist, the Mind must be fitly prepared.

We must now teach the manner in which the minds of the faithful should be previously prepared for the sacramental communion of the Eucharist. And first, to show clearly the very great necessity of that preparation, to them must be proposed the example of the Saviour. For before he gave to his apostles the sacrament of his body and blood, although they were already clean, he washed their feet,[d] to declare that we ought to use all diligence to bring with us to the participation of the holy mysteries the greatest integrity and innocence of mind. In the next place, the faithful are to understand, that as any one who approaches with a mind very well prepared and disposed, is enriched with the most ample gifts of heavenly grace, so, on the contrary, he who approaches unprepared not only derives from it no advantage, but the greatest disadvantages and detriments. For it is the property of the best and most salutary things, if used seasonably, to be of the greatest benefit, but if they be applied at an unseasonable time, to prove pernicious and destructive. It cannot, therefore, be matter of surprise that the greatest and most exalted gifts of God, when received into a soul well disposed, are of the utmost assistance to us towards the attainment of heavenly glory ; whilst, if we present ourselves in an unworthy state, they bring eternal death. Of this the ark of the Lord affords a convincing proof : the people of Israel possessed nothing more precious than the the ark of the covenant, through which most important and innumerable blessings were afforded them

[b] 1 Cor. xi. 28. [c] Matt. xxii. 11. [d] John xiii. 5, sq.

from God; but, when borne away by the Philistines, it brought upon them a most destructive plague, and the heaviest calamities, with eternal disgrace.[e] Food also, when received into a stomach in a healthy state, nourishes and supports the body; but the same food, when received into a stomach full of vicious humours, generates malignant disease.

QUESTION LV.

In what manner the Mind ought to be prepared for the Eucharist.

The first preparation, then, which the faithful should make, is to distinguish table from table, this sacred table from other profane tables,[f] this heavenly bread from common bread. This takes place when we firmly believe that the body and blood of the Lord is really and truly present, of him whom the angels adore in heaven, at whose nod the *pillars of heaven fear and tremble,*[g] *with whose glory* the heavens and *the earth are full.*[h] This is to *discern the body of the Lord,* in accordance with the admonition of the apostle,[i] venerating rather, as we ought, the greatness of the mystery, than too curiously and disputatiously investigating its truth. Another very necessary preparation is for each one to ask himself if he be at peace with, if he sincerely and from his heart love his neighbour; for we read in Matthew: *Therefore, if thou bring thy gift before the altar, and there remember est that thy brother hath ought against thee, leave there thy gift before the altar, and first go to be reconciled to thy brother, and then come and offer thy gift.*[j] We should next carefully examine our conscience, lest perhaps we be defiled by some deadly[k] sin, of which it is necessary to repent, in order to be cleansed from its defilement, by the medicine of contrition and confession. For it has been declared by the Council of Trent that no one conscious of mortal sin, and having an opportunity of a confessor, however contrite he may seem to himself, is to receive the holy Eucharist, until he has been purified by sacramental confession.[l] We should also reflect, in the silence of our own hearts, how unworthy we are that God should bestow on us this divine gift, and with the cen-

[e] 1 Kings v; Ps. lxxviii. 67.
[f] Cf. 1 Cor. x. 21.
[g] Job xxvi. 11.
[h] Isa. vi. 3.
[i] 1 Cor. xi. 29.
[j] Matt. v. 24, 25.
[k] Exitiali.
[l] Sess. xiii. can. 11.

turion, of whom our Lord himself declared, that he had not found *so great faith in Israel*, we should from the heart exclaim: *Lord, I am not worthy that thou shouldst enter under my roof.*[m] We should also put the question to ourselves, whether we can say with Peter: *Lord, thou knowest that I love thee;*[n] for we should recollect, that he who sat down at the feast of the Lord *without a nuptial garment*, was cast into a darksome prison, and consigned to eternal punishments.[o]

Nor should our preparation be confined to the soul: but it should likewise extend to the body; for we are to approach the holy table fasting, not having eaten or drunk at all—at least from the preceding midnight[p] up to the very moment in which we receive the holy Eucharist. The dignity of so great a sacrament also demands that, for some days previous to communion, married persons abstain from the marriage duty, admonished by the example of David, who, when about to receive the shew-bread from the hands of the priest, declared that he and his servants had been clean from intercourse with their wives for three days.[q] This is a summary of the principal things to be observed by the faithful, in order to prepare themselves to receive the sacred mysteries with advantage, for to these heads may easily be reduced all other preparations.

QUESTION LVI.

All Christians bound to communicate once a-year at least.

But lest any may possibly be rendered more negligent to receive this sacrament, by the supposed labour and difficulty of such a preparation, the faithful are frequently to be admonished, that to all is addressed the law that obliges us to receive the holy Eucharist; and it has, moreover, been declared by the Church, that whoever shall not have communicated at least once a year, at Easter, subjects himself to sentence of excommunication.[r]

[m] Matt. viii. 8, 10. [n] John xxi. 15. [o] Matt. xxii. 12, 15.
[p] A dimidia antecedentis diei nocte. [q] 1 Sam. xxi. 3, 4, 5.
[r] Concil. Lat. c. 28, also lib. v. Decret. tit. de Pœnit. et remis. cap. omnis utriusque sexus. Trid. Sess. xiii. 9.

QUESTION LVII.

How often, and at what seasons, the Eucharist should be received.

Let not the faithful, however, deem it enough to receive the body of the Lord once a year only, in obedience to the authority of this decree: for they should approach oftener; but whether monthly, weekly, or daily, can be decided by no fixed universal rule. St. Augustine, however, lays down a most certain standard: *Live*, says he, *in such a manner as to be able to receive daily.*[s] It will therefore be the part of the pastor frequently to exhort the faithful that, as they think it necessary every day to furnish nourishment for the body, they should also not neglect daily to feed and nourish the soul with this sacrament; for the soul, it is evident, stands not less in need of spiritual than the body of natural food. And here it will be most beneficial to recapitulate the immense and divine advantages which, as we have already shown, follow from sacramental communion. The figure of the manna must also be mentioned, which it was necessary to use every day, in order to repair the strength of the body;[t] as well as the authorities of the holy Fathers, which earnestly recommend the frequent participation of this sacrament; for the words, *Thou sinnest daily; receive daily*, are not the sentiment of St. Augustine alone, but also, as any one upon diligent inquiry will easily discover, the sentiment of all the Fathers who wrote on this subject.[u]

QUESTION LVIII.

That it was the Custom of old in the Church to communicate frequently.

That there was once a time, when the faithful received the Eucharist daily, we learn from the Acts of the Apostles; for all who then professed the Christian faith burned with such true and sincere charity, that giving themselves up, as

[s] Serm. lxxxiv. in App.

[t] Exod. xvi. 21, sq.

[u] The following references are given:—August. de verbis Dom. serm. xxviii. Ambr. lib. v. de sacram. c. 4. Aug. Epist. cxviii. c. 3. Item, Ignat. ad Ephes. satis ante finem. Basil. Epist. ad Cæsar. patr. Ambr. lib. iii. de sacr. c. 4. Chrysost. hom. lxi. ad pop. Antioch. Cypr. de Ora. Dominica ad hæc verba, panem nostrum quot. Hieron. epist. ad Lucin. vers. finem. Cyril. c. 3, in Joan. c. 37. Vide etiam de consecr. dist. ii. per multa capita.

they did without ceasing, to prayer and other works of piety,[v] they were found prepared to receive every day the sacred mysteries of the Lord's body. This practice, which seems to have been interrupted, was again partially revived by St. Anacletus, most holy pope and martyr, who commanded that the ministers, assisting at the sacrifice of the mass, should communicate; an ordinance which he declares to be instituted by the apostles.[w] It was also for a long time a custom in the Church, that, as soon as the sacrifice was ended, the priest, after he had taken the Eucharist, turning to the congregation, invited the faithful to the holy table in these words: *Come, brethren, to the communion*; and those who were prepared, then received the holy mysteries with the greatest devotion;[x] but subsequently, when charity and devotion had grown so cold, that the faithful very rarely approached the communion, it was decreed by Pope Fabian,[y] that all should communicate thrice every year, at Christmas, at Easter, and at Pentecost, a decree which was subsequently confirmed by many councils, particularly by the first of Agatha.[z] When at length things had come to such a pass, that not only was this holy and salutary ordinance unobserved, but communion was deferred even for several years, it was decreed in the Council of Lateran, that all the faithful should communicate at least once a year, at Easter, and that those who might have neglected to do so should be prohibited access to the Church.

QUESTION LIX.

It is not fitting to administer the Eucharist to Children who are not yet in possession of Reason.

But although this law, sanctioned by the authority of God and the Church, appertains unto all the faithful, it must nevertheless be taught that those are excepted, who, by reason of their tender age, have not yet attained the use of reason. For they are incapable of discerning the Holy Eucharist from profane and common bread, and cannot bring

[v] Acts ii. 42, 46.

[w] De consec. dist. ii. c. 10.

[x] Dionys. de Eccl. Hier. c. 3, parte 2. Hieron. Epist. xxviii. ad Lucin. Greg. lib. ii. dialog. c. 23. Item, vide l. de Eccl. dogmat. c. 53, et citatur de consec. dist. ii. c. 13.

[y] Ep. ad Hilar. Ep.

[z] Concil. Agathense, c. 18, c.

with them to its reception piety and religion of mind. And such conduct would also appear quite inconsistent with the ordinance of Christ the Lord: *Take ye, and eat*;[a] for infants are evidently incapable of taking and eating. In some places, it is true, an ancient practice prevailed of giving the holy Eucharist also to infants;[b] but however, as well for the reasons already assigned, as for others most agreeable to Christian piety, this practice has been long discontinued by authority of the same Church.

QUESTION LX.

At what Age the Holy Mysteries are to be given to Children.

But the age at which children should be admitted to the sacred mysteries, no one can better determine than the father and the priest, for it is their office to examine, and to inquire from the children, whether they have acquired any knowledge of, and experience a relish for, this admirable sacrament.

QUESTION LXI.

It is sometimes allowable to admit the Insane to Communion.

To persons, moreover, in a state of insanity, and at the time incapable of sentiments of piety, the sacraments are on no account to be given. If, however, before they became insane, they evinced a pious and religious disposition of mind, they, according to the decree of the Council of Carthage,[c] may be admitted to its participation at the close of life, provided there be no danger to be apprehended of easing the stomach, or of other indignity and inconvenience.

QUESTION LXII.

The Laity must not communicate under both kinds.

As to the rite to be observed in communicating, pastors will teach, that the law of the holy Church interdicts communion under both kinds to any one but the officiating priests, without the authority of the Church itself. Christ, it is true, as has been explained by the Council of Trent,[d]

[a] Matt. xxvi. 26. [b] Cypr. de Lapsis post med.
[c] Conc. Carth. iv. 76.
[d] Sess. xxi. can. 1, 2, 3, p. 132, sq. of my translation.

instituted, and delivered to his apostles, at his last supper, this most sublime sacrament under both kinds; but it does not follow, that, by doing so, our Lord and Saviour established a law ordering its administration to all the faithful under both species. For speaking of this sacrament, he himself frequently mentions it under one kind only, as, for instance, when he says: *If any man eat of this bread, he shall live for ever*, and: *The bread that I will give is my flesh for the life of the world*, and: *He that eateth this bread shall live for ever.*[e]

QUESTION LXIII.

Reasons why the Church has granted the Use of One Species only.

It is clear that the Church[f] was influenced by numerous and most cogent reasons, not only to approve, but also to confirm by authority of its decree, the general practice of communicating under one species. In the first place, the greatest caution was necessary to avoid spilling the blood of the Lord on the ground, a thing that seemed not easily to be avoided, if the chalice had been administered in a large assemblage of the people. In the next place, whereas the holy Eucharist ought to be in readiness for the sick, it was very much to be apprehended, were the species of wine to remain long unconsumed, that it might turn acid. Besides, there are many who cannot at all bear the taste or even the smell of wine; lest, therefore, what is intended for the spiritual health should prove noxious to the health of the body, it has been most prudently sanctioned by the Church, that it should be administered to the people under the species of bread only. We may also further observe that, in many countries, wine is extremely scarce, nor can it moreover be brought from elsewhere without incurring very heavy expenses, and encountering very tedious and difficult journeys. Finally, a circumstance of the utmost importance, means

[e] John vi. 51, 58.

[f] This most dangerous and fanciful practice is of modern origin. See the copious proofs of its variance with the practice of the early church, collected by Bishop Beveridge, on Art. XXX. "It is very clear that throughout the East the cup has never been denied; nor was it denied in the West for twelve or thirteen hundred years."—Dr. Pusey's sermon on the "Rule of Faith" (Oxford, 1851).

were to be taken to uproot the heresy[g] of those who denied that Christ, whole and entire, is contained under either species, and asserted that the body is contained under the species of bread without the blood, and the blood under the species of wine without the body. In order therefore to place more clearly before the eyes of all the truth of the Catholic faith, communion under one kind, that is, under the species of bread, was most wisely introduced. There are also other reasons, collected by those who have treated on this subject, and which, if it shall appear necessary, can be adduced by the pastors. To omit nothing doctrinal on this sacrament, we now come to speak of its minister, a point, however, on which scarcely any one can be ignorant.

QUESTION LXIV.

The Priest alone is the Minister of the Eucharist.

It must be taught, then, that to priests alone has been given power to consecrate, and administer to the faithful, the holy Eucharist. That this has been the unvarying practice of the Church, that the faithful should receive the sacrament from the priests, and that the officiating priests should communicate themselves, has been explained by the holy Council of Trent,[h] which has also shown that this practice, as having proceeded from apostolic tradition, is to be religiously retained, particularly as Christ the Lord has left us an illustrious example thereof, having consecrated his own most sacred body, and given it to the apostles with his own hands.[i] But to consult in every possible way the dignity of so august a sacrament, not only is the power of its administration entrusted exclusively to priests, but the Church has also prohibited by a law any but consecrated persons, unless some case of great necessity intervene, to dare handle or touch the sacred vessels, the linen or other instruments necessary to its completion.

[g] Bishop Burnet on Art. XXX. supplies, perhaps, the best historical commentary on this subject.

[h] Sess. xiii. c. 10, p. 78.

[i] Matt. xxvi. 26; Mark xiv. 22.

QUESTION LXV.

The Eucharist may be consecrated or administered by Wicked Priests.

Priests themselves and the rest of the faithful may hence understand, with what piety and holiness they should be endued, who approach to consecrate, administer, or receive the Eucharist. What however was already said of the other sacraments, that, provided what appertains to their perfect nature be duly observed, they are equally valid, even if administered by unholy hands, holds good also with regard to the sacrament of the Eucharist. For we are to believe that all these depend not on the merit of the minister, but are operated by the virtue and power of Christ our Lord. These are the things necessary to be explained regarding the Eucharist as a sacrament. We must now proceed to explain its nature as a sacrifice, that pastors may understand what are the principal instructions, which they ought to impart to the faithful on Sundays and holidays, regarding this mystery, in conformity with the decree of the holy Council [of Trent].[j]

QUESTION LXVI.

The Eucharist is the Peculiar Sacrifice of the New Testament, and is most acceptable to God.

For this sacrament is not only a treasure of heavenly riches, which, if we turn to good account, will obtain for us the grace and love of God; but it also possesses a peculiar character, by which we are enabled to make some return to God, for the immense benefits bestowed upon us. How grateful and acceptable to God is this victim, if duly and legitimately immolated, is inferred from the consideration, that if the sacrifices of the Old Law, of which it is written: *Sacrifice and oblation thou wouldest not,*[k] and again: *If thou hadst desired sacrifice, I would indeed have given it: with burnt-offerings thou wilt not be delighted,*[l] were so pleasing and acceptable in the Lord's sight that, as the scripture testifieth, from them *God smelled a sweet savour,*[m] that is to say, they were grateful and acceptable to him, what have we not to hope from that sacrifice, in which is immolated and offered

[j] Sess. xxii. c. 8, p. 145 of my translation.
[k] Ps. xxxix. (xl.) 7.
[l] Ps. l. 18 (li. 17).
[m] Gen. viii. 21.

He himself, of whom a voice from heaven twice proclaimed: *This is my beloved Son, in whom I am well pleased?*[n] This mystery therefore pastors will carefully explain, that when the faithful are assembled at the celebration of divine service, they may learn to meditate with attention and devotion on the sacred things, at which they are present.

QUESTION LXVII.

What are the Reasons for which the Eucharist was instituted by Christ the Lord.

They will teach then, in the first place, that the Eucharist was instituted by Christ for two purposes, one, that it might be the heavenly food of our souls, enabling us to support and preserve spiritual life; the other, that the Church might have a perpetual sacrifice, by which our sins might be expiated, and our heavenly Father, ofttimes grievously offended by our crimes, might be turned away from wrath to mercy, from the severity of just chastisement to clemency. Of this thing we may observe a type and resemblance in the paschal lamb, which was wont to be offered and eaten by the children of Israel as a sacrament and sacrifice.[o] Nor could our Saviour, when about to offer himself to God the Father on the altar of the cross, have given any more illustrious indication of his unbounded love towards us, than by bequeathing to us a visible sacrifice, by which that bloody sacrifice, which was soon after to be offered once on the cross, would be renewed, and its memory daily celebrated with the greatest utility, to the consummation of ages, by the Church diffused throughout the world.

QUESTION LXVIII.

The Difference between the Eucharist as a Sacrament and Sacrifice.

But [between the Eucharist as a sacrament and a sacrifice] the difference is very great; for as a sacrament it is perfected by consecration; as a sacrifice, all its force consists in its oblation. When therefore kept in a pyxis,[p] or borne to the sick, it is a sacrament, not a sacrifice. As a sacrament also, it is to them that receive it, a source of merit, and brings

[n] Matt. iii. 17; xvii. 5.
[o] Deut. xvi.
[p] *I. e.* a small box or casket.

with it all those advantages which have been already mentioned; but as a sacrifice, it is not only a source of merit, but also of satisfaction; for as, in his passion, Christ the Lord merited and satisfied for us; so also those who offer this sacrifice, by which they communicate with us, merit the fruit of his passion, and satisfy [for sin].

QUESTION LXIX.

At what Time this Sacrifice of the New Testament was instituted.

With regard to the institution of this sacrifice, the holy Council of Trent[q] has left no room for doubt, by declaring that it was instituted by our Lord at his last supper; whilst it condemns under anathema all those who assert, that in it is not offered to God a true and proper sacrifice; or that to *offer* means nothing else than that Christ is given as our spiritual food.

QUESTION LXX.

Sacrifice not to be offered to the Saints, nor to any Creature.

Nor did [the Council] omit carefully to explain, that to God alone is offered this sacrifice.[r] For although the Church sometimes offers Masses in honour and memorial of the saints, yet she teaches that the sacrifice is offered, not to them, but to God alone, who has crowned the saints with immortal glory. Hence the priest never says: *I offer sacrifice to thee Peter, or to thee Paul;* but, whilst he offers sacrifice to God alone, he renders him thanks for the signal victory won by the blessed martyrs, and thus implores their patronage, *that they, whose memory we celebrate on earth, may vouchsafe to intercede for us in heaven.*[s]

[q] See Decrees and Canons, Sess. xxii. p. 141 of my translation. The editors append the following references:—Dionys. lib. xvii. de Eccles. c. 3. Ignat. epist. ad Smyrn. Tert. lib. de Orat. Iren. lib. iv. c. 32. Aug. lib. 10, de Civit. Dei, c. 10, et lib. xvii. c. 20, et lib. xviii. c. 35, et lib. x. c. 13, et lib. xxii. c. 8, et alibi passim. Vide etiam Sess. xxii. de Sacrific. Missæ, c. 1, et can. 1 et 2.

[r] Ibid. c. 3, p. 143.

[s] Aug. contra Faust. lib. xx. c. 21. "Populus autem Christianus memorias martyrum religiosa solemnitate concelebrat, et ad excitandam imitationem, et ut meritis eorum consocietur, atque orationibus adjuvetur."

QUESTION LXXI.

Whence is derived this Doctrine of the Sacrifice and Priesthood of the New Law.

But this doctrine, handed down by the Catholic Church, concerning the true nature of this sacrifice, she received from the words of our Lord, when, on that last night, committing to his apostles these same sacred mysteries, he said: *Do this in remembrance of me*;[t] for then, as was defined by the holy Synod, did he ordain them priests, and command that they and their successors in the priestly office, should immolate and offer in sacrifice his body. Of this the words of the apostle to the Corinthians also afford a sufficient proof: *Ye cannot*, says he, *drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.*[u] As then, by *the table of devils*, must be understood the altar, on which sacrifice was offered to them; so also, that the conclusion proposed to himself by the apostle may be legitimately deduced, by *the table of the Lord* can be understood nothing else than the altar, on which sacrifice was offered to the Lord.

QUESTION LXXII.

Under what Figures and Prophecies this Sacrifice was signified.

Should we look for figures and prophecies of this sacrafice in the Old Testament, in the first place Malachi most clearly prophesied thereof in these words: *From the rising of the sun even unto the going down of the same, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a pure oblation; for my name is great among the Gentiles, saith the Lord of hosts.*[v] Moreover, this victim was foretold, as well before as after the promulgation of the Law, by various kinds of sacrifices; for this victim alone, as the perfection and completion of all, comprises all the blessings, which were signified by the other sacrifices. In nothing, however, do we behold a more lively image of the eucharistic sacrifice, than in that of Melchisedech;[w] for the Saviour himself offered to God the

[t] Luke xxii. 19; 1 Cor. xi. 24.
[u] 1 Cor. x. 21.
[v] Malach. i. 11.
[w] Gen. xiv. 18.

Father, at his last supper, his body and blood, under the appearances of bread and wine, declaring that he was constituted a *priest for ever after the order of Melchisedech.*[x]

QUESTION LXXIII.

The Sacrifice of the Mass the same with that offered on the Cross.

We therefore confess that the sacrifice of the Mass is and ought to be considered, one and the same sacrifice with that of the cross, for the victim is one and the same, namely, Christ our Lord, who offered himself, once only,[y] a bloody sacrifice on the altar of the cross. The bloody and unbloody victim are not two, but one victim only, whose sacrifice is daily renewed in the Eucharist, in obedience to the command of our Lord : *Do this in remembrance of me.*

QUESTION LXXIV.

There is also One Priest of both.

The priest is also one and the same, Christ the Lord ; for the ministers who offer sacrifice, consecrate the holy mysteries, not in their own person, but in that of Christ, as the words of consecration itself show, for the priest does not say : *This is the body of Christ*, but, *This is my body ;* and thus acting in the person of Christ the Lord, he changes the substance of the bread and wine into the true substance of his body and blood.

QUESTION LXXV.

The Mass, a Sacrifice of Praise and Propitiation.

This being the case, it must be taught without any hesitation that, as the holy council[z] [of Trent] has also explained, the sacred and holy sacrifice of the Mass is not a sacrifice of praise and thanksgiving only, or a mere commemoration of the sacrifice performed on the cross, but also truly a propitiatory sacrifice, by which God is appeased and rendered propitious to us. If, therefore, with a pure heart, a lively faith, and affected with an inward sorrow for our transgressions, we immolate and offer this most holy victim, we

[x] Heb. vii. 17 ; Ps. cix. (cx.) 4. [y] Cf. Heb. vii. 27 ; ix. 25, 28.
[z] The editors refer to Chrys. hom. ii. in 2, ad Timoth. et hom. de prod. Judæ. Amb. lib. iv. de Sacram. c. 4.

shall, without doubt, *obtain mercy* from the Lord, *and grace in time of need,*[a] for so delighted is the Lord with the odour of this victim, that, bestowing on us the gift of grace and repentance, he pardons our sins. Hence this usual prayer of the Church: *As often as the commemoration of this victim is celebrated, so often is the work of our salvation being done,*[b] that is to say, through this unbloody sacrifice flow to us the most plenteous fruits of that bloody victim.

QUESTION LXXVI.

The Sacrifice of the Mass is available even to the Dead.

Pastors will next teach, that such is the efficacy of this sacrifice, that its benefits extend not only to the celebrant and communicant, but to all the faithful, whether living with us on earth, or already numbered with those who are dead in the Lord, but whose sins have not yet been fully expiated. For, according to the most authentic apostolic tradition, it is not less available when offered for them, than when offered for the sins of the living, their punishments, satisfactions, calamities, and difficulties of every sort.[c]

QUESTION LXXVII.

No Mass, celebrated according to the Common Usage of the Church, can be called private.

It is hence easy to perceive, that all Masses, as being conducive to the common interest and salvation of all the faithful, are to be considered common to all.

QUESTION LXXVIII.

To what do the Ceremonies of this Sacrifice appertain.

This sacrifice is accompanied by many very august and solemn rites, none of which is to be deemed superfluous or unmeaning; for all on the contrary tend to display more fully the majesty of so great a sacrifice, and to excite the faithful, when beholding these saving mysteries, to the contemplation of the divine things, which lie concealed under that sacrifice. On these rites however it is unnecessary to say

[a] Heb. iv. 16.

[b] See Decrees and Canons, Sess. xxii. c. 2, p. 142, and can. 3, p. 146 of my translation.

[c] See ibid. c. 2.

more, as well because the subject seems to demand a more lengthened treatment than is compatible with our purpose, as because the clergy have at hand an almost endless variety of treatises and commentaries, written on this subject by pious and very learned men. Suffice it then to have hitherto explained, with the divine assistance, the principal heads of those things that regard the Eucharist, both as a sacrament and sacrifice.

CHAPTER V.

ON THE SACRAMENT OF PENANCE.

QUESTION I.

The Doctrine of Penance is to be carefully and frequently inculcated upon the Ears of Christians.

As the frailty and weakness of human nature are known to all easily, and felt by each for himself, no one can be ignorant how great is the necessity of the sacrament of penance. If, then, the attention to be given to each subject by pastors is to be measured by the magnitude and weight of the matter that is treated of, we must fully confess that, in explaining this subject, they can never be sufficiently assiduous. The exposition, moreover, of this sacrament demands greater accuracy than that of baptism, inasmuch as baptism is administered but once, and cannot be repeated, whereas penance may be administered, and becomes necessary as often as it may happen that we sin after baptism, for it has been defined by the Council of Trent that, *To those who have fallen after baptism, the sacrament of penance is as necessary for salvation as is baptism to those who have not been already regenerated;*[d] and on this subject the well-known saying of St. Jerome, that penance is *a second plank*,[e] are highly commended by all subsequent writers on sacred subjects. For as after shipwreck, only one hope of saving one's life remains, to seize perchance on some plank from the wreck, so, after

[d] See Decrees and Canons, Sess. vi. c. 14. p. 39. The passage here quoted is from Sess. xiv. c. 2, p. 88, of my translation.

[e] Hieron. Ep. ad Demetr.

the loss of baptismal innocence, unless a man cling to the plank of penance, without doubt all hope of his salvation must be abandoned. These instructions, however, are addressed to excite the attention not only of the pastor, but also of the rest of the faithful, lest perhaps their carelessness be justly reprehended in a matter of the utmost necessity; for, in the first place, mindful of the common frailty, their most earnest study should be to walk, with the divine help, in the way of God without falling. But should they occasionally stumble, then, looking to the infinite goodness of God, who, as a good shepherd, binds up the wounds of and heals his sheep, they will be impressed with the conviction that this most salutary medicine of penance is never to be deferred to another time.

QUESTION II.

Of the Various Significations of the word "Penance."

But to enter upon the subject itself, the various significations of the name of this sacrament are first to be explained, lest any one should be led into error by the ambiguity of the word. By penance, then, some understand satisfaction; others, who are removed far from the doctrine of the Catholic faith, supposing penance to have no reference to the past, define it to be nothing more than a new life. It must therefore be taught that this word (*pœnitentia*) has a variety of meanings. In the first place, penitence is used to express a change of mind, as when, without taking into account the nature of the object, whether it be good or bad, what before was pleasing is now become displeasing. In this sense all are penitent, whose sorrow is according to the world, not according to God; and this *worketh not salvation, but death.*[f] Another kind of penitence is used to express sorrow for a past delinquency, which before pleased; sorrow, however, conceived not for the sake of God, but for one's own sake. A third is, when we not only experience sorrow from the inmost feelings of our heart, or also give some exterior indication of that sorrow for sin committed, but feel that grief for the sake of God alone. To each of these kinds of sorrow the word (*pœnitentia*) applies literally; but when the sacred

[f] 2 Cor. vii. 10.

Scriptures say that God repented, the expression is evidently figurative. For the Scriptures, when they declare that God ordained to change anything, make use of language accommodated to human ideas; for God seems not to act differently from men who, should they repent of anything, use every exertion to alter it. Thus we read that *it repented him that he had made man*;[g] and in another place, that it repented him to have appointed Saul king.[h]

QUESTION III.

What is the Difference between the Meanings of Penance.

But an important distinction must be made between these different significations of the word (*pœnitentia*); for to repent, in the first meaning, argues imperfection; in the second, a certain affection of an agitated and disturbed mind; in the third, we say that penance is a virtue and a sacrament, which is its meaning in this place. We must first treat of penance as a part of virtue, not only because it is the duty of pastors to instruct the faithful people unto every virtue, but also because the acts, which proceed from penance as a virtue, constitute the matter, as it were, of penance as a sacrament; and unless penance, considered as a virtue, be first properly understood, it is impossible not to be ignorant also of its force as a sacrament.

QUESTION IV.

What is Inward Penance.

The faithful, therefore, are first to be admonished and exhorted, that they labour strenuously to attain this inward penance of the heart which we call a virtue, and without which exterior penance can avail them very little.[i] Inward penance consists in turning ourselves unto God from the heart, and in detesting and holding in hatred our past transgressions; with a deliberate and firm resolution of correcting our evil course of life and corrupt morals, not without the hope of obtaining pardon through the mercy of God. It is

[g] Gen. vi. 6. [h] 1 Sam. xv. 11.

[i] The editors give this note. Vide Amb. in sermone de pœn., et citatur de pœnit. dist. 3, cap. pœnitentia. Aug. lib. de vera et falsa pœn. c. 8, et habetur de pœn. 3, c. 4. Greg. hom. 34, in Evang. et lib. 9. Regist. Epist. 39.

accompanied with grief and sorrow, which latter is a perturbation and affection, and is called by many a passion, and is joined, as it were, as a companion to detestation of sins. Hence, therefore, with many of the Fathers the definition of penance is comprised in this anguish of mind.[j]

QUESTION V.

Faith is not a Part of Penance.

But in him who repents, faith must precede penance, for no one who lacks faith can turn himself unto God; and hence faith cannot at all be said with propriety to be a part of penance.

QUESTION VI.

Inward Penance of the Mind is to be accounted a Virtue.

That this inward penance, as we have said, appertains unto virtue, the many precepts delivered concerning it show, for a law enforces those actions only, the undertaking of which implies virtue. Besides, no one can deny that to grieve at a proper time, in a proper manner, and to a proper extent, is an exercise of virtue. This the virtue of penance enables us duly to accomplish, for it sometimes happens that men conceive for their crimes a sorrow not proportioned to their grievousness. Nay, *there are some,* writes Solomon, *who are glad when they have done evil,*[j] whilst others, on the contrary, yield themselves to such affliction of mind and such melancholy, as even utterly to abandon all hope of salvation. Such perhaps was Cain when he said: *My iniquity is greater than that I may deserve pardon.*[k] Such certainly was Judas,[l] who, repenting, hanged himself in despair, and thus sacrificed his life and salvation. By penance, therefore, considered as a virtue, we are assisted to observe a due mean in our sorrow.

QUESTION VII.

How a Man ought to be affected who truly repents.

The same inference may also be drawn from the ends which the truly penitent proposes to himself. The first purpose is to destroy sin, and wipe away every fault and stain

[j] Prov. ii. 14.

[k] Gen. iv. 13, marginal reading.

[l] Matt. xxvii. 3, 5.

of the soul; the second, to satisfy God for the sins committed, and this evidently is an act referable to justice. Between God and man, it is true, no strict relation of justice can exist, so great is the distance between them; yet there is evidently a sort of justice, such as exists between father and children, between master and servants. The third end is for man to reinstate himself in the favour of God, whom he has offended, and whose hatred he has incurred by the defilement of sin. That penance appertains unto virtue, these matters sufficiently prove.

QUESTION VIII.

By what Steps, as it were, Man may ascend to that Divine Virtue of Penance.

We must also teach by what steps we may ascend to this divine virtue. First, then, the mercy of God prevents[m] us, and turns our hearts unto him: this was the object of the prophet's prayer: *Turn thou us, O Lord! unto thee, and we shall be turned.*[n] Illumined by this celestial light, we next tend to God by faith: *He that cometh to God,* says the apostle, *must believe that he is, and that he is a rewarder of them that seek him.*[o] A sense of fear follows, and the soul, contemplating the severe chastisements that await sin, is recalled therefrom; and to this the words of Isaias seem to refer: *Like as a woman with child, when she draweth near the time of her delivery, is in pain, and crieth out in her pangs, so are we become.*[p] To this is also added a hope of obtaining mercy from God, and, uplifted by this hope, we resolve to amend our life and morals. Lastly, our hearts are inflamed by charity; and hence arises that filial fear which exists among dutiful and ingenuous children. Thus, dreading only to offend in anything the Majesty of God, we entirely abandon the habit of sin. By these steps, then, as it were, we arrive at this most exalted virtue of penance.

[m] *I. e.* precedes, goes before us.
[n] Jerem. Lam. v. 21.
[o] Heb. xi. 6.
[p] Isa. xxvi. 17.

QUESTION IX.

What is the Chief Fruit of the Virtue of Penance.

And this virtue is to be deemed altogether heavenly and divine, to which the sacred Scriptures promise the inheritance of heaven, as we read in St. Matthew: *Do penance, for the kingdom of heaven is at hand;*[q] and in Ezekiel: *If the wicked do penance for all his sins which he hath committed, and keep all my statutes, and do judgment and justice, he shall live the life;*[r] and in another place: *I desire not the death of the wicked, but that the wicked turn from his way and live;*[s] words which are evidently to be understood of an eternal and happy life.

QUESTION X.

What is to be held concerning Outward Penance, and why Christ willed to place it among the Number of the Sacraments.

With regard to outward penance, [the pastor] must teach that therein consists the nature of the sacrament, and that it has certain sensible things, significant of that which passes inwardly in the soul; but why Christ the Lord was pleased to give it a place among the sacraments, is first to be explained to the faithful. Of this the great object was to give us less reason to doubt concerning the pardon of sin, promised by our Lord when he said: *If the wicked do penance,* &c. For the mind should be in the greatest suspense as to the sincerity of inward penance, because, in pronouncing on what he himself does, every man has reason to have doubts respecting his own judgment. To calm this our solicitude, the Lord therefore instituted the sacrament of penance, in which we cherish a well-founded confidence, that, through the absolution of the priest, our sins are forgiven us; and our consciences, on account of the faith which is justly to be reposed in the virtue of the sacraments, are rendered more tranquil; for the voice of the priest, legitimately pardoning our sins, is to be heard even as that of Christ the Lord, who said to the paralytic: *Son, be of good cheer; thy sins are forgiven thee.*[t]

[q] Matt. iv. 17, with the usual mistranslation of μετανοήσατε. See my note on the "Decrees and Canons," p. 33.

[r] Ezek. xviii. 21, very loosely rendered. [s] Ezek. xxxiii. 11.

[t] Matt. ix. 2. See Decrees and Canons, Sess. xiv. c. 1, p. 86, sqq.

Moreover, whereas no one can attain salvation but through Christ, and by virtue of his passion, it was agreeable to reason, and of very great advantage to us, that a sacrament should be instituted, by the force and efficacy of which the blood of Christ flowing to us might wash away the sins committed after baptism, and that we might thus acknowledge that to our Saviour alone are we indebted for the blessing of reconciliation [with God].

QUESTION XI.

In what manner Penance is a Sacrament of the New Law.

But that penance is a sacrament pastors will easily teach; for as baptism is a sacrament because it effaces all sins, particularly those contracted by origin; in like manner, penance, which takes away all sins committed after baptism, in thought, word, or deed, is really and properly to be called a sacrament. Again,—and this is the chief point—who can deny that penance is endued with the true and proper nature of a sacrament? for a sacrament is the sign of a sacred thing; but what is outwardly done by the sinner and the priest is a sign of what takes place internally in the soul; for the sinner unequivocally expresses, by words and actions, that he has withdrawn his mind from the defilement of sin, whilst in the words and actions of the priest we easily recognize the mercy of God remitting the sins themselves. This, however, is also clearly evinced by these words of the Saviour: *I will give to thee the keys of the kingdom of heaven; and whatsoever thou shalt loose upon earth, shall be loosed also in heaven;*[u] for the absolution, pronounced in the words of the priest, signifies the remission of sins, which it accomplishes in the soul.

QUESTION XII.

The Sacrament of Penance may be repeated.

But the faithful are not only to be taught that penance is to be numbered amongst the sacraments, but that it is also amongst those sacraments that may be repeated. For unto Peter asking if sin were to be forgiven seven times, the Lord answered: *I say not to thee until seven times, but until seventy*

[u] Matt. xvi. 19.

times seven.[v] Whenever, therefore, we have to do with those men who seem to lack confidence in the supreme goodness and clemency of God, we must seek to inspire their minds with confidence, and to uplift them to the hope of divine grace. This they will easily accomplish, by expounding the preceding passage; by adducing other texts of the same import, which occur in great numbers throughout the sacred Writings; and also by adopting those reasons and arguments, which are supplied by St. Chrysostom in his *book on the fallen*, and by St. Ambrose in his books on penance.[w]

QUESTION XIII.

What, and of what kind, is the Matter of Penance.

And as nothing should be better known to the faithful people than the matter of this sacrament, they must be taught that penance differs from the other sacraments principally in this, that the matter of the others is some production of nature or art, but the matter as it were of the sacrament of penance consists, as has been defined by the Council of Trent,[x] of the acts of the penitent, that is, of contrition, confession, and satisfaction. They are called parts of penance, in as much as they are required in the penitent by the institution of God, for the integrity of the sacrament, and the full and perfect remission of his sins. Nor are these acts called by the holy synod, *the matter as it were*, because they have not the nature of the true matter, but because they are not, like water in baptism, and chrism in confirmation, matter that may be applied externally. With regard to the opinion of some, that the sins themselves constitute the matter of this sacrament, if we attend well, it will not be found to differ at all from what has been just laid down; for as we say that wood which is consumed by the violence of fire, is the matter of fire; so sins which are destroyed by penance may also be properly called the matter of penance.

[v] Matt. xviii. 22.

[w] Chrys. i. 5, lib. de laps. repar. et habetur de pœnit. dist. 3, c. talis. Ambr. de pœnit. lib. i. c. 1 et 2.

[x] See Decrees and Canons, Sess. xiv. c. 3, p. 88, sq.

QUESTION XIV.

What is the Form of the Sacrament of Penance.

The form also, because the knowledge thereof is well calculated to excite the minds of the faithful to receive with the most earnest devotion the grace of this sacrament, pastors must not omit to explain. The form is: *I absolve thee,* as not only may be inferred from these words: *Whatsoever ye shall bind upon earth, shall be bound also in heaven;*[y] but as we have also learned from the same doctrine of Christ our Lord, handed down to us by apostolic tradition; and as the sacraments signify what they accomplish, and the words, *I absolve thee,* show that the remission of sins is accomplished through the administration of this sacrament, it follows evidently that they constitute the perfect form of penance. For sins are as it were the chains by which souls are held fettered, and from which they are *loosed* by the sacrament of penance. This form the priest pronounces with no less truth of that man also, who, by virtue of a most ardent contrition, accompanied however with a desire of confession, has already obtained from God the pardon of his sins.

QUESTION XV.

To what purpose other Prayers are added to the Form of this Sacrament.

Several prayers are moreover added, not indeed as necessary to the form, but in order that those things may be removed, which, through the fault of the recipient, may impede the force and efficacy of the sacrament.

QUESTION XVI.

How different is the Power of the Priests of Christ in judging of the Leprosy of Sin from the Power possessed by the Priests of the Old Law.

Wherefore, let the sinner give great thanks to God, who has bestowed such ample power on priests of the Church. Unlike the authority given to the priests of the Old Law, merely to declare the leper cleansed from his leprosy,[z] the power with which the priests in the Church are invested, is not simply to declare a person to be absolved from his sins;

[y] Matt. xviii. 18.

[z] Levit. xiii. 9.

but, as the ministers of God, they really absolve; and this God himself, the Author and Father of grace and justification, effects.

QUESTION XVII.

By what Manner and by what Rites Penitents ought to recommend their Act.

The rites also, which are used in the administration of this sacrament, are to be diligently observed by the faithful. For so it will come to pass, that they will thus retain a deeper impression of the blessings, which they have acquired by means of this sacrament, namely, that as servants they have been reconciled to their most clement Lord, or rather, as children, to the best of Fathers. They will, at the same time, more easily understand the duty incumbent on those, who desire (and all should desire) to evince their grateful remembrance of so great a benefit. For he that repents him of his sins, casts himself down with a lowly and humbled spirit at the feet of the priests, that in this his so humble demeanour he may easily recognize the necessity of extirpating pride, from which all those enormities which he deplores derive their birth and origin. In the priest, who sits as his legitimate judge, he should venerate the person and power of Christ the Lord; for in the administration of the sacrament of penance, as in that of the others, the priest discharges the function of Christ. The penitent next proceeds to the enumeration of his sins, acknowledging himself deserving of the severest and bitterest chastisements, and suppliant, implores pardon for his offences. To the antiquity of all these rites St. Dionysius bears the most authentic testimony.[a]

QUESTION XVIII.

What Advantages Men chiefly derive from the Sacrament of Penance.

To the faithful, however, nothing will prove more advantageous, and nothing will give them greater alacrity to receive the sacrament of penance, than if the pastors frequently explain the great advantages which we may derive therefrom. They will then understand, that of

[a] Cf. Ep. viii. § 1, and Tertull. de pœnit. i. 9.

penance it may truly be said, that its root is bitter, but its fruits very sweet. In this then consists all the efficacy of penance, that it restores us to the favour of God, and unites us to him in the closest friendship. After this reconciliation with God, pious men, who approach this sacrament holily and devoutly, sometimes experience the greatest peace and tranquillity of conscience, accompanied with the highest spiritual delight. For there is no crime, however grievous, however revolting, which the sacrament of penance does not remit, not once only, but often and repeatedly: *If,* says the Almighty, by the mouth of the prophet, *the wicked do penance for all his sins, which he hath committed, and keep all my commandments, and do judgment and justice, he shall live the life, and shall not die; and I will not remember all his iniquities which he hath done.*[b] *If,* says St. John, *we confess our sins, he is faithful and just to forgive us our sins;*[c] and a little after: *If any man sin* (and he excepts no sort of sin), *we have an advocate with the Father, Jesus Christ, the righteous; and he is the propitiation for our sins; and not for ours only, but also for those of the whole world.*[d]

QUESTION XIX.

In what manner it is said that certain Sins cannot be remitted.

If, therefore, we read in the Scriptures of some who most earnestly implored the mercy of God, but obtained it not, we may understand that it is because they did not repent truly and from the heart. Whenever, therefore, in the sacred Scriptures, or in the holy Fathers, passages occur which seem to say, that some sins cannot be remitted, we must interpret such passages to mean, that it is extremely difficult to obtain the pardon of them; for as a disease is said to be incurable, when the patient is so affected, that he loathes the medicine that would accomplish his cure; so is there a certain kind of sin that is not remitted or pardoned, because it repels the grace of God, the proper remedy of salvation. To this effect, it has been said by St. Augustine: *When, after having arrived at a knowledge of God, through the grace of Christ, any one opposes fraternity, and burns with the torches of envy, in opposition to grace itself, so deep is the stain of sin,*

[b] Ezek. xviii. 21, 22. [c] 1 John i. 9. [d] Ibid. ii. 1, 2.

that, although his bad conscience is forced to acknowledge and declare its guilt, he cannot submit to the humiliation of imploring pardon.[e]

QUESTION XX.

No one can obtain Pardon of his Sins without Penance.

But to return to penance, to it in so special a manner belongs the efficacy of blotting out sins, that without penance we cannot by any means obtain, or even hope for, remission of sins; for it is written: *Except ye do penance, ye shall all likewise perish.*[f] These words of our Lord are to be understood of grievous and mortal sins, although the lighter sins, which are called venial, also require some kind of penance: *If,* says St. Augustine, *without penance, venial sins could be remitted, the daily penance performed for them by the Church would be of no avail.*[g]

QUESTION XXI.

The Three Integral Parts of Penance.

But whereas on those matters which, in any degree affect practice, it is not enough to speak in general terms, pastors will take care to expound severally all those particulars, from which the faithful may derive a knowledge of true and salutary penance. To this sacrament, then, it is peculiar that, besides matter and form, which are common to all the sacraments, it has also, as we before said, what constitute integral parts of penance, which are contrition, confession, and satisfaction, of which St. Chrysostom speaks thus: *Penance compels the sinner cheerfully to undergo all things; in his heart is contrition; on his lips, confession; and in his deeds all humility, or a fruitful satisfaction.*[h] These parts [of penance] are such as we say are necessary to constitute a whole. The human form, for example, is composed of many members, of hands, feet, eyes, and other such parts, of which if any be wanting, the body is justly deemed imperfect, and

[e] Lib. i. de sermon. Domini in monte, c. 42 et 44, et retract. lib. c. 8, 19. Aug. serm. i. de verbis Domini, et 50, ad Bonif.

[f] Luke xiii. 3. "Do penance," however, here, as in Q. IX. p. 261, means what has been spoken of as the virtue of penance.

[g] Aug. lib. 50, hom. 50, item epist. 168, ad Ench. c. 71.

[h] Hom. 11, de pœnit. Vid. conc. Trid. 14, de pœnit. c. 3, et can. 4. Item. conc. Flor. in doctrin. de Sacram.

if not wanting, perfect. In like manner, also, penance consists of the said three parts; and although, as far as concerns its nature, contrition and confession are sufficient for the justification of man, yet, if unaccompanied by the third part, which is satisfaction, something is still wanting to its absolute perfection. Hence, so connected are these parts one with the other, that contrition includes in itself the design and purpose of confession and satisfaction, and contrition and a desire of satisfaction precede confession, and the other two precede satisfaction.

QUESTION XXII.

In what manner the Existence of these Three Parts of Penance is inferred.

Why there are these three parts of penance may be explained on the principle, that we offend God by thought, word, and actual deed; and it was proper that we, submitting ourselves to the keys of the Church, should endeavour to appease his wrath, and obtain from him the pardon of our sins, by the very same things, by which we offended the most holy Majesty of God. In further confirmation we may add, that penance is, as it were, a certain compensation for offences committed, proceeding from the will of the person who offends, and appointed by the will of God, to whom the offence has been offered. A willingness to compensate is therefore required; and in this willingness contrition chiefly consists. The penitent must also submit himself to the judgment of the priest, who is the vicegerent of God, to enable him to award a punishment proportioned to his guilt; and hence are clearly perceived the nature and necessity of confession and satisfaction.

QUESTION XXIII.

What is properly meant by Contrition in this matter.

But as the faithful require instruction on the force and nature of these parts of penance, we must first begin with contrition, which is to be carefully explained; for as often as past transgressions recur to the mind, or we offend anew, so often should the heart feel contrition. By the Fathers of the Council of Trent, it is thus defined: *Contrition is a sorrow of mind, and a detestation for the sin committed, with the*

purpose of sinning no more.[i] Speaking of the manner of contrition, the Council a little after adds: *In this case only it prepares for the remission of sins, if it be united with confidence in the divine mercy, and with the desire of performing the other things, which are required for rightly receiving this sacrament.* From this definition, therefore, the faithful will understand, that the force of contrition does not consist simply in ceasing to sin, purposing to enter, or actually entering, on a new life; but that first of all the sinner must conceive a hatred of, and endeavour to expiate his past ill-spent life. This, those cries of the holy fathers, which the Scriptures inform us were poured out by them, most strongly confirm: *I am weary with my groaning,* says David, *every night I will wash my bed;* and: *The Lord hath heard the voice of my weeping;*[j] and again in another place: *I will recount to thee all my years,* says the prophet Isaiah, *in the bitterness of my soul.*[k] These, and many other exclamations of the same import, are the expressions of a vehement hatred of past life, and detestation of past transgressions.

QUESTION XXIV.

Why Contrition has been defined to be Sorrow by the Fathers of the Council.

But, although contrition is defined *a sorrow,* the faithful are to be admonished not to conclude thence, that this sorrow consists in sensible feeling; for contrition is an operation of the will, and, as St. Augustine beareth witness, sorrow is not penance, but an accompaniment of penance.[l] But under the name of *sorrow* the Fathers [of Trent] understood a hatred and detestation of sin; because, in this sense, the sacred Scriptures make use of the words: *How long,* says David, *shall I take counsel in my soul, sorrow in my heart all the day?*[m] and, also, because from contrition itself arises sorrow in the inferior part of the soul, which is the seat of concupiscence; so that with propriety has contrition been defined *a sorrow,* because it produces sorrow, to express which penitents used also to change their garments, a cir-

[i] Decrees and Canons, Sess. xiv. c. 4, p. 89 of my translation.
[j] Ps. vi. 7, sq.
[k] Isa. xxxviii. 15. "I shall go softly all my years."
[l] Homil. 50.
[m] Ps. xii. 2.

cumstance to which our Lord alludes when he says: *Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which had been done in you, had been done in Tyre and Sidon, they would long ago have done penance, in sackcloth and ashes.*[n]

QUESTION XXV.

Why Contrition is called by Theologians a Detestation of Sin.

To signify the force of this sorrow, the *detestation of sin,* of which we speak, is designated by the word *contrition,* a word which, literally understood, means the breaking of anything into small parts, by means of a stone or of some other harder substance, and which is here used metaphorically, to signify that our hearts, hardened by pride, are beaten down and reduced by penance. Hence no other sorrow, not even that which is felt for the death of parents or children, or for any other calamity, is called contrition; but the word is exclusively employed to express that sorrow, with which we are overwhelmed by the loss of the grace of God and of innocence.

QUESTION XXVI.

By what other Names the same Detestation of Sin is sometimes called.

The same thing is, however, often designated by other names also: for it is sometimes called *contrition of heart,* because the word *heart* is frequently used in the sacred Scriptures to express the will. For as the heart is the principle, by which the motions of the human system are originated, so the will is the faculty, that regulates and governs all the other powers of the soul. By the holy Fathers it is also called *compunction of heart;* and hence, the works written by them on contrition they preferred inscribing, *Treatises on compunction of heart,*[o] for as imposthumes are cut with an instrument, to enable the shut-up virus to escape, so is the heart cut with the knife, as it were, of contrition, to enable it to eject the deadly poison of sin. Hence, contrition is called by the prophet Joel, a rending of the heart: *Turn ye to me,* says he, *with all your heart with fasting, and with weeping, and with mourning, and rend your hearts.*[p]

[n] Matt. xi. 21.
[o] See the treatise of St. Chrysostom, for example.
[p] Joel ii. 12.

QUESTION XXVII.

Why the Sorrow for Sins, comprised under the name of Contrition, ought to be most great and most vehement.

That for transgressions before committed the sinner should experience the deepest and greatest sorrow, a sorrow not to be exceeded even in imagination, will easily be proved from the following considerations. Perfect contrition is an operation of charity, proceeding from what is called filial fear, and hence the measure of contrition and of charity should manifestly be the same; but the charity, which we cherish towards God, is the most perfect love; therefore, the sorrow that accompanies contrition should also be the most vehement. For as God is to be loved above all things, whatever things alienate us from God, are to be detested above all things. It is also to be observed, that to charity and contrition the language of Scripture assigns the same extent: of charity it is said: *Thou shalt love the Lord thy God with thy* whole *heart;*[q] of contrition the Lord cries out by his prophet: *Be converted with* all *your heart.*[r]

Besides, if, as of all things that deserve our love God is the supreme good, so also among all things that deserve our hatred sin is the supreme evil, it follows that on the same principle that we confess that God is supremely deserving of love, we should also hold sin in supreme detestation. That the love of God is to be preferred to all things, so that, even to save our life, it is not lawful to sin, these words of the Redeemer clearly teach us: *He that loveth father or mother more than me, is not worthy of me;*[s] and: *Whosoever will save his life shall lose it.*[t] It is also to be remarked, that as St. Bernard beareth witness, charity recognizes no prescribed limit nor measure, or, to use his own words, as *the measure of loving God is to love him without measure;*[u] so the hatred of sin is to be defined by no limits. Besides, let our contrition be not only very great, but also very vehement, and thus perfect; and let it exclude all apathy and indifference, for it is written in Deuteronomy: *When thou shalt seek the Lord thy God, thou shalt find him; even if thou*

[q] Deut. vi. 5.
[r] Loc. cit.
[s] Matt. x. 37.
[t] Matt. xvi. 25.
[u] Lib. de diligendo Deo, c. 1.

seek him with all thy heart, and all the tribulation of thy soul;[u] and in Jeremiah: *Ye shall seek me and find me, when ye shall search for me with all your heart; and I will be found of you, saith the Lord.*[v]

QUESTION XXVIII.

Contrition ceases not to be true even if Sensible Sorrow for Sins be not absolute.

If, however, we may not succeed in rendering it thus perfect, our contrition, nevertheless, may be true and efficacious. For it often happens that things which fall under the senses affect us more than spiritual things; and hence some persons experience a greater sense of grief for the loss of their children than for the baseness of their sins. The same judgment is also to be formed, should the bitterness of our grief be unaccompanied with tears, which, however, are very much to be desired and commended in penance; and on this matter St. Augustine has admirably observed: *The bowels of Christian charity are not within thee, if thou bewailest the body, from which the soul has departed, but bewailest not the soul, from which God has departed.*[w] To this the words of the Redeemer above cited have reference: *Woe to thee, Chorazin! woe to thee, Bethsaida! for if the mighty works that have been done in you, had been done in Tyre and Sidon, they would long ago have done penance, in sackcloth and ashes.*[x] Of this, however, we ought to find sufficient proof in the well-known examples of the Ninevites,[y] of David,[z] of the woman who was a sinner,[a] and of the prince of the apostles,[b] all of whom obtained the pardon of their sins, imploring the mercy of God with abundance of tears.

QUESTION XXIX.

Capital Sins should be individually detested in Contrition.

But the faithful are most particularly to be exhorted and admonished, that they study to direct the true grief of contrition specially to each mortal sin, for this is the de-

[u] Deut. iv. 29, sq.
[v] Jer. xxix. 13, sq.
[w] Ser. 41 de sanctis.
[x] Matt. xi. 21.
[y] Jonah iii. 3.
[z] See the Psalms in our service for Ash-Wednesday.
[a] Luke vii. 37, 48, 51.
[b] Luke xxii. 62.

scription that Ezekiel (Isaiah) gives of contrition, when he says: *I will recount to thee all my years in the bitterness of my soul;*[c] for to recount all our years is to count over and examine our sins individually, in order that we may be heartily sorry for them. In Ezekiel we also read: *If the wicked do penance for all his sins, he shall live;*[d] and to this effect, St. Augustine says: *Let the sinner consider the quality of his crime, as affected by time, place, variety, person.*[e]

QUESTION XXX.

It is sufficient sometimes that all Offences be collectively detested.

Let not the faithful, however, despair of the infinite goodness and mercy of God in this matter, who, most desirous, as he is, of our salvation, interposes no delay to bestow our pardon, but embraces with paternal love the sinner, the moment he enters into himself and turns himself unto the Lord, having detested his sins generally, which he intends afterwards, if possible, to recall severally to his mind, and to abhor. For the Almighty himself, by the mouth of his prophet, commands us thus to hope, when he says: *The wickedness of the wicked shall not hurt him, in the day that he shall turn away from his wickedness.*[f]

QUESTION XXXI.

What things are especially requisite for True Contrition.

From what has been said, therefore, may be understood those things, which are most necessary to true contrition, on which the faithful must be accurately instructed; to the end that each may know how he is to attain it, and may have a rule whereby to determine, how far he may be removed from the perfection of this virtue. We must, then, in the first place, detest and bewail all our sins, lest, if our sorrow extend only to some, our repentance be fictitious and pretended, not salutary; for, as the apostle St. James has said: *Whosoever shall keep the whole law, and yet offend in one point, is become guilty of all.*[g] In the next place, our contrition itself must be accompanied with a desire of confession and satisfaction, of which we shall afterwards treat in their

[c] Is. xxxviii. 15.
[d] Ezek. xviii. 21, "will turn from all," in our version.
[e] Lib. de vera et falsa relig. c. 14.
[f] Ezek. xxxiii. 12.
[g] James ii. 10.

proper place. Thirdly, the penitent must form a fixed and firm purpose of amendment of life, according to these express words of the prophet: *If the wicked do penance for all his sins that he hath committed, and keep all my statutes, and do judgment and justice, he shall live the life, and shall not die: I will not remember all his iniquities which he hath done;*[h] and a little after: *When the wicked man turneth away from his wickedness, which he hath wrought, and doeth judgment and justice, he shall save his soul alive;*[i] and after a little: *Be converted,* says he, *and do penance for all your iniquities, and iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed, and make yourselves a new heart and a new spirit.*[j] To the woman who had been caught in adultery Christ the Lord imparts the same lesson of instruction: *Go,* says he, *and now sin no more;*[k] and also the paralytic, whom he cured at the pool of Bethesda: *Behold,* says he, *thou art made whole; sin no more.*[l]

QUESTION XXXII.

It is shown that Sorrow for Past Sin, and bewaring of it hereafter, is necessary for Contrition.

But that sorrow for past sin, and a firm purpose cautiously to avoid such sin for the future, are indispensable to contrition, is clearly shown by nature and reason. For he who would be reconciled to a friend whom he had injured, must both regret to have injured or offended him, and must diligently take care that his future conduct be such, as to prevent the appearance of offending, in anything, against friendship. These two dispositions must necessarily be accompanied by obedience, for the law to which man is subject, be it natural and divine, or human, he is bound to obey. If, therefore, the penitent has taken anything from his neighbour by force or fraud, he is obliged to make restitution; and if, by word or deed, he has injured his honour or livelihood, he is also under obligation to repair the injury by some suitable compensation of profit or service, according to the well-known maxim of St. Augustine: *The sin is not forgiven, unless what was taken away, be restored.*[m]

[h] Ezek. xviii. 21, sq.
[i] Id. xviii. 27.
[j] Id. vs. 30, sq.
[k] John viii. 11.
[l] Id. v. 14.
[m] Epist. v. 4 (153, c. 6).

QUESTION XXXIII.

We must show Indulgence towards others, if we wish it to be shown towards us.

Moreover, a quality which, amongst the other things most necessary unto contrition, demands no less attention, and is of no less necessity, viz. that it must be accompanied with an entire forgiveness of whatever injuries we may have sustained from others. For our Lord and Saviour admonishes and denounces thus: *If ye forgive men their trespasses, your heavenly Father will also forgive you your trespasses; but if ye forgive not men, neither will your Father forgive you your trespasses.*[n] These are the things to be observed by the faithful, with regard to contrition. The other things, which pastors will easily be able to collect on the subject, will, indeed, serve to render contrition more perfect and complete in its kind, but are not to be deemed of such necessity, as that without them true and salutary penance cannot exist.

QUESTION XXXIV.

What is the Proper Force and Utility of Contrition.

But, as it should not be enough for pastors to teach what appears necessary to salvation, unless they also labour with all care and industry to induce the faithful to direct their lives and actions according to the rule prescribed for them, it will be of the utmost advantage, to place before them frequently the force and utility of contrition. For, although other pious practices, such as beneficence to the poor, fastings, prayers, and the like, in themselves holy and beseeming works, are sometimes rejected by God, through the fault of those from whom they proceed; contrition itself can certainly never be otherwise than grateful and acceptable to him, according to these words of the prophet: *A contrite and humbled heart, O God! thou wilt not despise.*[o] Nay more, that no sooner do we conceive this contrition in our hearts, than our sins are forgiven us by God, the same prophet elsewhere declares in these words: *I said, I will confess against myself my transgressions unto the Lord, and thou forgavest the iniquity of my sin.*[p] Of this we observe a

[n] Matt. vi. 14. [o] Ps. l. 19 (li. 17). [p] Ps. xxxi (xxxii.) 5.

figure in the ten lepers, who, when sent by our Lord to the priests, were cured of their leprosy, before they reached them ;[q] giving us to understand, that such is the efficacy of true contrition, of which we have above spoken, that by virtue thereof we obtain from the Lord the immediate pardon of all our sins.

QUESTION XXXV.

In what manner we arrive at the Perfection of Contrition.

It will also have much influence in exciting the minds of the faithful, if pastors will lay down some rule, according to which each person may exercise himself in a manner conducive to contrition. All should be admonished to see, by frequent examination of conscience, if they have observed those things which are commanded by God, or by the ordinances of the Church ; and should any one find himself guilty of any crime, let him at once accuse himself, suppliantly ask pardon from God, and implore that time both for confession and satisfaction be granted him. Above all, let him ask the aid of divine grace not to fall in future into those same sins, which he is heartily sorry for having committed. Pastors will also take care to excite the greatest hatred on the part of the faithful against sin, as well because its foulness and turpitude are very great, as because it brings upon us the heaviest losses and calamities ; for it alienates from us the friendship of God, from whom we have received the greatest blessings, and might have expected and obtained far greater, and consigns us to eternal death, ever to be afflicted with the most excruciating torments.

Having said thus much on contrition, let us now come to confession, which is the second part of penance.

QUESTION XXXVI.

Of the Excellence of Confession, and the Importance of its Institution for the Salvation of Christians.

The great care and assiduity which the pastor should devote to its exposition will be easily understood, if we but reflect that, according to the general opinion of the pious, to

[q] Luke xvii. 14.

confession is, in a great measure, to be ascribed whatever of holiness, piety, and religion has been preserved in the Church in our times, through the immense beneficence of God. It cannot, therefore, be matter of surprise, that the enemy of the human race, in his efforts to overthrow to its foundation the Catholic faith, should, through the agency of the ministers and satellites of his impiety, have endeavoured to assail with all his might this citadel, as it were, of Christian virtue. [The pastor,] therefore, will first teach that the institution of confession has been to us supremely useful, and even necessary. For, granting that by contrition sins are blotted out, who is ignorant, that [to effect this] it must be so vehement, so intense, so ardent, as that the bitterness of our sorrow may be compared with, and bear a proportion to, the magnitude of our crimes? But as this is a degree of contrition to which very few could reach, the consequence also was, that very few could have hoped thereby to obtain the pardon of their sins.

QUESTION XXXVII.

Confession perfects Contrition.

It therefore became necessary that the Lord, in his infinite mercy, should provide by some easier means for the common salvation of men: and this he did, in his admirable wisdom, when he gave to his Church the keys of the kingdom of heaven. For, according to the doctrine of the Catholic faith, it is to be believed and firmly professed by all, that if any one be affected with sorrow for his sins, and with a firm resolution to avoid sin for the future, although he be not impressed with such contrition as may be sufficient of itself to obtain pardon, all his crimes, if they be duly confessed to the priest, are yet remitted and pardoned by the power of the keys; so that justly was it proclaimed by those most holy men, our Fathers, that by the keys of the Church is thrown open the gate of heaven.[r] This is a truth of which no one is at liberty to doubt, the Council of Florence having defined, that the effect of penance is absolution from sins.[s] But the great utility derived from confession may also be

[r] Ambr. serm. i. de quadrag. citatur de pœnit. dist. i. c. ecce nunc. August. lib. 2, de adul. conjug. 59. Chrysost. de sacerdot. lib. 2.

[s] Flor. Conc. in decreto Eugenii IV. de pœnit. dist. 6, c. sacerdos.

estimated from the fact, that we know from experience, that to those who have led an immoral life nothing is so useful towards reformation of morals, as sometimes to disclose their secret thoughts, their whole words and deeds, to a prudent and faithful friend, who may be capable of assisting them by his advice and co-operation. On the same principle, therefore, should it be deemed most salutary to those whose minds are agitated by the consciousness of guilt, to lay open the diseases and wounds of their souls to the priest, as the vicegerent of Christ the Lord, who is bound by the severest law to eternal secrecy; for they will find immediate remedies at hand, that possess a certain heavenly efficacy not only in curing their present malady, but in preparing the soul so as not easily to relapse into the same kind of disease and infirmity. Nor should we pass over another advantage of confession, which appertains greatly unto social life and intercourse. Take away sacramental confession from Christian discipline, and it is evident that all things will be replete with secret and unutterable crimes,—crimes, too, with others still more grievous, that men, depraved by vicious habits, will not afterwards dread to commit in broad daylight; for the shame that attends confession bridles inordinate and licentious desires, and restrains crime. Having now explained the advantages of confession, the pastor will next unfold its nature and efficacy.

QUESTION XXXVIII.

Nature and Efficacy of Confession.

Confession, then, is defined to be *a sacramental accusation of one's self, made with a view of obtaining pardon by virtue of the keys.* It is properly called *an accusation,* because sins are not to be told as if the sinner would boast of his crimes, as they do who rejoice when they have done evil;[t] nor are they at all to be told as a history of passing occurrences to amuse idle hearers; but they are to be confessed as matters of self-accusation, with a desire even to avenge them on ourselves. But we confess our sins with a view to obtain the pardon of them; and, in this respect, the tribunal [of penance] differs from other tribunals, which take cognizance of capital

[t] See Prov. ii. 14.

offences, and before which a confession of guilt is not followed by acquittal or pardon, but by sentence and punishment. The definition of confession by the holy Fathers,[u] although different in words, is to the same effect: *Confession*, says St. Augustine, *is the disclosure of a secret disease, with the hope of obtaining pardon;*[v] and St. Gregory: *Confession is a detestation of sins;*[w] both of which, because contained in it, may be easily referred to the preceding definition.

QUESTION XXXIX.

For what reason and why Confession was instituted by Christ.

The pastor will next teach,—and it is a matter to which the highest importance must be attached, and which he will deliver to the faithful without any hesitation—that, through his supreme bounty and mercy, this sacrament was instituted by Christ the Lord, who did all things well, and solely with a view to our salvation. After his resurrection, he breathed on the assembled apostles, saying: *Receive ye the Holy Ghost, whose sins ye shall remit, they are remitted unto them; and whose ye shall retain, they are retained.*[x]

QUESTION XL.

From what other Passages of Scripture we may infer that Confession was instituted by Christ.

Whereas, therefore, the Lord gave unto his disciples the power of retaining and remitting sins, it is plain that they were also constituted judges touching this matter. And the Lord appears to have signified the same thing when, having raised Lazarus from the dead, he commanded his apostles to loose him from the bands in which he was bound.[y] This is the interpretation of St. Augustine: *Priests themselves*, says he, *can now be more serviceable, more indulgent towards those who confess, for to those to whom they remit crime the Lord remits it*, that is, through his apostles. *Lazarus, whom he had already recalled from the tomb, he presented to his disciples to be loosed, thus intimating that to priests was given the power of loosing.*[z] To this also refers the command given to the

[u] Chrysost. xx. in Genes.
[v] Aug. serm. iv.
[w] Greg. hom. xl. in Evangel.
[x] John xx. 22, 23.
[y] John xi. 44.
[z] De vera et falsa pœnit. c. 16.

lepers cured on the way, to show themselves to the priests, and subject themselves to their judgment.[a]

QUESTION XLI.

In what manner we may infer, from the Words of our Lord, that Confession should be made to the Priest, and that the successors of the Apostles are Judges.

Since, therefore, our Lord gave to his priests the power to remit and retain sins, they were evidently constituted judges of this matter, on which they are to pronounce ; and as, according to the wise admonition of the Council of Trent,[b] we cannot form an accurate judgment on any matter, or award to crime a just limit and proportion of punishment, without having previously examined and fully understood the cause ; hence arises a necessity of the penitent's making known to the priest, through the medium of confession, each and every sin. This doctrine pastors will teach—a doctrine defined by the holy Synod of Trent, and the uniform tradition of the Catholic Church. For if we attentively study the holy Fathers, we shall meet throughout their works the clearest testimonies, confirming the fact that this sacrament was instituted by Christ our Lord, and that the law of sacramental confession, which from the Greek they call *exomologesis* and *exagoreusis*, is to be received as evangelical. If, besides, we examine the figures of the Old Testament, to the confession of sins beyond all doubt appear to have reference the various sorts of sacrifices which were offered by the priests for the expiation of different sorts of sins.

QUESTION XLII.

With what purport the Church added certain Ceremonies to the Sacramental Confession.

But not only are the faithful to be taught that confession was instituted by our Lord and Saviour, but they must also be reminded, that by authority of the Church have been added certain rites and solemn ceremonies, which, although they be not essential to the sacrament, serve to place its dignity more clearly before the eyes of those confessing, and

[a] Luke xvii. 14.

[b] See Decrees and Canons, Sess. xiv. c. 5, p. 91.

to prepare their souls, now inflamed with piety, the more easily to obtain the grace of God. For when, with uncovered head, prostrate at the feet of the priest, with face fixed on the earth, and hands raised in supplication to heaven, and with other such indications of Christian humility, not however essential to the sacrament, we confess our sins at the feet of the priest, we are thus impressed with a clear conviction of the heavenly virtue of the sacrament, and of the necessity of earnestly entreating and imploring the divine mercy.

QUESTION XLIII.

They who are guilty of Capital Offences, cannot recover Salvation without Confession.

Nor let any one suppose that confession was indeed instituted by our Lord, but yet in suchwise as not to impose a necessity for its use. For the faithful are to hold, that he who is weighed down by mortal guilt, must be recalled to spiritual life by the sacrament of confession; and this the Lord clearly signifies by a most beautiful metaphor, when he calls the power of administering this sacrament the key of the kingdom of heaven;[c] for as no one can gain admittance into a place without the aid of him to whom the keys have been committed, so we understand that no one can gain admission into heaven unless its gates be opened by the priests, to whose fidelity the Lord has confided its keys, otherwise this power of the keys would be unavailing in the Church; and if heaven can be entered by any other way, in vain shall he to whom the power of the keys has been intrusted prohibit any one from entrance within. St. Augustine had admirably reflected upon this doctrine, when he said: *Let no man say within himself, "I repent in secret with God; God, who has to pardon me, knows the feelings of my heart." Was there no reason, then, for saying: "Whatsoever ye shall loose upon earth, shall be loosed also in heaven,*[d] *no reason why the keys were given to the Church of God?*[e] To the same effect writes St. Ambrose, in his book on penance, when the heresy of the Novatians, who asserted, that to God alone was reserved the power of remitting sins: *Who,* says he, *yields greater reverence to God, he who obeys or he who resists*

[c] Matt. xvi. 19. [d] Lib. 1. hom. 49. [e] Matt. xviii. 18.

his commands? God commanded us to obey his ministers; and by obeying them, we honour God alone.[f]

QUESTION XLIV.

At what time of Life, and at what Season of the Year, Confession should be made.

As there can be no doubt that the law of confession was enacted and established by our Lord himself, it is naturally our duty to ascertain, by whom, at what age, and at what season of the year, it ought to be observed. In the first place, then, from the canon of the Council of Lateran, which begins: *Omnis utriusque sexus*, it is clear, that no person is bound by the law of confession, until the age when he has arrived at the use of reason, a time, however, that has not been defined by any fixed number of years;[g] but it may be laid down as a general principle, that a child is bound to go to confession, as soon as he is able to discern between good and evil, and as soon as his mind is capable of malice. For when any one has arrived at an age to consider the work of salvation, he is then bound to confess his sins to the priest, without which act no one, who is weighed down with the consciousness of guilt, can hope for salvation. In the same canon the Church has defined the period, within which we are most particularly bound to confess; for she commands all the faithful to confess their sins at least once a year.[h]

QUESTION XLV.

How often Christians ought to avail themselves of this Blessing.

If, however, we consider what our eternal salvation demands, we certainly ought not neglect confession, as often as we are threatened either by danger of death, or undertake to perform any act incompatible with the state of a man defiled with sin, such as to administer or receive the sacraments. The same rule should be strictly followed, when we are apprehensive of forgetfulness of some sin, into which we may have fallen, for we cannot confess our sins, except we recollect them; nor do we obtain from the Lord the remission of them, unless they be effaced through confession by the sacrament of penance.

[f] De pœn. i. 2. [g] Conc. Lat. c. 22. [h] Conc. Lat. c. 21.

QUESTION XLVI.

All Sins should individually be detailed in Confession.

But, as in confession many things are to be observed, some of which appertain to the nature of the sacrament, some are less necessary, [the faithful] must be accurately instructed on these matters; and books and treatises are by no means wanting, from which we may easily draw all such instructions. Above all, pastors must not omit to inform the faithful, that they are to take care that their confession possess integrity and completeness: all mortal sins must be revealed to the priest; but venial sins, which do not sunder us from the grace of God, and into which we fall more frequently, although, as the experience of the pious proves, proper and profitable to be confessed, may, nevertheless, be omitted without sin, and expiated by a variety of other means. But mortal sins, as we have already said, although buried in the darkest secrecy, even such only as are forbidden by the ninth and tenth commandments,[i] are all and each of them to be enumerated in confession. For it often happens that such secret sins inflict deeper wounds on the soul, than those that men commit openly and publicly. This is a matter defined by the holy Council of Trent,[j] and, as we know from the testimonies of the holy Fathers, the constant tradition of the Catholic Church: *Without the confession of his sin,* says St. Ambrose, *no man can be justified from his sin.*[k] The same doctrine is confirmed by St. Jerome on Ecclesiastes, for he says: *If the serpent, the devil, has secretly and without the knowledge of a third person, bitten any one, and has infected him with the poison of sin; if the person is silent and will not do penance, and is unwilling to disclose his wound to his brother or master, his master, who has a tongue to cure him, can avail him nought.* The same doctrine is most explicitly taught by St. Cyprian, in his sermon on the lapsed: *Although free from the guilt,* says he, *of sacrificing to idols, or of having purchased*

[i] *I. e.* sins of desire, or covetousness. The Roman Catholics divide the last commandment into two, to which division reference is here made. See the late Dr. Lingard's "Remarks on a Charge delivered to the Clergy of of the Diocese of Durham," 12mo. Dublin, 1822, p. 21.

[j] Sess. xiv. c. 5, and can. 7.

[k] Lib. de Paradiso, c. 14.

certificates[1] *to that effect; yet, as they entertained the thought of doing so, they sorrowfully confess that same to the priest of God, they make the disclosure of their conscience, expose the burden of their soul, seek a salutary medicine for their wounds, although small and slight.*[m] Such, in fine, is the unanimous voice and sentiment of all the doctors of the Church.[n]

QUESTION XLVII.

The Circumstances of Sins are to be mentioned in Confession.

But in confession we should employ all that special care and diligence, which we usually bestow upon concerns of the greatest moment; and all our study should be directed to effect the cure of our spiritual wounds, and eradicate sin from the soul. With the bare enumeration of our grievous sins, we should not be satisfied; but [we should also enumerate] such circumstances as are connected with each sin, and which considerably aggravate or extenuate their baseness. For some circumstances are such, as of themselves to constitute mortal sin, and are therefore by all means to be confessed. Has any one imbrued his hands in the blood of his fellow man? He must state whether his victim was a layman or an ecclesiastic. Has he had illicit intercourse with a woman? He must state whether the female was free from marriage restriction, married, or a relative, or a person consecrated to God by vow. These are circumstances which alter the species of the sins; so that the first is called by theologians, simple fornication; the second, adultery; the third, incest; and the fourth, sacrilege. Again, theft is numbered in the catalogue of sins; but if a person has stolen a guinea, his sin is far less grievous than if he

[1] So Donovan. The original is, "nullo sacrificii aut libelli facinore constricto." The French translation of 1673 has, "et quoique ces personnes n'ayent pas commis en effet le crime de sacrifier aux idoles, ou d'avoir reçu des certificats des magistrats."

[m] Circa finem.

[n] The editors give the following note:—"Singula peccata mortalia confiteri oportere docent August. lib. de vera et falsa pœnit. c. 10; Gregor. homil. x. super Ezechiel; Ambr. lib. de parad. c. 14; Hieron. in Ecclesiast. c. 10; Cypr. de lapsis circa finem; Vid. et de pœnit. dist. iii. cap. sunt plures, etc. pluit. et ibid. dist. i. c. quem pœn. et ibid. pass."

had stolen one or two hundred guineas, or an immense sum of money; and if the stolen money were sacred, the sin would be still more aggravated. To time and place the same observation equally applies; but the instances, in which these circumstances alter the complexion of an act, are so familiar from the statements of many writers, as to supersede the necessity of lengthened detail on our part. Circumstances, such as these, are therefore to be mentioned; but those, that do not considerably aggravate, may without crime be omitted.

QUESTION XLVIII.

Confession to be repeated when any serious Offence has been omitted.

So necessary, as we have already said, is integrity and completeness to confession, that if any one intentionally omit some sins, which should have been detailed, and confess some only, so far from deriving benefit from that confession, he involves himself in fresh guilt. Such an enumeration of sins cannot be called sacramental confession; on the contrary, the penitent must necessarily repeat his confession, and accuse himself of having, under the semblance of confession, violated the sanctity of the sacrament.

QUESTION XLIX.

Omission of a Sin through Forgetfulness does not render it necessary to repeat Confession.

But should the confession seem otherwise defective, either because the penitent forgot some sins, or because, although intent upon [confessing fully,] he did not explore the recesses of his conscience with sufficient minuteness, he is not bound to repeat his confession; but it will be sufficient, when he recollects the sins which he had forgotten, to confess them to a priest at a future season. In this, however, we must see whether perhaps we may not have examined our consciences too negligently and remissly, and may not have evinced so much carelessness in endeavouring to call our sins to mind, as to seem in reality not to have even wished to remember them; for in this case it will be absolutely necessary to repeat the confession.

QUESTION L.

Confession should be plain, simple, undisguised.

We must, also, take care that our confession be plain, simple, and undisguised, not clothed in that artificial language which some employ, who seem more disposed to give an outline of their manner of living, than to confess their sins; for our confession ought to be such as to set forth ourselves such as we know ourselves to be, representing as certain that which is certain, and as doubtful that which is doubtful. This good quality, it is clear, our confession wants, if we neglect to enumerate our sins, or introduce topics foreign to the matter of our confession.

QUESTION LI.

Confession should be prudent and modest.

Prudence and modesty in explaining things in confession are also much to be commended; for a superfluity of words is to be avoided, but whatever is necessary to make known the nature and quality of every sin, is to be explained in brief language, and modestly.

QUESTION LII.

Confession cannot be made by a Messenger or by Letter.

Priest and penitent should also be most careful, that their conversation in confession be said in secret; and hence no one can, on any account, confess by messenger or letter, as through such a medium nothing can be transacted secretly.

QUESTION LIII.

Frequent Confession is expedient for a Christian.

But, above all, the faithful should be most careful to cleanse their consciences from sin by frequent confession; for, when oppressed by mortal guilt, nothing can be more salutary to them, from the precarious state of human life, than to have immediate recourse to confession of our sins; but could we even promise ourselves length of days, yet how shameful it is that we, who are so particular in whatever relates to cleanliness of person or dress, evince not at least

the same attentive concern, in preserving the unsullied lustre of the soul from the most foul stains of sin.

QUESTION LIV.

With what power the Minister of this Sacrament should be endued.

We must now treat concerning the minister of this sacrament. That he must be a priest possessing ordinary or delegated jurisdiction to absolve, is sufficiently evident from the ordinances of the Church; for he who discharges this function must have not only the power of order, but also of jurisdiction. Of this ministry an illustrious testimony is furnished in these words of our Lord, in St. John: *Whose sins ye shall remit, they are remitted unto them; and whose ye shall retain, they are retained;*[o] words evidently addressed not to all, but to the apostles only, to whom, in this function, priests succeed. This, also, excellently accords with the economy of religion, for, since every sort of grace attached to this sacrament flows from Christ the head, to his members, they, who alone have power to consecrate[p] his true body, should alone administer this sacrament to his mystical body, that is, the faithful; especially as they are qualified and disposed by means of this same sacrament of penance, to receive the holy eucharist. The great care with which, in the primitive ages of the Church, the right of the ordinary priest was guarded, is easily understood from the ancient decrees of the Fathers, which provided, that no bishop or priest, except in case of urgent necessity, should presume to exercise any function in the parish of another, without his authority. Such was the ordinance of the apostle, when he commanded Titus to ordain priests in every city;[q] to nurture and bring up the faithful with the heavenly food of doctrine and of the sacraments.

QUESTION LV.

Any Priest may Absolve the Sinner in an extreme case.

But, in case of imminent danger of death, when recourse cannot be had to the proper priest, that none may in con-

[o] John xx. 23.

[p] Potestas conficiendi, "the power of giving it its sacramental nature."

[q] Tit. i. 5.

sequence perish, the Council of Trent teaches, that it was the practice observed by the Church of God, that any priest, whatever faculties he might have, may not only remit all sorts of sins, but also absolve from excommunication.[r]

QUESTION LVI.

What manner of Minister of Confession should be chosen by one who is anxious for his own Salvation.

Besides the power of order and of jurisdiction, which are of absolute necessity, it is of especial importance, that the minister of this sacrament, holding, as he does, the place at once of judge and physician, be endowed with knowledge and erudition, and also with prudence. As regards the first, his knowledge, it is evident, should be more than ordinary, for by it he must examine into the nature of sins, and, amongst the various sorts of sins, judge which are grievous, and which are light, according to the state of life and circumstances of the person. As physician, he has also occasion for the greatest prudence, for to him it belongs carefully to administer to the sick man those remedies, which seem well adapted not only to heal his soul, but also to prove a preservative against future contagion. The faithful will hence be able to understand, that each should use his best endeavours to choose such a confessor, as is recommended by integrity of life, learning, and prudence of judgment; who well knows the awful weight and responsibility of the station which he holds; who thoroughly understands the punishment suited to every sin; and [can distinguish] who are to be loosed, and who to be bound.

QUESTION LVII.

It is never lawful, by Word or Sign, to disclose things heard during Confession.

But as there is no one who is not desirous that his crimes and defilement should be kept secret, the faithful are to be admonished that there is no reason whatever to apprehend, that what they disclosed in confession shall ever be revealed to any one by the priest, or that by it he can, at any time, be brought into danger of any sort. For against the priests

[r] Sess. xiv. c. 6.

who bury not in eternal and religious silence all the sins revealed to them in confession, the sacred ordinances of the Church denounce the heaviest chastisement.[s] Wherefore we read in the great Council of Lateran : *Let the priest take the greatest care, neither by word nor sign, nor by any other means whatever, in the least degree to betray the sinner.*[t]

QUESTION LVIII.

What must chiefly be observed by the Priest who receives the Confessions of others.

Having treated of the minister of this sacrament, the order of our matter now requires, that we explain some principal heads, which are of considerable importance with regard to the use and practice of confession. For a great portion of the faithful, to whom, in general, no time seems to pass so slowly as the days appointed by the laws of the Church for the duty of confession, so far from bestowing due attention on those other matters, which obviously possess most efficacy in conciliating the divine favour, are so remote from Christian perfection, as scarcely to recollect the sins which should be unfolded to the priest. As, therefore, we must assist them in the work of salvation with all zeal, priests will first carefully observe, whether the penitent be truly contrite for his sins, and deliberately and firmly resolved to abstain from sins for the future. And if he shall be found thus disposed, he is to be admonished and earnestly exhorted to return hearty thanks to God for so great and singular a benefit, and never to cease to beg from him the aid of heavenly grace, fortified and protected by which, he will easily be enabled to resist and repel depraved passion.

He should also be taught, not to suffer a day to pass, without devoting a portion of it to meditation on the mysteries of our Lord's passion, and to exciting and kindling himself to the imitation and most ardent love of his Redeemer. For by such meditation will he attain a consciousness of increased security, every day, against all the assaults of the devil ; for there is no other reason why we so readily yield in courage and strength, even when casually or lightly assaulted by the enemy, but that we study not, by meditation on heavenly

[s] Cf. Leo, epist. lxxx.

[t] Cap. xxi.

things, to kindle within us the fire of divine love, by which the soul may be animated and uplifted. But, should the priest perceive that the penitent gives but insufficient evidence of the repentance which constitutes true contrition, let him endeavour to inspire him with a great wish for that contrition, that, presently inflamed with the desire of this glorious gift, he may resolve to ask and implore it from the mercy of God.

But above all, the pride of some is to be repressed, who seek by a vain excuse to justify or extenuate their offences. If, for example, a person confess that he had been moved with violent anger, and immediately transfers the blame of this excitement to another, who, he complains, was the first aggressor, he is to be reminded, that such a plea is indicative of a proud spirit, and of a man who either thinks lightly of, or is entirely unacquainted with, the greatness of his sin, and that it serves rather to aggravate than extenuate his guilt. For he who thus labours to justify his conduct, seems to say, that then only will he exercise patience, when he suffers injury from no one, a disposition than which nothing can be more unworthy of a Christian man, for whilst a Christian should most deeply regret the state of him who inflicted the injury, regardless of the grievousness of the sin, he indulges anger against a brother ; and having a noble opportunity of honouring God by patience, and of correcting a brother by meekness, he turns the very means of salvation unto his own destruction.

Still more pernicious, however, is the criminal conduct of those who, influenced by a foolish bashfulness, lack resolution to confess their sins. Such persons should therefore be inspirited by exhortation, and be reminded, that there is no reason whatever why they should fear to lay open their faults ; that it can be matter of wonder to no one to learn that men fall into sin, the common malady indeed of all, and the natural consequence of human infirmity.

There are others who, either because they seldom confess their sins, or because they bestowed no care or reflection on the examination of their crimes, know not well how to acquit themselves of the beginning or end of their confession. Such persons require to be rather severely rebuked, and are particularly to be taught that, before any one approaches the

priest, he should take every care to arouse himself to contrition for his sins, and that this he cannot do by any means without endeavouring to know and recollect them severally. Should then the priest meet with persons of this class, whom he knows to be entirely unprepared for confession, he will dismiss them in the mildest terms, and will exhort them to take some time to reflect on their sins, and then return. But should they happen to declare that they have already given to the matter their whole zeal and attention, as the priest has very great reason to fear, that, if once sent away, they may not again return, their confession is to be heard, especially if they manifest some disposition to amend their lives, and can be brought to accuse their own negligence, and promise to compensate for it at another time by diligent and accurate meditation. In such cases, however, great caution must be used; for if after having heard the confession [the confessor] is of opinion, that the penitent did not at all lack diligence in enumerating his sins, nor sorrow in detesting them, he may absolve him; but if he has found him deficient in both, he will instruct and advise him to apply greater care, as we have said above, to his examination of conscience, and will dismiss him in the kindest manner. But as it sometimes happens that females, having forgotten some sin in a former confession, are unwilling to return to the priest, through fear of exposing themselves to be suspected by the people of having been guilty of something grievous, or of seeking for the praise of extraordinary piety, [the pastor] must frequently teach both publicly and privately, that no one is gifted with so excellent a memory, as to be able to remember all his deeds, words, and thoughts; that the faithful, therefore, should they recollect any grievous crime that had previously escaped their memory, should by no consideration be deterred from returning to the priest. These, then, and many other matters of the same nature, will demand the attention of the confessor in the tribunal of penance. We now come to the third part of penance, which is called Satisfaction.

QUESTION LIX.

What is generally signified by "Satisfaction," and what in the matter of Confession.

The name and nature of satisfaction are first to be explained, for the enemies of the Catholic Church have hence taken ample opportunity for discord and division, to the greatest injury of the Christian commonwealth. Satisfaction, then, is the full payment of what is enough; for what is enough seems to lack nothing. Hence, when we speak of reconciliation unto grace, to satisfy is the same as to do unto another that which may be sufficient to an angered mind in atonement for an injury; and thus, satisfaction is nothing else than *compensation for an injury done to another.* As far, however, as regards the present subject, Theologians make use of the word *satisfaction*, to signify that compensation by which a man makes some reparation to God for the sins that he has committed.

QUESTION LX.

What are the different Degrees of this Satisfaction, which implies some Compensation for Sin.

As this sort [of satisfaction] admits of many degrees, the word therefore admits of many acceptations. The first and most excellent satisfaction is that by which whatever is due by us to God, on account of our sins, has been paid abundantly, although he should deal with us according to the strictest rigour of his justice. This is said to be that satisfaction, which we say has appeased God and rendered him propitious to us; and for it we are indebted to Christ the Lord alone, who, having paid the price of our sins on the cross, most fully satisfied God. For there could exist no created being that could exonerate us from so heavy a debt: *He is the propitiation for our sins*, says St. John, *and not for ours only, but also for those of the whole world.*[u] This satisfaction, therefore, is full and abundant, commensurate and adequate to the character of all crimes committed in this world; by the weight of which the actions of men possess a very great value in the eyes of God; and without which they would be deemed worthy of no consideration whatever. This David

[u] 1 John ii. 2.

seems to have had in view, when, reflecting within himself, he used these words: *What shall I render unto the Lord for all the things that he hath rendered to me?*[v] and finding nothing worthy of so many and so great blessings but this satisfaction, which he expressed by the word *cup*, he subjoins: *I will take the cup of salvation, and call upon the name of the Lord.* There is another sort of satisfaction, which is called canonical, and is performed within a certain fixed period of time. Hence, according to the practice of the early Church, when penitents are absolved from their sins, some penance is imposed on them, the performance of which has commonly been called *satisfaction.* By the same name is called any sort of punishment endured for sin, although not imposed by the priest, but spontaneously undertaken by the sinner; but this appertains not unto penance as a sacrament, and that [satisfaction], which, as we have already observed, is offered to God for sin conformable with the injunction of the priest, can alone be deemed part of the sacrament, with this qualification however, that it be accompanied with a deliberate and firm purpose of using every effort to avoid sin for the future; for by many it has been defined thus: *To satisfy is to pay due honour to God;* and this evidently no one can do, who is not resolved entirely to avoid sins. To satisfy is also to cut off the causes of sin, and to close every inlet against its suggestions. In accordance with this idea, some have considered satisfaction a cleansing, by which is effaced whatever defilement remains in the soul, in consequence of the stain of sin, and which exempts us from temporal punishments to which we were liable. Such being the case, it will be easy to convince the faithful how necessary it is for the penitent to practise themselves in this study of satisfaction.

QUESTION LXI.

Temporal Punishment is not always remitted with the Remission of Eternal Punishment, which follows the Pardoning of Sin.

For they must be taught that sin is accompanied by two evils, the stain and the punishment; and although with the guilt to which it was due is always forgiven the punishment

[v] Ps. cxv. (cxvi.) 12, sq.

of eternal death ; yet, as the Council of Trent[w] has declared, it does not always follow that the Lord remits the remains of sin and the definite temporal punishment due to sin. Of this the sacred Scriptures afford clear examples, as we find in the third chapter of Genesis,[x] the twelfth and twentieth of Numbers,[y] and in very many other places. But we have before our eyes that most conspicuous and illustrious example of David. Already had Nathan announced to him : *The Lord also hath put away thy sin : thou shalt not die ;*[z] yet did he voluntarily subject himself to the most severe penance, imploring, night and day, the mercy of God, in these words : *Wash me thoroughly from my iniquity, and cleanse me from my sin : for I acknowledge my transgressions, and my sin is always before me.*[a] In these words did he beseech God to pardon not only the crime, but also the punishment due to the crime, and to restore him, cleansed from the remains of sin, to his former state of purity and integrity. And this was the object of his most earnest supplications ; yet did the Lord punish him with the death of the child of his adultery, with the rebellion and death of his dearly beloved son Absalom, and with the other punishments and calamities, with which he had already threatened him. In Exodus, also, the Almighty, although, yielding to the importunity of Moses, he had spared the idolatrous people, threatens the enormity of their crime with heavy chastisements ;[b] and Moses himself beareth witness, that for it the Lord would take most severe vengeance unto the third and fourth generation. That in the Catholic Church such was at all times the doctrine of the holy Fathers, is proved most clearly by reference to their authority.[c]

[w] See Sess. xiv. c. 8, p. 95, and can. 12, p. 102.
[x] Gen. iii. 17.
[y] Num. xii. and xx.
[z] 2 Sam. xii. 13.
[a] Ps. l. (li.) 2, sq.
[b] Exod. xxxii. 8, sqq.
[c] The editors give the following note :—" Vide Aug. lib. ii. de peccat. merit. et remiss. cap. 34, et contra Faust. lib. xxii. cap. 66, et præsertim in Joan. tract. 124, paulo ante med. Greg. lib. ix. moral. cap. 24. Chrysost. hom. 8, ad pop. Antioch. Iterum Aug. Ench. cap. 30. Ambr. de pœn. lib. ii. cap. 5 ; vide item canones pœnitentiales apud Ant. Aug. ; vel in actis Eccl. Mediolan.

QUESTION LXII.

Why the Punishment due to Sin is not remitted by Penance, as by Baptism.

But why, in the sacrament of penance, as in that of baptism, the punishment due to sin is not entirely remitted, is admirably explained by the Council of Trent, in these words: *The nature of divine justice seems to demand that in one manner they, who through ignorance have sinned before baptism, be received into grace; and in another, those who, after having been freed from the servitude of sin and of the devil, and having received the gift of the Holy Ghost, have not feared knowingly to "defile the temple of God,"* [d] *and "to grieve the Holy Spirit."* [e] *And it becomes the divine clemency, that sins be not in suchwise remitted unto us without any satisfaction, as that, occasion being obtained, thinking sins less grievous, we, having done, as it were, an insult and a despite unto the Holy Ghost,* [f] *should fall into more grievous sins, treasuring up "wrath against the day of wrath."* [g] *For without doubt these satisfactory punishments greatly recall from sin, and restrain, as it were with a bridle, and make penitents more cautious and watchful for the future.* [h] Another advantage is, that they are, as it were, testimonies of our sorrow for sin committed; and thus satisfaction is given to the Church, which has been grievously offended by our crimes. *God,* says St. Augustine, *despises not a contrite and humble heart;* [i] *but, since grief of heart is generally concealed from another, and is not communicated to others by words or any other signs, wisely, therefore, are times of penitence appointed by those who preside over the Church, in order to give satisfaction to the Church, in which the sins themselves are forgiven.* [j]

QUESTION LXIII.

In what manner others are benefited by the Punishments inflicted on us.

Besides, the examples of our penitential practice serve as a lesson to others how to regulate their own lives and follow piety; for, seeing in our persons the punishments inflicted

[d] 1 Cor. iii. 17.
[e] Eph. iv. 30.
[f] Heb. x. 29.
[g] Rom. ii. 5.
[h] Sess. xiv. ch. 8, p. 95, sq. of my translation.
[i] Cf. Ps. li. 17.
[j] Aug. Ench. c. 65.

on sin, they must feel the necessity of using the greatest circumspection throughout life, and of correcting their former habits. It was therefore a very wise observance of the Church, that public penance should be imposed on any one guilty of public crime, to the end that, deterred by fear, others might the more carefully avoid sins for the future; and this has also been sometimes observed with regard to secret sins of a more grievous character. But with regard to public sinners, they, as we have said, were never absolved, until they had undertaken public penance. Meanwhile, pastors poured out prayers to God for their salvation, and ceased not to exhort the penitent also to do the same. In this practice indefatigable were the care and solicitude of St. Ambrose, by whose tears, it is said, very many, who had approached the sacrament of penance hardened in sin, were softened into true contrition.[k] But subsequently the severity of ancient discipline was so relaxed, and charity waxed so cold, that in our time many of the faithful seem to think, that to obtain the pardon of sin, inward sorrow of soul and grief of heart are altogether unnecessary, and look upon the mere semblance of sorrow as sufficient.

QUESTION LXIV.

By Penance, we are made like unto Christ.

Again, by the undergoing of such penances we are made like unto Jesus Christ our head, *in that wherein he himself hath suffered and been tempted.*[l] For, as St. Bernard observes, *nothing can appear so unseemly as a delicate member under a head crowned with thorns;*[m] for we are, as the apostle beareth witness, *joint heirs with Christ, if so be that we suffer with him;*[n] and again: *If we be dead with him, we shall also live with him; if we suffer, we shall also reign with him.*[o]

QUESTION LXV.

In what manner, after the Mercy of God, there is place for Justice in Sin.

St. Bernard also observes, that sin produces two effects in the soul, the one the stain, the other the scar; that the

[k] Paulinus in vita Ambrosii.
[l] Heb. ii. 18.
[m] Serm. v. de omn. sanct.
[n] Rom. viii. 17.
[o] 2 Tim. ii. 11, 12.

defilement itself is removed through the mercy of God, whilst to heal the scars of sinners the medicinal care applied by penance is most necessary. For as after a wound has been healed some scars remain, which also require care, so with regard to the soul, after the guilt is forgiven, it leaves remains which must be cleansed away. St. Chrysostom also fully confirms the same opinion, when he says: *It is not enough that the arrow has been extracted from the body; the wound inflicted thereby must also be healed; so also with regard to the soul, it is not enough that sin has been pardoned; the wound which it has left must also be healed by penance.*[p] St. Augustine very frequently teaches, that in penance two things are to be considered—the mercy and the justice of God: his mercy by which he pardons sins, and the eternal punishments due to sin; his justice, by which he inflicts temporary punishments on man.[q]

QUESTION LXVI.

By Penance we escape the Penalties of the Divine Vengeance.

Finally, the penitential punishment, which we undertake, turns away the vengeance of God, and prevents the punishments awarded against us, as the apostle teaches when he says: *If we would judge ourselves, we should not be judged; but when we are judged, we are chastened of the Lord, that we should not be condemned with the world.*[r] When these matters shall have been explained to the faithful, it will scarcely be possible that they be not powerfully excited to works of penance.

QUESTION LXVII.

Whence arises the Efficacy and Merit of Penance.

The great efficacy of penance is inferred from the fact that it depends altogether on the merit of the passion of Christ the Lord. It is his passion also that imparts to our good actions the twofold most excellent quality of meriting the rewards of eternal glory, so as that even a cup of cold water given in his name shall not be without its reward, and of satisfying for our sins.[s]

[p] Serm. i. in Cœna Domini. Hom. 80, ad Pop. Antioch.
[q] In Ps. i. ad hæc verba, *ecce enim venit.*
[r] 1 Cor. xi. 31, sq.
[s] Matt. x. 42.

QUESTION LXVIII.

Our Satisfaction does not obscure the Satisfaction and Merit of Christ.

Nor does this obscure the most perfect and superabundant satisfaction of Christ our Lord, but, on the contrary, renders it much more conspicuous and illustrious. For the grace of Christ appears more abundant, inasmuch as there is communicated to us not only what he alone merited, but also what, as head, he merited and paid for his members by his saints and by just men. This it is that gives, as is evident, such weight and dignity to the good deeds of the pious, for into those who are united to him by charity Christ our Lord continually diffuses his grace, as the head to the members, and as the vine to the branches. This grace always precedes, accompanies, and follows our good works; and without it we can have no merit whatever, nor can we at all satisfy God. Hence it is, that to the just nothing seems wanting, since, by means of the works which by the grace of God they are enabled to perform, they, as far as our present mortal condition permits, can fulfil the divine law, and merit eternal life, the enjoyment of which they shall attain, if they depart this life adorned with divine grace; for the words of the Saviour are well known: *He that shall drink of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a fountain of water springing up into everlasting life.*[t]

QUESTION LXIX.

Two Things particularly necessary that any work may have the True Efficacy of Satisfaction.

But in satisfaction two things are especially required; the one, that he who satisfies, be in the state of grace, and the friend of God: for works done without faith and charity, cannot by any means be acceptable to God. The other is, that the works performed be such as are of their own nature troublesome and painful: or since they are a compensation for past sins, and, as saith the holy martyr Cyprian,[u] redeemers of sins, they must needs, therefore, have something of acerbity in them. It does not, however, always follow

[t] John iv. 14. [u] L. i. ep. 3.

that those who undergo these disagreeable influences always feel a sense of pain. For the influence of habit, or the enkindled love of God, frequently renders the most irksome exercises even unfelt. Such works, however, do not therefore cease to be satisfactory; seeing that it is the privilege of the children of God to be so inflamed with love and with piety towards him, that, whilst tortured under the most painful labours for his sake, they are almost either entirely insensible to inconvenience, or endure all things with the greatest joy.

QUESTION LXX.

How many are the Works of Satisfaction.

Pastors will also teach that every species of satisfaction is to be reduced principally to these three heads—prayer, fasting, and alms-giving, which correspond with three sorts of goods,—those of the soul, of the body, and what are called external goods, all of which we have received from God. Now, nothing can be better adapted and more suited to extirpate the roots of all sins than these three sorts of satisfaction; for, whereas, *all that is in the world is the lust of the flesh*, or *the lust of the eyes*, or *the pride of life*,[v] every one will perceive that to these three causes of disease are most rightly opposed as many antidotes: to the first, fasting; to the second, alms-giving; to the third, prayer. Why, moreover, all satisfaction is reduced principally to these three heads, we shall at once see, if we also regard those who are offended by our sins; and who are, God, our neighbour, and ourselves. God, therefore, we appease by prayer; our neighbour we satisfy by alms; and ourselves we chastise by fasting.

QUESTION LXXI.

Whether Afflictions, which are brought upon Men outwardly, are satisfactory.

But, as during this life we are oppressed by many and various afflictions and calamities, the faithful are especially to be taught that those who bear with a patient mind afflictions coming from the hand of God, derive therefrom an

[v] 1 John ii. 16.

abundant source of satisfaction and of deserving; but that, if borne with reluctance and impatience, they are deprived of all fruit of satisfaction, and only become instruments of the divine wrath, taking just vengeance on sin.

QUESTION LXXII.

One can satisfy for another to the Full Extent of Penance.

But in this the infinite goodness and mercy of God are to be proclaimed with our greatest praise and acknowledgments, in that he hath granted to human weakness the privilege that one may satisfy for another, a privilege peculiar to this part of penance. For as, with regard to contrition and confession, no man can be contrite or confess for another; so [with regard to satisfaction], those who are endued with divine grace may pay for others what is due unto God; and thus may we be said in some sort to *bear each others' burdens.*[w] This is a point of doctrine touching which the faithful cannot for a moment entertain a doubt, professing, as we do, in the Apostles' Creed, our belief in *the communion of saints.* For, whereas, we are all regenerated unto Christ by being washed in the same baptism, made partakers of the same sacraments, and, especially, of the same meat and drink, the body and blood of Christ our Lord, we are all manifestly members of the same body. As, then, the foot does not perform its functions solely for itself, but also for the benefit of the eyes; and as the eyes exercise their sight, not for their own, but for the common benefit of all the members; so should works of satisfaction be deemed common to all the members of the Church. This, however, is not true without exception in reference to all the advantages derived from works of satisfaction; for they are also medicinal, and are so many remedies prescribed to the penitent to heal the depraved affections of the mind; an advantage, it is clear, which they are without, who satisfy not for themselves. These matters touching the three parts of penance, contrition, confession, and satisfaction, it is the duty of the pastor to explain copiously and clearly.

[w] Gal. vi. 2.

QUESTION LXXIII.

No Person to receive Absolution until he has promised faithfully to make Restitution of Injustice done.

The priests, however, must be especially careful, before they absolve from sin the penitent whose confession they have heard, to insist that, if perchance he has culpably injured his neighbour in property or character, he make abundant reparation for the injury done; for no person is to be absolved, unless he first faithfully promise to restore what belongs to another. But, whereas, there are many who, although they largely promise to comply with their duty, are yet deliberately determined never to fulfil their promises, they are by all means to be obliged to make restitution, and the saying of the apostle is to be frequently impressed upon their minds: *Let him that stole, steal now no more; but rather let him labour, working with his hands the thing which is good, that he may have to distribute to him who is in need.*[x]

QUESTION LXXIV.

Satisfaction, how to be imposed on the Penitent.

But, in imposing satisfactory penance, the priests must do nothing arbitrarily: but must be guided in all things by justice, prudence, and piety; and in order to appear to follow this rule in measuring sin, and also that penitents may more deeply be impressed with the enormity of their crimes, he will find it expedient to remind them occasionally of the punishments inflicted by the prescript of the ancient penitential canons, as they are called, for some sins. The nature of the sin, therefore, will always regulate the nature of the satisfaction; but of all kinds of satisfaction none can be more salutary than to require of the penitent to devote particular and settled days to prayer, supplicating the divine mercy in behalf of mankind, and particularly for those who have departed this life in the Lord.[y] Penitents

[x] Ephes. iv. 28, marginal reading.

[y] "And we also bless thy holy name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom."—Prayer for the Church Militant. But cf. Wheatley on the Common Prayer, ch. 6, sect. xi. § 2.

should also be exhorted voluntarily to undertake and repeat the frequent performance of all the penitential works imposed by the confessor, and so to order their lives, that, having diligently complied with everything which appertains unto the sacrament of penance, they notwithstanding never cease studiously to practise the virtue of penance. But, should it be deemed proper sometimes, on account of public scandal, that for public crimes public penance be prescribed; and, should the penitent shrink from and deprecate its performance, he is not to be readily listened to, but should be persuaded to embrace with willing and cheerful mind things which will be found so salutary to himself and to others. These things, which regard the sacrament of penance and its several parts, must be taught in such a manner as to enable the faithful not only to understand them perfectly, but also, with God's assistance, piously and religiously to induce them to practise them.

CHAPTER VI.

OF THE SACRAMENT OF EXTREME UNCTION.

QUESTION I.

Why Pastors of Souls should frequently treat of the Sacrament of Extreme Unction with the People.

In *all thy works*, say the oracles of holy Scripture, *remember thy last end, and thou shalt never sin*;[z] words which convey to pastors a tacit admonition, to omit no opportunity of exhorting the faithful to constant meditation on death. But, whereas, the sacrament of extreme unction is inseparably associated with the recollection of that last day, it should, it is obvious, form a subject of frequent instruction, not only inasmuch as it eminently becomes the pastor to unfold and explain the mysteries appertaining unto salvation, but also because the faithful, frequently reflecting that death is the inevitable doom of all men, will repress depraved lusts. Thus will they be less appalled while awaiting the stroke of death, and will return eternal thanks to God,

[z] Eccl. vii. 40.

who has not only opened to us the way unto true life in the sacrament of baptism, but has also instituted that of extreme unction, to afford us, when departing from this mortal life, a readier access to heaven.

QUESTION II.

Why this Sacrament is called Extreme Unction.

In order, therefore, that the things more necessary to this explanation should be expounded in nearly the same order observed in the [exposition of the] other sacraments, it is first to be shown that this sacrament is called *Extreme Unction*, because, of all the other sacred unctions prescribed by our Lord and Saviour to his Church, this is the last to be administered. Hence it was called by our ancestors, *the sacrament of the anointing of the sick*, and, *the sacrament of departing persons*, appellations which easily lead the minds of the faithful to the remembrance of that last hour.[a]

QUESTION III.

In what manner Extreme Unction is proved to possess the True Nature of a Sacrament.

That extreme unction possesses the true nature of a sacrament, is first to be explained; and this can be clearly established, if we attend to the words in which the apostle St. James has promulgated the law of this sacrament: *Is any one*, says he, *sick amongst you? Let him call for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he be in sins, they shall be remitted unto him.*[b] For when the apostle says: *If he be in sins, they shall be remitted unto him*, he thereby ascribes [to extreme unction] the nature and efficacy of a sacrament. And that such has been at all times the doctrine of the Catholic Church with regard to extreme unction, several councils testify, and the Council of Trent denounces anathema against all who presume to teach or

[a] The editors refer to Hugo de Sacr. part. xv. c. 2. Pet. Dam. ser. i. de dedicat. Eccles.

[b] James v. 14, sq. Compare Beveridge on Art. XXV. p. 282 (fol.).

think otherwise.[c] Innocent I. also recommends this sacrament with great earnestness to the faithful.[d]

QUESTION IV.

Since there are many Unctions, should we also say that there are many Sacraments.

Pastors, therefore, will teach constantly that extreme unction is a true sacrament, and that, although administered with many unctions, performed each with proper prayers, and with the application of a peculiar form, it constitutes but one [sacrament]; one, however, not by the inseparable continuity of its parts, but, like all other objects which are composed of many things, by the perfection [of the whole]. For as an edifice, which consists of several things, derives its perfection from one plan, so is this sacrament, although composed of several things and words, but one sign, and it possesses the efficacy of one thing, of which it is the sign. The pastor will also teach what are the parts of this sacrament, that is, the element and word; for these St. James does not omit; and in each may be observed its own mysteries.

QUESTION V.

Of the Matter of Extreme Unction.

Its element, then, or matter, as has been defined by councils, particularly by the Council of Trent,[e] is oil consecrated by the bishop, that is to say, oil of olive-berries, and not that expressed from any rich or fatty matter. This its matter is most significant of its efficacy; for as oil is very efficacious in mitigating bodily pains, so by the virtue of this sacrament is the sadness and anguish of the soul alleviated. Oil also contributes to restore health and hilarity, affords, as it were, food to light, and refreshes bodily fatigue; and all these effects are expressive of those produced, through the divine power, on the sick, by the administration of this sacrament. Touching the matter, let this much suffice.

[c] See Decrees and Canons, Sess. xiv. ch. 1, p. 98, and can. i. p. 103, of my translation.

[d] Ep. i. c. 8.

[e] See Decrees and Canons, p. 98, as above.

QUESTION VI.

Under what Form this Sacrament is perfected.

But the form of this sacrament is the word and that solemn prayer used by the priest at each anointing : *By this holy unction, may God indulge thee whatever sins thou hast committed by sight, smell, touch, &c. &c.* And that such is the true and proper form of this sacrament, the apostle St. James intimates when he says : *Let them pray over him, and the prayer of faith shall save the sick,*[f] words from which we may infer, that the form is to be pronounced by way of prayer, although the apostle does not say in what particular words that prayer is to be expressed. But this has reached us by the faithful tradition of the Fathers, so that all the churches retain that form observed by the holy Church of Rome, the mother and mistress of all churches. Some, it is true, alter a few words, as when for, *God indulge thee*, they say, *God remit*, or *spare*, and sometimes, *heal, whatever thou hast committed ;* but, as there is no change of the sense, it is clear that the same form is religiously observed by all.

QUESTION VII.

Why this Sacrament is expressed by way of Prayer.

Nor should any one feel surprise that, whilst the form of each of the other sacraments either absolutely signifies what it effects, such as, *I baptize thee*, or *I sign thee with the sign of the cross*, or is pronounced, as it were, by way of a command, as in administering the sacrament of Order, *receive power*, this form of extreme unction alone is expressed by way of prayer. The very great propriety of this will at once appear ; since this sacrament is administered, not only for the spiritual grace which it bestows, but also for the bodily health which it affords to the sick ; yet, as it does not always happen that the sick recover from their illness, the form, therefore, consists of a prayer, by which we beg of the divine bounty that which is not a constant and uniform consequence of the effect of the sacrament. In the administration of this sacrament, also, are employed peculiar rites ; but they, for the most part, consist of prayers, offered by the

[f] James vi. 15.

priest for the recovery of the sick. For there is no other sacrament, the administration of which is accompanied with more prayers; and with reason, for then most especially do the faithful require the assistance of pious prayers; and therefore all who may be present, but the pastors in particular, should earnestly implore God in behalf of the sick person, and most earnestly recommend his life and salvation to his mercy.

QUESTION VIII.

Who was the Author of this Sacrament.

It having been shown, that extreme unction is truly and properly to be numbered amongst the sacraments, it also follows that it derives its institution from Christ our Lord,[g] having been subsequently proposed and promulgated to the faithful, by the apostle St. James. Our Saviour himself, however, seems to have given some indication of this unction, when he sent his disciples, two and two, before his face; for the evangelist informs us that *going forth, they preached that men should do penance; and they cast out many devils, and anointed with oil many that were sick, and healed them.*[h] This anointing we cannot suppose to have been invented by the apostles, but commanded by our Lord; not endowed with some natural virtue, but mystical in its import; instituted rather to heal the maladies of the soul, than to cure the diseases of the body. This is affirmed by St. Dionysius, Ambrose, Chrysostom, and Gregory the Great; so that extreme unction is, beyond all doubt, to be recognized and most highly venerated as one of the seven sacraments of the Catholic Church.

QUESTION IX.

Extreme Unction, to whom to be administered.

But the faithful are to be taught that, although this sacrament appertains unto all, certain classes of persons are excepted, to whom it is not to be administered. In the first

[g] This is drawing the premise from the conclusion, not the conclusion from the premise. To the full, true, and proper definition of a sacrament, its being instituted by Christ himself is the test of its claim. The different uses of the word "sacrament," viewed under this and other distinctions, are carefully and elaborately summed up in Dr. Pusey's Letter to the Bishop of London (Oxford, 1851), p. 4, sqq.

[h] Mark vi. 12, sq.

place, persons in sound health are excepted, according to the words of the apostle: *Is any one sick among you;* and, as reason also shows, for it was instituted to be medicinal not only to the soul, but also to the body. As then those only that labour under disease have occasion for cure, this sacrament should therefore be administered to those only who seem to be so dangerously ill as to excite apprehension of their rapidly approaching dissolution. It is, however, a most grievous sin to defer the holy unction until, all hope of recovery now being lost, life begins to ebb, and the sick person to sink into lifeless insensibility. It is, moreover, obvious that, if it be administered whilst the mind and reason are as yet unimpaired, and the sick man can bring to its reception faith and devotion of mind, this circumstance must contribute very much to enable him to partake more abundantly of the graces of the sacrament. Pastors must therefore take care to apply this heavenly medicine, in itself at all times most salutary, at a time whilst yet its efficacy can be increased by the piety and devotion of the persons to be cured.

To no one, therefore, who is not afflicted by heavy sickness, is it lawful to give the sacrament of unction, even if risk of life threaten by his undertaking a perilous voyage, or engaging in battle from which certain death may impend over him, or even if he be condemned to capital punishment, and about to be hurried off to execution. All, besides, who lack the use of reason, are unfit to receive this sacrament, as are also children, who commit no sins, from the remains of which they would have occasion to be healed by the remedial efficacy of this sacrament, and also fools and madmen, unless they sometimes have lucid intervals, and then in particular give some sign of devotion, and express a wish to be anointed with the sacred oil. For to persons insane from their birth, this sacrament is not to be administered; but if a sick person, whilst in the full possession of his faculties, express a wish to receive extreme unction, and afterwards become delirious, and insane, he is to be anointed.

QUESTION X.

What Parts of the Body ought to be anointed.

The sacred unction is to be applied not to all the parts of the body, but to the organs of sense only, to the eyes, because [the organs] of sight; to the ears, because [the organs] of hearing; to the nostrils, because [the organs] of smell; to the mouth, because [the organ] of taste and speech; to the hands, because [the organs] of touch. For although the sense of touch is diffused alike throughout the whole body, the hands are its principal seat. This manner of administering extreme unction is observed throughout the Universal Church, and, from its medicinal nature, admirably accords with this sacrament. As in bodily infirmity, although the entire body be affected, the cure is applied to that part only which is the source and origin of the disease; so is this unction applied not to the entire body, but to those members which are pre-eminently the organs of sense, and also to the loins, which are, as it were, the seat of concupiscence, and to the feet, by which we are enabled to move from one place to another.

QUESTION XI.

Extreme Unction may be repeated.

Here it is to be observed, that, during the same illness, and whilst the sick man is in the same danger of dying, he is to be anointed but once. Should he, however, recover after having been thus anointed, he may receive the aid of this sacrament, as often as he shall subsequently fall into the same danger of life; and hence extreme unction is evidently to be numbered amongst those sacraments that may be repeated.

QUESTION XII.

What is the Proper Religious Preparation for receiving this Sacrament worthily.

But as every obstacle that may impede the grace of this sacrament should be removed with the greatest care, and as nothing is more opposed to it than the consciousness of mortal guilt, the pastor must observe the constant practice of the Catholic Church, so as not to administer extreme unction, until he has first administered the sacraments of

penance and the Eucharist. Let parish priests then strive to persuade the sick person to receive this sacrament with the same faith, with which those who were of old to be healed by the apostles, used to present themselves. The health of the soul is to be the first object of the sick man's wishes; then that of the body, with this qualification, however, *if it avail his eternal salvation.* The faithful should not doubt, that the holy and solemn prayers which are offered by the priest, not in his own person, but in that of the Church, and of our Lord Jesus Christ, are heard by God; and they are particularly to be most earnestly exhorted to take care, that the sacrament of this most salutary oil be administered to them with the sanctity and religion that become the season, when the sharpest conflict seems at hand, and the energies of the mind as well as of the body seem to be failing.

QUESTION XIII.

Who should be the Minister of this Sacrament.

Who is the minister of extreme unction we learn from the same apostle that promulgated the law passed by the Lord; for he says, *Let him bring in the elders.*[i] By the word elders (presbyteri), as the Council of Trent has wisely expounded,[j] he does not mean persons advanced in years, or of leading authority amongst the people, but priests who have been duly ordained by bishops by the imposition of hands. To the priest therefore is committed the administration of this sacrament; not however to every priest, as the holy Church has decreed, but to the proper pastor who has jurisdiction, or to another authorized by him to fulfil his office. In this, however, as in the administration of the other sacraments, it is to be most distinctly recollected, that the priest is the representative of Christ our Lord, and of his holy spouse, the Church.

QUESTION XIV.

The Advantages of this Sacrament to Men.

The advantages we receive from this sacrament are also to be accurately explained, that if nothing else can allure the faithful to its reception, they may be induced at least by its

[i] James v. 14.

[j] Sess. xiv. c. 3, p. 99 of my translation.

utility, since we are naturally disposed to measure almost everything by our interests. Pastors therefore will teach, that by this sacrament grace that remits sins is imparted, especially lighter offences, or, as they are commonly called, venial sins, for mortal sins are removed by the sacrament of penance. Nor was this sacrament instituted primarily for the remission of heavier offences; for this baptism and penance alone accomplish by their own efficacy. Another advantage of the sacred unction is, that it releases the soul from the languor and infirmity contracted by sin, and of all the other remains of sin. But the time to be considered most opportune for this cure is, when we are afflicted with severe illness, and danger of death impends. For man by nature dreads no human visitation so much as death; and this dread is greatly augmented by the recollection of our past sins, especially if the mind be goaded by the poignant reproaches of conscience; as it is written: *They shall come with fear at the thought of their sins, and their iniquities shall convict them to their face.*[k] Another source of anxious care is the painful reflection, that we shall soon after stand before the judgment-seat of God, who will pass on us a sentence of strict justice according to that we have deserved. And the terror inspired by these considerations doth often wonderfully agitate the faithful; and to produce tranquillity at the hour of death, nothing can be more efficacious than if we banish sadness, await with a joyous heart the coming of the Lord, and be ready willingly to surrender our deposit whenever he shall wish to demand it back. To free the minds of the faithful from this solicitude, and fill the soul with pious and holy joy, is then an effect of the sacrament of extreme unction.

From it we furthermore derive another advantage, which may with reason be esteemed the greatest of all. For although the enemy of mankind never ceases, as long as we live, to meditate our ruin; yet at no time does he more violently strain every nerve to utterly destroy us, and, if possible, deprive us of all hope of the divine mercy, than when he sees our last day approach. Therefore in this sacrament are the faithful supplied with arms and strength to

[k] Wisd. iv. 20.

enable them to break the violence and impetuosity of their adversary's assaults, and to fight bravely against him. For the soul [of the sick man] is relieved and encouraged by the hope of the divine goodness, strengthened by which he experiences alleviation of all the burdens of sickness, and eludes with greater ease the artifice and cunning of the enemy, who lies in wait for him. Finally, the recovery of health, if indeed advantageous to the sick person, is another effect of this sacrament. However, should this effect not follow in these days, this is to be attributed, not to any defect of the sacrament, but to the weakness of faith on the part of many of those who are anointed with this sacred oil, or by whom it is administered. For the evangelist beareth witness, that our Lord wrought not many miracles amongst his own people, because of their unbelief.[l] It may, however, justly be said, that the Christian religion, now that it has struck deeper roots as it were in the minds of men, stands less in need of the aid of such miracles in our days, than in the early ages of the rising Church, when they seem to have been more necessary. Nevertheless, faith is here to be strongly excited, for whatever may come to pass by God's wisdom and good will with regard to the health of the body, the faithful should rely upon a certain hope of attaining, by virtue of this sacred oil, spiritual health, and of experiencing, should the hour of their departure be at hand, the fruit of that glorious assurance, by which it is written, *Blessed are the dead who die in the Lord.*[m]

We have explained these matters touching the sacrament of extreme unction thus briefly; but if these heads be developed by the pastor more at large, and with becoming diligence, the faithful, without doubt, will derive very great fruit of piety from their exposition.

[l] Matt. xiii. 58. [m] Apoc. xiv. 13.

CHAPTER VII.

TOUCHING THE SACRAMENT OF ORDER.

QUESTION I.

Why the Sacrament of Order should be explained to the People by the Priests.

If any one give an attentive consideration to the nature and properties of the other sacraments, he will readily perceive, that so dependent are they all on the sacrament of Order, that without it some could not at all be consecrated[a] nor administered, whilst others would be stripped of their solemn ceremonies, and of their proper respect and veneration. Pastors, therefore, following up their exposition of the sacraments, must esteem it a duty to bestow also the greater attention on the sacrament of Order. And this exposition will prove most profitable, first to the pastors themselves, next to others, who have entered into the ecclesiastical state of life, and finally to the faithful people at large; to [the pastors] themselves, because, whilst engaged on this subject, they themselves will be more excited to stir up within them the grace which they received in this sacrament; to others, whom the Lord has called to his sanctuary, partly, by inspiring them with the same love of piety, partly, by imparting to them a knowledge of those things, which will qualify them the more easily to advance to higher degrees; to the faithful at large, first by enabling them to understand the respect due to the ministers of the Church, and next, as it often happens that amongst the hearers there are many who intend their children for the ministry whilst yet young, or some who are of their own accord and will candidates for that state of life, it is by no means fitting that such persons should be unacquainted with the principal things regarding its nature.

[a] Confici.

QUESTION II.

No Dignity on Earth is more excellent than that of the Priesthood.

The faithful then are first to be made acquainted with the exalted dignity and excellence of this sacrament, if we regard its highest degree, which is the priesthood. For whereas priests and bishops are the interpreters and heralds of God, who are commissioned in his name to teach mankind the divine law and the precepts of life, and are the representatives on earth of God himself, it is plainly impossible, therefore, to conceive a function more exalted; and justly, therefore, are they called not only *angels*,[o] but also gods, holding as they do amongst us the power and might of the immortal God. But although, at all times, priests possessed a most exalted dignity; yet those of the New Testament far exceed all the others in honour, for the power of consecrating and offering the body and blood of our Lord, and of remitting sins, with which the priesthood of the new law is invested, transcends human reason and intelligence, still less is it equalled by, or like unto, anything else on earth.

QUESTION III.

Who are to be thought called unto the Priesthood and the Offices of the Church.

Again, as our Saviour was sent by the Father,[p] the apostles and disciples by Christ our Lord,[q] even so priests, invested with the same power, are sent daily, *for the perfection of the saints, for the work of the ministry, for the edifying of the body of Christ.*[r] The burden of this great office, therefore, is not rashly to be imposed on any one, but on those only who, by their sanctity of life, their knowledge, their faith, their prudence, can sustain it. *Neither* let *any one* take *this honour unto himself, but he that is called of God, as was Aaron.*[s] And they are said to be called by God who are called by the lawful ministers of the Church; for those who arrogantly intermeddle with, and intrude themselves into, this ministry, the Lord had in view when he said, *I have not sent prophets,*

[o] Donovan refers to Mal. ii. 7; Ps. lxxxi. 6.
[p] John viii. 42.
[q] Matt. xxviii. 19.
[r] Eph. iv. 12.
[s] Heb. v. 4.

yet they ran.[t] Than this class of men none can be more unhappy and miserable, nothing can be more calamitous to the Church of God.

QUESTION IV.

Who may be judged to approach Holy Orders rashly, and to enter into the Church from a Wrong Direction.

But as, in every undertaking, the end proposed is of the utmost importance (for when the end is best, everything proceeds well), candidates for the ministry should, first of all, be admonished to propose to themselves nothing unworthy of so exalted an office; and this is a subject to be treated the more diligently, inasmuch as the faithful are wont to sin more grievously in this respect in these our days. For there are some who aspire to the priesthood with a view to secure to themselves the things appertaining to food and clothing, who, like worldlings in matters of the most sordid occupation, look to nothing in the priesthood but gain. For although the natural and divine law command that, according to the judgment of the apostle, he that serves the altar should live by the altar,[u] yet to approach the altar for gain and lucre is sacrilege of the worst kind. Others there be whom a lust after honours and ambition conducts to the altar; others, whom the longing for affluence in riches attracts; and of this we require no other proof than that they have no idea of embracing the ecclesiastical state, unless they be preferred to some rich ecclesiastical benefice. These are they whom our Lord denounces as *hirelings*,[v] who, to use the words of Ezekiel, *feed themselves, and not the sheep.*[w] Their baseness and profligacy have not only tarnished the lustre of the priestly character, so as to render it an object of utter contempt in the eyes of the faithful; but they obtain from priesthood in their turn no other reward but that which the apostleship brought to Judas; that is, everlasting perdition! But they who, in obedience to the legitimate call of God, undertake the priestly office, solely with a view to promote his glory, are truly said *to enter by the door.*[x]

[t] Jerem. xxiii. 21. [u] Cf. 1 Cor. ix. 13. [v] John x. 13.
[w] Cf. Ezek. xxxiv. 2, 3, 10, 11. [x] John x. 12.

QUESTION V.

In what manner they who by Orders dedicate themselves to the Church ought to excel and surpass the rest of the People.

We must not, however, suppose that the same obligation is not imposed equally on all; for unto this were all men created; unto this the faithful in particular, consecrated as they have been by baptism, that they should promote with their whole heart, their whole soul, and their whole strength, the worship of God; but candidates for the sacrament of Order must not only propose to themselves to seek in all things the glory of God (a duty, it is evident, common alike to all men, and particularly to the faithful), but must also be resolved to serve God in holiness and righteousness, in the particular sphere to which their ministry is appropriated. For as in an army all indeed obey the commands of the general, whilst amongst them some hold the place of centurion, some of prefect, and others stations of subordinate rank; so in the Church, whilst all the faithful should be most earnest in the pursuit of piety and innocence, the principal means by which God is honoured, those, however, who are initiated in the sacrament of Order, have certain special duties to discharge, special functions to perform. For they offer sacrifices for themselves, and for all the people; instruct others in the obligation of the divine law; exhort and instruct them unto a prompt and cheerful compliance with its injunctions; and administer the sacraments of Christ our Lord, by which all grace is imparted and augmented. In a word, set apart from the rest of the people, they are engaged in a ministry of all others by far the greatest and most exalted.

Having therefore explained these matters, pastors will next proceed to expound the things that are peculiar to this sacrament, that those amongst the faithful who wish to be admitted into the ecclesiastical state may rightly understand the nature of the office to which they aspire, and may know what an extent of power has been conferred by God on his Church and her ministers.

QUESTION VI.

The Ecclesiastical Power twofold.

This [power] is twofold: of order and of jurisdiction. The power of order has reference to the real body of Christ our Lord in the holy Eucharist; that of jurisdiction, altogether to his mystical body. For to the latter it belongs to govern and rule the Christian people, and direct them to eternal and heavenly bliss.

QUESTION VII.

To what does the Power of Order extend itself.

But the power of order includes not only the ability and prerogative of consecrating the Eucharist, but also of preparing and fitting the souls of men for its reception, and embraces whatever else has reference in any way to the Eucharist. Of this the holy Scriptures afford numerous attestations; amongst which the most striking and weighty are contained in the words recorded by St. John and St. Matthew on this subject: *As the Father hath sent me,* says the Redeemer, *even so send I you: Receive ye the Holy Ghost: Whose sins you shall remit, they are remitted unto them; and whose ye shall retain, they are retained;*[y] and: *Amen, I say to you, whatsoever ye shall bind upon earth, shall be bound also in heaven; and whatsoever ye shall loose upon earth, shall be loosed also in heaven.*[z] These passages, if expounded by pastors from the doctrine and on the authority of the holy Fathers, will throw very great light on this truth.

QUESTION VIII.

The Priesthood of Christ is more sublime than that of the Law of Nature or of Moses.

This power very far surpasses that which was given to certain men, who, under the law of nature, exercised special superintendence over sacred things; for the age also which was anterior to the written law must have had its own proper priesthood, a priesthood possessing spiritual power, since that it had a law is sufficiently evident. And so intimately interwoven with one another are these two things, as the apostle

[y] John xx. 21, 22, 23. [z] Matt. xviii. 18.

beareth witness, that when one is transferred, with it also must be necessarily transferred the other.[a] As, then, prompted by natural instinct, men acknowledge that God is to be worshipped, it followed that, under every form of government, some persons must be constituted to the official guardianship of sacred things and the divine worship; and of such persons the power might in some sort be called spiritual. With this same power the [priesthood of] the Israelite people was also invested; but although superior in dignity to that which was exercised by priests under the law of nature, it was, however, far inferior to the spiritual power enjoyed under the Gospel dispensation. This latter [power] is a heavenly power, raised even above the virtue of angels; and it has its origin, not from the Mosaical priesthood, but from Christ the Lord, who was a priest *not according to Aaron, but according to the order of Melchisedech.*[b] He it is who, endowed with supreme authority to grant grace and pardons, has left to his Church this power, limited however in its extent, and confined to the sacraments. To exercise this power, therefore, certain ministers have been appointed, and solemnly consecrated; and this consecration is called *The Sacrament of Order*, or *Sacred Ordination.*

QUESTION IX.

What is Order, and why the Ecclesiastical Function is so called.

This appellation, which has a most extensive signification, the holy Fathers have thought proper to employ, in order to indicate the dignity and excellence of the ministers of God. Understood in its strict and proper acceptation, *order* is the disposition of superior and inferior things, which are so well adapted to each other as to stand in reciprocal and mutual relation. Comprising, then, as the ministry does, many gradations and various functions, and disposed, as all these gradations and functions are, with regularity, it is appropriately and suitably called the sacrament of *Order*.

[a] Heb. vii. 12. [b] Ibid. vii. 11.

QUESTION X.

Order is truly and properly a Sacrament.

That sacred ordination is to be numbered amongst the other sacraments of the Church, the holy Council of Trent establishes on the principle to which we have so often referred. For whereas a sacrament is a sign of a sacred thing; and as the external forms used in this consecration are significant of the grace and power conferred on him who is consecrated, it clearly follows that Order is really and truly a sacrament.[c] Hence the bishop, handing to him who is being ordained priest a cup containing wine and water, and a paten with bread, says: *Receive the power of offering sacrifice*, &c. &c.; by which words the Church hath always taught that, whilst the matter is presented, the power of consecrating the Eucharist is conferred, a character being impressed upon the soul, to which is attached grace for the due and legitimate discharge of this ministry, as the apostle declares in these words: *I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands; for God hath not given us the spirit of fear, but of power, and of love, and of sobriety.*[d]

QUESTION XI.

Wherefore there are several Orders of Ministers instituted in the Church.

But to use the words of the holy Council [of Trent]: *Whereas the ministry of so holy a priesthood is a divine thing, to the end that it might be exercised more worthily and with greater veneration, it was meet that, in the most well-ordered arrangement of the Church, there should be several and diverse orders of ministers to minister unto the priesthood, by virtue of their office,* and these indeed *so distributed as that those who were already marked by the clerical tonsure should ascend through the lesser to the greater orders.*[e]

[c] Cf. Decrees and Canons, Sess. xxiii. c. 3, p. 158 of my translation.
[d] 2 Tim. i. 6, sq.
[e] Sess. xxiii. de Ord. c. 2, p. 147.

QUESTION XII.

The Number of the Orders.

It must then be taught that, according to the uniform tradition of the Catholic Church, the number of these orders is seven; and they are called porter, reader, exorcist, acolyte, sub-deacon, deacon, priest. That this number of ministers was wisely thus instituted, may be proved from the functions that seem necessary to the solemn celebration of the holy sacrifice of the Mass, and to the consecration or administration of the Eucharist, for which they were principally established. Of these some are greater, which are also called *holy*, some lesser, called *minor orders*. The greater, or holy, are sub-deaconship, deaconship, and priesthood; the lesser, or minor orders, are porter, reader, exorcist, and acolyte. To supply pastors with matter, especially when conveying instruction to those about to be initiated in any of the orders, it is necessary to say a few words concerning each.

QUESTION XIII.

What is meant by Clerical Tonsure, and the name "Clerk."

We must begin with the tonsure; and [the pastor] will teach that it is a sort of preparation for receiving orders. For as persons are prepared for baptism by exorcisms, for marriage by espousals, so also those who are dedicated unto God by tonsure of the hair, are prepared, as it were, for admission into the sacrament of Order. For by tonsure is declared what manner of person he should be who desires to be imbued with holy orders. The name of *clerk*,[f] which is then for the first time given him, implies that thenceforward he has taken the Lord for his inheritance, like those who among the Hebrew people were bound to the service of God, to whom the Lord forbade that any portion of the ground should be distributed in the land of promise, saying: *I am thy part and thine inheritance.*[g] This, although common to all Christians, must apply in an especial manner to those who have consecrated themselves to the ministry of God.

[f] Taken from κλῆρος, a lot. See Du Cange.

[g] Num. xviii. 20.

QUESTION XIV.

Wherefore Clerks are marked by a Circular Crown on the Head.

In tonsure the hair of the head is cut in form of a crown, and should always be worn in that form, so as to enlarge the crown according as any one advances in orders. This form of the tonsure the Church teaches to be derived from apostolic tradition, as it is mentioned by St. Dionysius the Areopagite,[h] Augustine,[i] Jerome,[j] fathers of the greatest antiquity and authority. Tonsure is said to have been first introduced by the prince of the apostles, in honour of the crown of thorns which was pressed upon the head of our Saviour; to the end that what the impious devised for the ignominy and torture of Christ, might be worn by his apostles as their ornament and glory, and also to signify that the ministers of the Church should take care in all things so to comport themselves, as to exhibit throughout their conduct the figure and the likeness of Christ our Lord. Some, however, assert that by this note of tonsure is signified the royal dignity, which seems peculiarly to suit those who are called to the inheritance of the Lord; for, as is easily understood, to the ministers of the Church belongs, in a peculiar and more particular manner, what the apostle Peter says of all Christians: *Ye are a chosen generation, a royal priesthood, a holy nation.*[k] Nor are there wanting those who are of opinion that by tonsure, which is cut in form of a circle, the most perfect of all figures, the superior perfection of the ecclesiastical state is exemplified; or that, as it is conferred by cutting off hair, which is to the body a sort of superfluity, it implies a contempt of external things, and a disengagement of the mind from all human cares.

QUESTION XV.

What is the Function of Porters.

After the first tonsure, the first step is to the order of porter. Its duty consists in keeping the keys and gate of the church,[l] and in excluding those from entering to whom

[h] Pseudo-Dionys. de Eccles. Hier. c. 6, part 2.
[i] Aug. serm. 17, ad Fratres in Eremo.
[j] Hier. in cap. xliv. Ezek.
[k] 1 Pet. ii. 9.
[l] Templi.

entrance had been forbidden. [The porter] also assisted at the holy sacrifice of the mass, to see that no one should approach too near the sacred altar, and interrupt the priest whilst celebrating divine service. To the porter also were assigned other functions, as may be clearly seen from the rites used at his consecration; for taking the keys from the altar and handing them to him, the bishop says: *So conduct thyself, as having to render an account to God, for those things that are kept under these keys.* That in the ancient Church this office was one of considerable dignity may be inferred from ecclesiastical observances still existing; for the office of treasurer, to which was also attached that of guardian of the sacristy,[m] and which belonged to the porter, is still numbered amongst the more honourable functions of the Church.

QUESTION XVI.

Of the Office of Reader in the Church.

The second degree of order is the office of reader. To him it belongs to recite in the Church, in a clear and distinct voice, the books of the Old and New Testament, particularly those read during the nocturnal psalmody;[n] and on him also devolved the task of instructing the faithful in the first rudiments of the Christian religion. Hence, at his ordination the bishop, in presence of the people, handing him a book wherein is written what belongs to the exercise of this function, says: *Receive* [*this book*],[o] *and be thou an announcer of the word of God, destined, if thou faithfully and usefully dischargest thine office, to have a part with those who, from the beginning, have well ministered the word of God.*

QUESTION XVII.

What is the Exorcist's Duty.

The third is the order of exorcists, to whom has been given power, to invoke the name of the Lord over persons possessed by unclean spirits. Hence the bishop, when

[m] Sacrarii.

[n] *I. e.* at matins.

[o] University men will readily recognize a similar custom in the conferring of degrees, in which the recipient is said to be admitted to the reading of certain books, to the understanding of which he is then conventionally supposed to be competent.

initiating them, hands them a book containing the exorcisms, and says: *Take and commit to memory, and have power to lay hands on possessed persons, whether baptized or catechumens.*

QUESTION XVIII.

What are the Duties of Acolytes.

The fourth and last amongst the minor and non-holy orders is that of the acolytes, whose duty it is to attend and serve those in holy orders, deacons and sub-deacons, in the ministry of the altar. They also carry and attend to the lights used during the celebration of the sacrifice of the mass, especially whilst the Gospel is being read, and were hence called by a different name, that of wax-candle[p]-bearers. At their ordination, therefore, the bishop, having carefully admonished each of them of the nature of the office which he is about to undertake, places in his hand a light, with these words: *Receive the candlestick with the wax-light, and know that henceforth thou art to light the lights of the Church, in the name of the Lord.* He then hands him also empty cruets,[q] used to supply wine and water at the sacrifice, saying: *Receive these cruets, to supply wine and water for the Eucharist of the blood of Christ, in the name of the Lord.*

QUESTION XIX.

What is the Office of Sub-deacon, and what Manner of Rites are used in his Consecration.

From the minor orders, which do not come under the denomination of holy, and of which it has hitherto been spoken, are, as it were, the legitimate entrance and ascent to holy orders. Amongst the latter the first is that of sub-deacon; whose office, as the name itself declares, is to serve the deacon at the altar, for it is his business to prepare the altar-linen, the vessels, the bread and wine necessary for the sacrifice. He now ministers water to the priest or bishop, when they wash their hands in the sacrifice of the mass. The sub-deacon also reads the epistle, which was formerly recited at mass by the deacon; assists as a witness at the sacred mysteries; and prevents the priest officiating from

[p] Ceroferarii. Du Cange is the best exponent of these terms.
[q] Urceolos.

being disturbed by any one. These duties, which concern the ministry of the sub-deacon, may be known from the solemn ceremonies used at his consecration. In the first place, the bishop admonishes him, that upon him is imposed the obligation of perpetual continence, and proclaims aloud that no one is eligible to the order of sub-deacons, who is not prepared freely to receive this law. In the next place, after the solemn prayer of the litanies, [the bishop] enumerates and explains what are the duties and functions of the sub-deacon. This done, each of the candidates for ordination receives from the bishop a chalice and sacred paten, and from the archdeacon, to remind him that a sub-deacon is to serve the deacon, cruets filled with wine and water, together with a basin and towel for washing and drying[r] the hands. The bishop at the same time gives this admonition: *See what sort of ministry is given to you: I admonish you, therefore, that so ye comport yourselves as that ye may please God.* Additional prayers are then recited; and when, finally, the bishop has decked the sub-deacon in the sacred vestments, on putting on each of which are used appropriate words and ceremonies, he hands him the book of the epistles, saying: *Receive the book of the epistles, and have power to read them in the holy Church of God, as well for the living as for the dead.*[s]

QUESTION XX.

Of the Office of Deacon.

The second degree amongst holy orders is taken by the deacon, whose ministry is more comprehensive, and has been always esteemed more holy; for to him it belongs constantly to accompany the bishop, to take care of him when preaching, to assist him and the priest during the celebration of divine service,[t] and at the administration of the other sacraments, and to read the gospel at the sacrifice of the mass. In times of old he not unfrequently aroused the minds of the faithful that they should attend divine

[r] Both notions are implied in absterguntur.

[s] The ceremonious permission to lecture on St. Paul's epistles forms a quaint and interesting feature in the admission of a scholar to the degree of bachelor of divinity in our universities.

[t] *I. e.* of the mass, sacra facienti.

worship, and administered our Lord's blood in those Churches, in which it was the custom for the faithful to receive the Eucharist under both kinds. To the deacon also was committed the distribution of the goods of the Church, in order to administer to each one the necessaries of life. To the deacon also, as the eye of the bishop, it belongs to investigate who within his diocese lead lives of piety and religion, and who do not; who attend the sacrifice [of the mass] and the preaching [of their pastors] at the appointed times, and who do not; that thus the bishop, being made acquainted by him with all these matters, may be enabled to advise and admonish each offender privately, or to rebuke and correct publicly, as he may deem either more likely to prove effectual. He should also call over the names of catechumens, and present to the bishop those who are to be initiated in the sacrament of Order. In the absence of the bishop and priest, he is also permitted to expound the gospel to the people, not, however, from an elevated place, to make it understood that this is not his proper office.[u]

QUESTION XXI.

What Manner of Deacons are to be chosen.

What great diligence should be observed, that no unworthy person be advanced to this degree of order, is shown by the apostle, who, when writing to Timothy, dwells on the morals, the virtue, the integrity, that should mark the life of the deacon.[v] The rites and solemn ceremonies with which he is consecrated by the bishop, also sufficiently declare the same, for the prayers used at the ordination of a deacon are more numerous and more holy[w] than those used at that of a sub-deacon, and the bishop adds another style of sacred vestments. He also lays hands on him, as we read was done by the apostles at the institution of the first deacons;[x] and finally, he delivers to him the book of the gospels, with these words: *Receive power to read the gospel*

[u] This custom seems still partly preserved in the different heights of the lectern, litany-table, reading-desk, and pulpit.

[v] 1 Tim. iii. 8—10.

[w] Perhaps "more solemn." *Sanctioribus* is the word employed; but to speak of the *comparative* holiness of prayer seems strange.

[x] Acts vi. 6.

in the Church of God, as well for the living as for the dead, in the name of the Lord.

QUESTION XXII.

Of the Dignity and Importance of the Priesthood.

The third and highest degree of all the holy orders is the priesthood. The ancient Fathers distinguish persons endued with the priesthood by two names, sometimes calling them, *presbyters*, which in Greek signifies elders, and which was given them, not only on account of the maturity of years chiefly required by the priesthood, but still more, to express their gravity of manners, learning, and prudence, as it is written: *Honourable old age is not that which standeth in length of time, nor that is reckoned by number of years; but the understanding of a man is grey hairs.*[y] They also call them *priests* (sacerdotes), because they are consecrated to God, and because to them it belongs to administer the sacraments, and to handle sacred and divine things.

QUESTION XXIII.

The Priesthood both of the New and Old Law is Twofold.

But, whereas, in the sacred scriptures a two-fold priesthood, internal and external, is described, a line of distinction must be drawn between them, that pastors may be enabled to explain to the faithful what priesthood is here meant. With regard, then, to the internal priesthood, all the faithful, who have been baptized, but particularly to the righteous, who have the spirit of God, and, by the divine grace, have been made living members of Jesus Christ the high-priest, are called priests; for they, through faith inflamed by charity, immolate on the altar of their heart spiritual sacrifices unto God; and in the number of these sacrifices are to be reckoned all good and virtuous actions, which they refer to the glory of God. Hence we read in the Apocalypse: *Christ hath washed us from our sins in his own blood, and hath made us a kingdom, and priests unto God and his father.*[z] To the same effect the prince of the apostles has said: *Be you also as lively stones, built up, a spiritual house, an holy priesthood,*

[y] Wisd. iv. 8.

[z] Apoc. i. 5, sq. "kings and priests."

to offer up spiritual sacrifices, acceptable to God by Jesus Christ[a]. The apostle also exhorts us, *to present our bodies a living sacrifice, holy, acceptable unto God, our reasonable service;*[b] and David had said long before: *the sacrifices of God are a broken spirit; a contrite and humbled heart, O God! thou wilt not despise;*[c] all which, it is easy to perceive, regard the internal priesthood. But the external priesthood does not extend indiscriminately to the great body of all the faithful, but is suited to certain men who, instituted, and consecrated to God, by the lawful imposition of hands and the solemn ceremonies of the Church, are devoted to some particular and sacred office of the ministry. This distinction of the priesthood is observable also in the old law, for we showed a little before, that David spoke of the internal priesthood; and with regard to the external, what numerous commands God delivered unto Moses and Aaron in reference to it, no one can be ignorant. Moreover, the Almighty appointed the entire tribe of Levi to the ministry of the temple, and forbad by a law that any member of a different tribe should dare to intrude himself into that function. Wherefore king Uzziah,[d] stricken by God with leprosy for having usurped the sacerdotal office, paid the heaviest penalty for his arrogance and sacrilege. As, then, we find the same distinction of internal and external priesthood in the evangelical law, the faithful are to be informed that we here speak of the external only, which is conferred on particular individuals, for that alone belongs to the sacrament of Order.

QUESTION XXIV.

Of the Proper Functions of Priests.

The office, then, of the priest is to offer sacrifice unto God, and to administer the sacraments of the Church, as is declared by the rites used at his consecration; for the bishop, with all the priests present, first lays hands on the candidate for the priesthood; and next fitting the stole on his shoulders, adjusts it on his breast in form of a cross, thus

[a] 1 Pet. ii. 5. [b] Rom. xii. 1. [c] Ps. l. 19 (li. 17).
[d] 2 Chron. xxvi. 19. Compare the instances given by Bishops Burnet and Tomline on the XXIIIrd Article.

declaring that the priest is endued with strength from on high, to enable him to carry the cross of Christ our Lord, to bear the sweet yoke of the divine law, and to inculcate this law, not by word only, but also by the example of a life most correctly and holily spent. [The bishop] next anoints his hands with the sacred oil, presents to him a cup containing wine, and a paten with a host, saying: *Receive power to offer sacrifice unto God, and to celebrate masses as well for the living as for the dead.* By these ceremonies and words he is constituted an interpreter and mediator between God and man, which must be deemed the principal function of the priesthood. Finally, again placing his hands on his head, [the bishop] says: *Receive thou the Holy Ghost: whose sins thou shalt remit, they are remitted unto them; and whose thou shalt retain, they are retained;*[e] thus bestowing on him that celestial power of remitting and retaining sins, which was conferred by our Lord on his disciples.

QUESTION XXV.

The Priesthood, although one, has different Degrees.

These then are the principal and peculiar functions of the order of priesthood,[f] which, although one, has yet different degrees of dignity and power. The first is that of those who are simply called priests, whose functions we have hitherto explained. The second is that of bishops, who are placed over their respective sees, to govern not only the other ministers of the Church, but the faithful people, and, with supreme vigilance and care to watch over their salvation. Hence in the sacred scriptures they are frequently called *the pastors of the sheep;* and their office and duties are developed by Paul in his sermon to the Ephesians, as we read in the Acts of the Apostles.[g] Peter also, the prince of the apostles, has left for the guidance of bishops a divine rule; with which, if their lives accord, they will doubtless be esteemed, and will really be, good pastors.[h] But bishops are also called *pontiffs*, a name borrowed from the ancient Romans,

[e] John xx. 22, sq.

[f] With Donovan, I have united this sentence to this chapter, which in most copies concludes the last.

[g] Acts xx. 28.

[h] 1 Pet. v. 2.

and used by them to designate their chief-priests. The third degree is that of archbishops, who preside over several bishops: and who are also called *metropolitans*, because placed over the metropolis of the province. Archbishops, therefore, although their ordination is the same, enjoy a more exalted station, and a more ample power than bishops. Patriarchs occupy the fourth place, and are, as the name implies, the first and supreme fathers in the episcopal order. Formerly, besides the Supreme Roman Pontiff, there were but four patriarchs in the Church, whose dignity however was not the same; for the patriarch of Constantinople, although last in the order of time, was first in rank, an honour conceded to him as bishop of Constantinople, the then capital of the imperial world. Next to the patriarchate of Constantinople, is that of Alexandria, a see founded by the evangelist Mark, by command of the prince of the apostles. The third is the patriarchate of Antioch, where Peter first fixed his see. The fourth and last is the patriarchate of Jerusalem, which Church was governed by James, the brother of our Lord.[i] Beyond all these, the Catholic Church has ever revered the sovereign pontiff of Rome, whom Cyril of Alexandria denominated in the Council of Ephesus, the chief bishop, father, and patriarch of the whole world. And whereas he sitteth in that chair, in which it is certain that Peter, the prince of the apostles, sat to the close of life, [the Catholic Church] recognizes in his person the highest degree of dignity, and the amplitude of jurisdiction; a dignity and a jurisdiction not based on any synodal, or other human constitutions, but given from on high. Wherefore, as successor to Peter, and the true and legitimate vicar on earth of Christ the Lord, he presides over the Universal Church, the father and governor of all the faithful, of bishops and of all other prelates, be their office and power what it may. From what has been said, pastors then will teach what are the principal offices and functions of ecclesiastical orders and decrees, and who is the minister of this sacrament.

[i] On the division of the Patriarchates, Wordsworth's Ecclesiastical Polity, Pt. i. ch. xii. furnishes some valuable and complete information.

QUESTION XXVI.

Who is the proper Minister of the Sacrament of Order.

That to the bishop belongs the administration of this sacrament is well known, and is also easily proved by the authority of the sacred writings, by tradition the most certain, by the testimony of all the fathers, by the decrees of councils, and by the usage and practice of the holy Church. Some abbots, it is true, were occasionally permitted to confer minor, but not holy, orders: no one, however, will doubt that this is the proper office of the bishop, for whom, and for whom alone, it is lawful to confer the other orders called holy; for sub-deacons, deacons, and priests are ordained by one bishop only, but, according to an apostolic tradition, which has always been preserved in the Church, a bishop is consecrated by three bishops.

QUESTION XXVII.

Necessity of requiring extreme Probity in promoting to Orders.

We must now proceed to explain what persons are fit for this sacrament, especially for the order of priesthood, and what should be their principal qualifications; for thence it will not be difficult to determine what ought to be the qualifications of those to whom the other orders are to be given, according to their respective offices and dignities. That, in promoting to orders, too much precaution cannot be used, is obvious from the consideration, that the other [sacraments] impart grace for the use and sanctification of those who receive them; but those who are initiated in holy orders become partakers of grace for the good of the Church, and thus for the salvation of all men. Hence it is that orders are conferred on certain appointed days only, on which, according to the most ancient custom of the Church, solemn fasts are observed, that the faithful people may obtain from God, by holy and devout prayers, ministers not unworthy their high calling, well qualified to exercise with propriety, and to the advantage of his Church, the transcendant power with which they are to be invested.

QUESTION XXVIII.

How great Integrity of Life and Morals is required in the Person to be ordained.

In the candidate for the priesthood, therefore, integrity of life and morals is the first and most essential qualification, not only because for any one to procure, or even to permit his ordination, while his conscience is burdened with the weight of mortal sin, is to place himself under the bond of a new and most serious crime ; but also, because it is his duty to enlighten others by the lustre of his virtue and innocence. On this subject the pastor will make known the lessons addressed by the apostle to Titus and Timothy ;[j] and he will also teach that those bodily defects, which, under the Old Law, by divine injunction, disqualified for the ministry of the altar, should, under the Christian dispensation, be transferred chiefly to the deformities of the mind. Hence we see observed in the Church the holy practice, of the candidate for holy orders first studying diligently to cleanse his conscience in the sacrament of penance.

QUESTION XXIX.

What and how great Learning is required in the Priest.

In the priest, moreover, we require not merely that knowledge which is necessary to the use and administration of the sacraments ; but an acquaintance with the sacred Scriptures should also enable him to instruct the people in the mysteries of the Christian faith, and the precepts of the Divine Law, to incite to piety and virtue, and to reclaim from sin. For the duties of the priest are twofold ; the one, duly to consecrate and administer the sacraments, the other, to instruct those committed to his faithful care in whatever things be necessary unto salvation : *The lips of the priest,* say Malachi, *shall keep knowledge, and they shall seek the law at his mouth ; because he is the angel of the Lord of Hosts.*[k] As therefore to discharge one's duty in the former of these duties, a moderate share of knowledge is sufficient ; so the latter demands not ordinary, but rather extraordinary knowledge. In all priests,

[j] Tit. i. and 1 Tim. iii.

[k] Malach. ii. 7. "messenger of the Lord" in our version.

however, recondite learning on difficult subjects is not equally requisite: it is enough that each possess competent knowledge to discharge the duties of his own particular office in the ministry.

QUESTION XXX.

Who are not to be admitted to the Dignity of the Priesthood.

This sacrament is not to be conferred on boys, or on mad or insane persons, because they lack the use of reason; if administered to them, however, it doubtless impresses on their souls the sacramental character. As to the age required for the [reception of the] different orders, it may be easily known by consulting the decrees of the Sacred Council of Trent.[1] Slaves, also, are excepted, for he that is not at his own disposal, but under the power of another, should not be dedicated to the divine service. Persons accustomed to shed blood,[m] and homicides, are also excepted, because they are excluded by the ecclesiastical law, and are irregular. Spurious persons, also, and all who are not born in lawful wedlock [are excluded]; for it is proper that those devoted to the sacred offices have nothing about them that would expose them to be with reason contemned and despised by others. Finally, persons who are maimed, or who labour under any remarkable personal deformity, ought not to be admitted, for such uncomeliness and debility must necessarily offend the eye, and prove an obstacle to the administration of the sacraments.

QUESTION XXXI.

Chief Effects of the Sacrament of Order.

Having explained these matters, it remains that pastors unfold the effects of this sacrament. It is clear, that the sacrament of Order, although, as has been already said, primarily instituted with reference to the advantage and beauty of the Church, imparts to the soul of him who receives it sanctifying grace, by which he is qualified and enabled to discharge with propriety the duties of his office, and to administer the sacraments; as also the grace of baptism qualifies for the reception of the other sacraments. By

[1] Cf. Decrees and Canons, Sess. xxiii. c. 12, p. 168 of my translation.

[m] Viri sanguinum, a most-powerful and significant phrase.

this sacrament, also, it is clear, is conferred another grace, that is, a special power in reference to the most holy Eucharist, a power full and perfect in the priest, who alone can consecrate[n] the body and blood of our Lord; but in the other subordinate ministers, greater or less in proportion to their nearer approximation to the sacred duties of the altar. This power is also denominated a spiritual character, because, by a certain interior mark impressed on the soul, those who have received holy orders are distinguished from the rest of the faithful, and devoted to the divine service. To this the apostle seems to have referred, when he said to Timothy: *Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery;*[o] and in another place: *I put thee in remembrance, that thou stir up the gift of God which is in thee, by the putting on of my hands.*[p]

Let thus much suffice, touching the sacrament of Order; for our purpose has been to lay before pastors the more important heads of the subject only, in order to supply them with matter for the information of the people, and their instruction in Christian piety.

CHAPTER VIII.

ON THE SACRAMENT OF MATRIMONY.

QUESTION I.

Why Pastors should anxiously take care that the Christian People understand the Nature and Holiness of Matrimony.

As pastors should propose to themselves the happy and perfect life of the faithful, their most earnest wish must be that of the apostle, when, writing to the Corinthians, he says: *I would that ye all were even as myself,*[q] that is, that all should lead a life of continency; for there can be found

[n] "Conficere," throughout the present work, seems to be used sometimes to signify the consecration of the elements, at others, to designate the whole administration of the sacrament.

[o] 1 Tim. iv. 14. [p] 2 Tim. i. 6. [q] 1 Cor. vii. 7.

no greater happiness in this life than for the soul, undistracted by worldly cares, every unruly desire of the flesh being tranquillized and extinguished, to repose in the one sole study of piety, and the contemplation of heavenly things. But as, according to the witness of the same apostle, *every man hath his proper gift of God, one after this manner, and another after that,*[r] and marriage is adorned with great and divine blessings, so as strictly and properly to hold a place amongst the other sacraments of the Catholic Church, and since its celebration was honoured by the presence of the Lord himself,[s] it is obviously the duty [of the pastor] to expound its doctrine; particularly as we find that both St. Paul and the prince of the apostles have, in many places, minutely described to us not only the dignity, but also the duties, of the married state. For they, filled with the spirit of God, well understood how many and how important advantages might flow to Christian society, if the faithful possessed a knowledge of, and inviolably observed the sanctity of marriage; whilst they saw that, on the contrary, from ignorance or disregard of its holiness, the greatest calamities and evils would accrue to the Church. The nature and import of marriage must therefore be first explained; for whereas vices not unfrequently bear the semblance of virtue, care must be taken that the faithful, deceived by a false appearance of marriage, stain not their souls with turpitude and wicked lusts. To explain the subject, the pastor will begin with the meaning of the word *Matrimony.*

QUESTION II.

Wherefore the holy bond of Matrimony is designated by the names "Wedlock," or "Nuptials."

[This sacrament] is called *matrimony,* because the principal object which a female should propose to herself in marriage is to become a mother;[t] or because to a mother it belongs to conceive, bring forth, and train up her offspring. It is also called *wedlock,*[u] from the conjugal union of man and wife, because a lawful wife is attached to her husband, as it

[r] 1 Cor. vii. 7. [s] John ii. 2. [t] Mater.
[u] Conjugium, *lit.* "a yoking together," a conjungendo.

were, by the same yoke. It is moreover called *nuptials*,[v] because, as St. Ambrose observes, brides veiled themselves through modesty;[w] an observance which also seemed to imply that they should be obedient and subject unto their husbands.

QUESTION III.

Definition of Matrimony.

According to the general opinion of theologians, matrimony is defined *the conjugal union of man and woman between legitimate persons, which is to last undividedly throughout life.*[x] In order that the parts of this definition may be the better understood, it must be taught that, although a perfect marriage possesses all these conditions, viz. internal consent, external compact expressed by words, the obligation and tie which arise from that compact, and the marriage debt by which matrimony is consummated, yet the obligation and tie expressed by the word *union* alone have properly the force and nature of marriage. The word *conjugal* is added, because other sorts of compacts, by which men and women are bound mutually to assist each other either for payment or for some other reason, are altogether of a different nature from that of matrimony. Next follow the words *between legitimate persons*, because persons who are absolutely excluded from conjugal union by the laws cannot contract marriage, and if they do, the marriage is void. Persons, for instance, within the fourth degree of kindred, and a boy before his fourteenth year, or a girl before her twelfth, ages which have been established by the laws, cannot be fit to enter upon marriage validly. The concluding words, *which is to last undividedly throughout life*, express the indissoluble nature of the tie which binds husband and wife.

QUESTION IV.

In what Marriage chiefly consists.

Hence it is evident that in that tie consist the nature and import of marriage; for when other definitions of eminent divines seem to ascribe its nature and import to the consent, as when they say that marriage is the consent of the male

[v] Nuptiæ, a nubendo, to veil oneself.
[w] Amb. de Abrah. l. c. 9.
[x] *Individuam* vitæ consuetudinem retinens.

and female, they are to be understood to mean, that the consent itself is the efficient cause of marriage, as was taught by the Fathers in the Council of Florence ;[y] for the obligation and tie cannot arise save only from the consent and compact.

QUESTION V.

What sort of Consent is required in Marriage, and how it is to be declared.

But that the consent be expressed in words that designate the present time is most necessary, for marriage is not a simple donation, but a mutual compact ; and hence the consent of one of the parties only is insufficient, and that of both essential. Now to declare this mutual consent, it is obvious that words are necessary ; for if marriage could consist of the internal consent only, without any external indication thereof, it would then seem also to follow, that if two persons living in the most separate and distant countries were to consent to marry, they would contract a true and stable marriage, even before one had mutually signified to the other his or her consent by letter or messenger, a consequence repugnant to reason, and opposed to the usage and decrees of the Church.

QUESTION VI.

The mutual Consent of the Parties expressed in Words, which have reference to the future Time, is unavailing.

Wisely, then, is it stated that the consent [of the parties] is to be expressed in words that designate the present time ; for words that indicate a future time promise, but do not actually unite in marriage. Besides, what has to be done hereafter has evidently no present existence, and what has no existence can have little or no firmness or stability. Hence a promise of marriage to a woman gives the man no actual matrimonial rights ; and, although he be bound to adhere to his engagement, the violation of which would convict him of a breach of faith, yet what a man has promised to do subsequently, he has not immediately fulfilled. But he who has entered into the matrimonial alliance, howsoever he may afterwards regret it, cannot possibly change, or invalidate, or undo the compact. As, then, the marriage

[y] Eug. iv. in conc. Flor.

contract is not a mere promise, but such a transfer of right, as that the man thereby actually yields the dominion of his body to the woman, the woman the dominion of hers to the man, it must therefore be made in words which designate the present time, the force of which words abides also after their utterance, and holds husband and wife bound by an indissoluble tie.

QUESTION VII.

A Nod or other Sign may be sufficient, if Modesty, or any other impediment, hinder Consent being expressed in Words.

In place of words, however, it may be sufficient for the validity of marriage to substitute a nod, or other unequivocal sign of inward consent: even silence, when the result of female modesty, may be sufficient, provided the parents answer for their daughter.

QUESTION VIII.

Consummation not necessary to a true Marriage.

Hence pastors will teach the faithful, that in the tie and obligation consist the nature and import of marriage; and that, beyond the consent of the parties, expressed in the manner already explained, consummation is not necessarily required to constitute a true marriage; for it is certain that our first parents, before their fall, when, as the Fathers bear witness, no consummation took place, were really united in marriage.[z] Hence the holy Fathers say that marriage consists not in its consummation, but in the consent [of the parties]; a doctrine which we find repeated by St. Ambrose in his book on virgins.[a]

QUESTION IX.

Marriage twofold.

These matters having been explained, it must next be shown that matrimony is to be considered in two points of view, either as a natural union (for marriage was not invented by man, but instituted by nature) or as a sacrament, the efficacy of which transcends the order of nature. And whereas grace perfects nature (*howbeit that was not first which is spiritual,*

[z] Gen. ii. 22. [a] De Instit. Virgin. c. 6.

but that which is animal, afterwards that which is spiritual[b]), the order of our matter requires that we first treat of matrimony as a natural contract, and as imposing natural duties, and next, as a sacrament.

QUESTION X.

Who was the Author of Marriage considered as an office of Nature.

In the first place, then, the faithful are to be taught that marriage was instituted by God; for it is written in Genesis: *Male and female he created them: and God blessed them, saying: Increase and multiply;*[c] and: *It is not good for the man to be alone; let us make him a help like unto himself;*[d] and a little after: *But for Adam there was not found a helper like himself. And the Lord God caused a deep sleep to fall upon Adam; and he slept, and he took one of his ribs and closed up the flesh instead thereof. And the Lord God builded*[e] *the rib which he had taken from Adam into a woman, and brought her unto Adam; and Adam said: "This is now bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of man: therefore a man shall leave his father and his mother, and shall cleave unto his wife, and they shall be two in one flesh;"* [f] words which, according to the authority of our Lord himself, as we read in St. Matthew, show that matrimony was divinely instituted.[g]

QUESTION XI.

Matrimony, considered as an Institution of Nature, and especially as a Sacrament, cannot be dissolved.

Not only did God institute marriage; but he also, as the holy Council of Trent declares,[h] rendered it perpetual and indissoluble; for the Saviour says: *What God hath joined together, let no man put asunder.*[i] For although, as a natural contract, it belongs to marriage that it be indissoluble; yet its indissolubility arises chiefly from its nature as a sacrament; and this it is by which, in all its natural rela-

[b] 1 Cor. xv. 46. [c] Gen. i. 27, sq.
[d] Gen. ii. 18; "meet for him," in our version.
[e] Marginal reading. [f] Gen. ii. 21, sqq. [g] Matt. xix. 6.
[h] Decrees and Canons, Sess. xxiv. preface, p. 177 of my edition.
[i] Matt. xix. 6.

tions, it attains the highest perfection. Its dissolubility, however, is at once opposed to the care of bringing up an offspring, and to the other advantages of marriage.

QUESTION XII.

Marriage is not obligatory on all.

The words, *increase and multiply*, which were uttered by the Lord, do not tend to impose on every individual an obligation to marry, but to declare the object of the institution of marriage; for, now that the human race is increased, not only is there no law rendering the taking a wife obligatory on any one, but, on the contrary, virginity is highly extolled and strongly recommended in scripture to every one, as superior to the marriage state, and being in itself more perfect and holy; for our Lord himself has taught: *He that can receive it, let him receive it;*[j] and the apostle says: *Concerning virgins I have no commandment of the Lord: yet I give my judgment as one that hath obtained mercy to be faithful.*[k]

QUESTION XIII.

Why a Man and Woman ought to be joined in Marriage.

But for what reasons man and woman should be joined in marriage, is a subject which demands explanation. The first reason of its institution is, that the very nature instinctively innate in both sexes tends to such an union; and it is sought with the hope of proving, under the discomforts of life and the feebleness of old age, a source of mutual aid and support. Another is the desire of family, not so much, however, with a view to leave after us heirs of our property and wealth, as to train up our children in the true faith and in the service of God; and this was the principal object of the holy patriarchs, when they engaged in the married state, as we learn from the sacred volume. Hence the angel, when informing Tobit by what means he should repel the violent assaults of the evil demon, says: *I will show thee who they are, over whom the devil can prevail; for they who in such wise receive matrimony, as to shut out God from them-*

[j] Matt. xix. 12. [k] 1 Cor. vii. 25.

selves and from their mind, and to give themselves to their lust, as the horse and mule, which have no understanding, over them the devil hath power.[l] He then adds: *Thou shalt take the virgin with the fear of the Lord, moved rather for love of children than for lust, that in the seed of Abraham thou mayest obtain a blessing in children.*[m] This was also the sole reason, why God instituted marriage from the beginning; and hence married persons, who by medicine either prevent conception, or procure abortion, are guilty of a most heinous crime, nothing less than a premeditated conspiracy to murder.

QUESTION XIV.

Why Matrimony was instituted after Sin.

The third reason is one, that has been added to other causes after the fall of our first parent, when, after the loss of the righteousness, in which man was created, appetite began to rebel against right reason. It is that he who is conscious of his own frailty, and is unwilling to bear the assaults of the flesh, may use marriage as a remedy against concupiscence: *Because of fornication,* says the apostle, *let every man have his own wife, and let every woman have her own husband;* and soon after, having recommended to married persons a temporary abstinence from the marriage debt, *to give themselves to prayer,* he adds: *Come together again, that Satan tempt you not for your incontinency.*[n] These, therefore, are the ends, some one of which those who desire to contract nuptials piously and religiously, as becomes the children of the saints, should propose to themselves. If to those causes others be added, which induce persons to contract marriage, or, in making choice of a wife, to prefer one to another, such as the desire of leaving an heir, wealth, beauty, illustrious descent, congeniality of disposition, such motives, seeing they are not inconsistent with the holiness of marriage, are not to be condemned; nor do we find that the patriarch Jacob is condemned in scripture for having chosen Rachel, allured by her beauty, in preference to Leah.[o] These are the instructions which the pastor will

[l] Ps. xxi. 9.
[m] Tob. vi. 16, 17, 18, 22.
[n] 1 Cor. vii. 2.
[o] Gen. xxix.

communicate to the faithful on the subject of marriage, as a natural contract.

QUESTION XV.

Why Matrimony received the dignity of a Sacrament from Christ.

But as a sacrament, it will be proper to explain that marriage belongs to a far superior order, and is referred to a far more exalted end. For as marriage, as a natural union, was instituted from the beginning for the propagation of the human race, so was it subsequently endowed with the dignity of a sacrament, for the procreation and education of a people in the religion and worship of the true God, and of our Saviour Christ. For when the Redeemer would give a token of that very close union which subsists between him and his Church, and of his boundless love towards us, he declares the dignity of this so great a mystery principally by the holy union of man and wife. Now the extreme aptitude of this illustration may be understood from this, that of all human relations no one is more binding among men than that of matrimony, and a man and woman in that relation are united in the closest bonds of affection and love. Hence is it that the sacred Scriptures frequently place before our eyes, by assimilating it to marriage, this divine union of Christ and his Church.

QUESTION XVI.

How Marriage is a true Sacrament of the New Law.

Now that marriage is a sacrament, has been at all times held by the Church as a certain and well-ascertained truth, in which she is supported by the authority of the apostle, who writes thus to the Ephesians: *Men*, says he, *ought to love their wives as their own bodies: he that loveth his wife, loveth himself; for no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as also Christ the Church; for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they shall be two in one flesh. This is a great sacrament; but I speak in Christ, and in the Church.*[p] When [the apostle] says, *This is a great sacra-*

[p] Eph. v. 28, sqq. It is to be observed that "sacramentum" is translated "mystery" in our Bible. I have previously shown that, in

ment, no one should doubt that he referred to marriage; as if he had said: The conjugal union of man and wife, of which God is the author, is a sacrament, that is, a sacred sign, of the most holy union by which Christ the Lord is united with his Church.

QUESTION XVII.

How Matrimony is a Sacrament, is evinced from St. Paul's words.

That this is the true and proper meaning of his words is shown by the ancient holy Fathers, who interpreted that passage; and the Council of Trent[q] has given to it the same explanation. The husband, therefore, is evidently compared by the apostle to Christ, the wife to the Church: *The husband is the head of the wife, even as Christ is the head of the Church;*[r] and hence the husband should love his wife. and again, the wife should love and worship her husband, for *Christ loved his Church, and gave himself for her;* and again, as the same apostle teaches, *The Church is subject to Christ.*

But that by this sacrament also grace is signified and conferred, in which the nature of a sacrament principally consists, the council declares in these words: *The grace which might perfect that natural love, and confirm that indissoluble union, and sanctify the wedded, Christ himself, the institutor and perfecter of the venerable sacraments, merited for us by his passion.*[s] It must therefore be taught, that, united in the bonds of mutual love, the husband and wife are enabled by the grace of this sacrament, to repose in each other's affections, to seek no alien and illicit attachments, no criminal intercourse; and to preserve *marriage honourable in all, and the bed undefiled.*[t]

the books of the Reformed Church, the word "sacrament" was used in a larger sense than modern usage renders intelligible. Marriage is obviously not a "sacrament of the Gospel."

[q] See Decrees and Canons, Sess. xxiv. sub init. p. 177.

[r] Ephes. v. 23. [s] L. c. p. 177. [t] Heb. xiii. 4.

QUESTION XVIII.

How much the Matrimony of the Gospel is superior to the Matrimony of the Law of Nature, or of Moses.

But how greatly superior the sacrament of matrimony is to those marriages which took place before or after the law, we may learn from the following considerations, although the Gentiles looked upon marriage as possessing some divine property, and therefore considered promiscuous intercourse inconsistent with the law of nature: they also held that fornication, adultery, and other licentious excesses should be repressed by law; but their marriages had nought whatever of the nature of a sacrament. Amongst the Jews the laws of marriage were observed far more religiously, and their marriages were doubtless endued with more holiness. For having received the promise, that in the seed of Abraham all nations should one day be blessed,[u] it was justly deemed a duty of great piety amongst them to beget children, the offspring of a chosen people, from whom, as to his human nature, Christ our Lord and Saviour might be descended; but their unions also lack the true nature of a sacrament.

QUESTION XIX.

Matrimony under the Law of Nature retained not, after the Fall, or under the Law of Moses, the Honour which it derived from God.

Moreover, whether we consider the law of nature after the sin of Adam, or [the law] of Moses, we easily perceive that marriage had fallen away from its primitive honour and dignity. For under the law of nature we find, that many of the patriarchs wedded several wives at the same time; and, in the law of Moses, should cause exist, permission was subsequently given to dismiss one's wife, having given her a bill of divorce;[v] both which concessions have been removed by the gospel dispensation, and marriage restored to its pristine state. For that polygamy was at variance with the nature of marriage (some of the patriarchs, who, not without the permission of God, had a plurality of wives, are not, however, on that account to be accused), Christ our Lord shows in these words: *For this cause shall a man leave*

[u] Gen. xxii. 18.

[v] Deut. xxiv. 1; Matt. xix. 7.

father and mother, and shall cleave to his wife, and they twain shall be in one flesh. Wherefore, subjoins the Redeemer, *they are no more twain but one flesh ;*[w] words by which he plainly shows, that marriage was so instituted by God, as to be the union of two, and not more persons. This he most explicitly teaches elsewhere, for he says : *Whosoever shall put away his wife and marry another, committeth adultery against her ; and if a woman shall put away her husband, and be married to another, she committeth adultery ;*[x] for if a plurality of wives were lawful for a man, there would seem to be no more reason why he who marries a second wife, whilst he retains the first, should be said to be guilty of adultery, than if, having dismissed the first, he should unite to himself a second. Hence it is that if an infidel, in accordance with the law and custom of his country, had married several wives, the Church commands him, when converted to the faith, to regard the first only in the light of his true and lawful wife, and to relinquish all the others.

QUESTION XX.

The Bond of Marriage indissoluble by Divorce.

That marriage cannot be dissolved by divorce is easily proved from the same testimony of Christ our Lord ; for if, after [giving] a bill of divorce the matrimonal link were dissolved, the wife might, without any guilt of adultery, wed another husband ; yet our Lord expressly declares, that *whosoever shall put away his wife, and shall marry another, committeth adultery.*[y] It is clear, therefore, that the bond of marriage can be dissolved by death alone ; and this the apostle also confirms, when he saith : *The wife is bound by the law as long as her husband liveth ; but if her husband be dead, she is at liberty to be married to whom she will, only in the Lord ;*[z] and again : *Unto the married I command, yet not I, but the Lord, that the wife depart not from her husband ; but, and if she depart, let her remain unmarried, or be reconciled to her husband.*[a] Thus to her who has relinquished her husband for a just cause, the only alternative left by the apostle is to remain unmarried, or be reconciled to her hus-

[w] Matt. xix. 5, sq. [x] Mark x. 11, 12. [y] Luke xvi. 18.
[z] 1 Cor. vii. 39. [a] 1 Cor. vii. 10.

band; for the Church does not permit one to separate from the other without most weighty reasons.

QUESTION XXI.

Why it is expedient that Marriage be indissoluble.

That the law of marriage may not appear to any one too rigorous, inasmuch as marriage may never on any account be dissolved, its beneficial consequences must be pointed out to the faithful. In the first place, they should understand that in the choice of a companion in matrimony, virtue and congeniality of disposition should be considered, rather than wealth or beauty; and by this consideration, we, no doubt, best regard the interests of society. Besides, if marriage were dissoluble by divorce, married persons could scarcely ever want causes of dissension, which the old enemy of peace and chastity would never fail to throw in their way; whereas, when the faithful reflect within themselves that, although even separated as to bed and board,[b] they are still held bound by the tie of marriage, and that all hope of wedding a second wife is cut off, they become slower to anger and dissensions; and if sometimes separated, feeling the regrets of separation insufferable, they are easily reconciled to their fellowship of living through the intervention of friends.

QUESTION XXII.

Those separated by a Bill of Divorce may again be united.

But here, the pastors must not omit the salutary admonition of St. Augustine, who, to convince the faithful that they should not deem it a hard thing to be reconciled to their penitent wives, whom they had put away for adultery, he asks: *Why should not the faithful man receive his wife, whom the Church receives? Or, why should not the wife pardon her adulterous but penitent husband, whom Christ hath pardoned?*[c] *When the Scriptures call him, that keepeth an adulteress, foolish,*[d] it means an adulteress, who, after her

[b] Conjugii convictu et consuetudine. Compare our English legal phrase, "à mensâ et thoro."

[c] De Adult. conjug. ii. cc. 6 et 9.

[d] Prov. xviii. 22, "Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord."

delinquency, refuses to repent, and perseveres in the career of turpitude which she had commenced. From what has been said, therefore, it is clear that, to marriage amongst the Jews and Gentiles, the marriage of believers is far superior in perfection and dignity.

QUESTION XXIII.

What are the Advantages arising from Marriage.

The faithful are also to be taught, that there are three advantages of marriage, offspring, faith, and the sacrament; advantages which alleviate by compensation those evils which the apostle points out, when he says: *Such shall have trouble in the flesh;*[e] and by which, the natural intercourse, which, without marriage, would be deservedly reprobated, is rendered an honourable union. The first advantage, then, is offspring, that is to say, children begotten from a true and lawful wife; an advantage which was so highly appreciated by the apostle, that he says; *The woman shall be saved in childbearing.*[f] This, however, is not to be understood solely of the procreation of children, but also of the education and discipline by which children are reared to piety. Thus the apostle immediately adds: *If she continue in faith;* for the Scripture admonishes: *Hast thou children? Instruct them, and bow down their neck from their childhood.*[g] The same lesson is taught by the apostle; and of such an education the Scripture affords the most beautiful illustrations in the persons of Tobit, Job, and other patriarchs, eminent for holiness. But what are the further duties of parents and children, shall be more fully explained in the exposition of the fourth commandment.

QUESTION XXIV.

What is Faith in Matrimony, and how it is to be preserved.

The next advantage of matrimony is *faith*, not that habit of virtue with which we are imbued in baptism, but the fidelity which the husband plights to the wife, and the wife to the husband, by which they mutually deliver to each

[e] 1 Cor. vii. 28.

[f] 1 Tim. ii. 15. Soon after, we should perhaps read "permanserint," "if *they* remain," ἐὰν μείνωσιν.

[g] Eccl. vii. 25 (Apocr.).

other the dominion of their persons, and promise to preserve inviolate the sacred engagement of marriage. This is an obvious inference from the words of our first parent on receiving his wife Eve, words of which, as the Gospel informs us, Christ our Lord afterwards approved: *Wherefore, a man shall leave his father and mother, and shall cleave unto his wife, and they shall be two in one flesh.*[h] It is also to be inferred from these words of the apostle: *The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.*[i] Hence in the Old Law most justly were the heaviest chastisements ordained by the Lord against adulterers, because they violate this conjugal faith.[j] Matrimonial faith also demands, that the husband and wife be united by a certain singular, holy, and pure love, a love not such as that of adulterers, but such as that which Christ cherisheth towards his Church; for this is the model of conjugal love proposed by the apostle, when he says: *Husbands, love your wives, as Christ also loved the Church;*[k] and very great indeed was the love wherewith Christ embraced his Church, not a selfish love, but a love that proposed to itself the sole interest of his spouse.

QUESTION XXV.

What is a Sacrament, when it is enumerated among the Advantages of Matrimony.

The third advantage is called the *sacrament*, that is, the indissoluble tie of marriage; for as we read in the apostle: *The Lord commandeth that the wife depart not from the husband. But and if she depart, let her remain unmarried, or be reconciled to her husband; and let not the husband put away his wife.*[l] If, as a sacrament, marriage is significant of the union of Christ with his Church, it follows that, as Christ never separates himself from his Church, so a wife, as far as regards the tie of marriage, can never be separated from her husband. But the more easily to preserve this holy union undisturbed by complaints, the duties of husband and wife, as inculcated by St. Paul, and by Peter the prince of the apostles, must be set forth.

[h] Gen. ii. 24; Matt. xix. 5.
[i] 1 Cor. vii. 4.
[j] Num. v. 12, sqq.
[k] Ephes. v. 25.
[l] 1 Cor. vii. 10.

QUESTION XXVI.

Chief Duties of a Husband.

It is then the duty of the husband to treat his wife courteously and with honour; and herein it should be recollected that Eve was called by Adam *his companion: The woman,* says he, *whom thou gavest me as a companion;*[m] and hence it was, in the opinion of some of the fathers, that she was formed not from the feet but from the side of man; as, on the other hand, she was not formed from his head, in order to give her to understand that she was not to command, but rather to obey, her husband. It is also becoming that the husband be constantly occupied in the exercise of some honest pursuit, with a view as well to provide the necessaries for the sustenance of his family, as to avoid the languor of idleness, from which almost every vice flows. He is also to keep his family in order, to correct their morals, and keep them steadfast in their respective employments.

QUESTION XXVII.

Duties of a Wife.

On the other hand, the duties of a wife are thus enumerated by the prince of the apostles: *Let wives be subject to their husbands; that if any believe not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation with fear; whose adorning let it not be that outward plaiting of the hair, or of wearing of gold, or of putting on of apparel, but the hidden man of the heart in that which is not corruptible, of a quiet and a meek spirit, which is in the sight of God of great price. For after this manner, in the old time, the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: even as Sarah obeyed Abraham, calling him Lord.*[n] It should also be a principal study of theirs to train up their children in the practice of religion, and to take particular care of their domestic concerns. Unless compelled by necessity to go abroad, they should willingly keep themselves at home; and should never venture to leave home without the permission of their husbands.

[m] Gen. iii. 12.

[n] 1 Pet. iii. 1, sqq.

Again, and in this the conjugal union chiefly consists, let them always remember that, next to God, they are to love no one more than their husband, to esteem no one more highly, yielding to him in all things not inconsistent with Christian piety, the most willing and cheerful obedience.

QUESTION XXVIII.

What is to be thought of the Rites observed in Marriage.

It will be consequent upon the explanation of these matters, that pastors next proceed to instruct their people in the rites to be observed in the administration of marriage; on which, however, it is not to be expected that precepts should here be delivered, whereas the principal things to be observed on this head have been accurately, and at great length determined by the holy Council of Trent,[o] nor can pastors be unacquainted with that decree itself. It is, therefore, sufficient to admonish them to study to make themselves acquainted, from the doctrine of the sacred council, with what regards this point, and to expound it diligently to the faithful.

QUESTION XXIX.

Clandestine Marriages are not valid.

But above all, lest young men and girls, who are of an age marked by extreme weakness and indiscretion of disposition, deceived by the misapplied name of nuptials, may rush incautiously into criminal love-engagements, [pastors] must very frequently remind them that, without the presence of the parish-priest, or of some other priest licensed by him or by the ordinary, and that of a certain number of witnesses, the ceremony cannot be real, nor can there be any valid marriage.

QUESTION XXX.

It is also proper to state the Impediments of Marriage.

The impediments also to marriage are to be explained, a subject so diligently treated by many grave and erudite writers on morality,[p] as to render it an easy task for pastors to draw from their labours, particularly as they have

[o] See Sess. xxiv. as above.

[p] De vitiis et virtutibus.

occasion to have such works continually in their hands. The instructions, therefore, which they contain, and also the decrees of the council[q] with regard to the impediments arising from *spiritual relationship*, from *the justice of public honesty*, or *from fornication*, pastors will peruse with attention, and take care to expound to the people.

QUESTION XXXI.

The Dispositions with which Men should approach the Sacrament of Marriage.

From what has been said, may be learnt the dispositions with which the faithful should approach the sacrament of marriage; for they should consider themselves as about to engage, not in a human but a divine work; and the example of the fathers of the Old Law, by whom marriage, although not endued with the dignity of a sacrament, was deemed a most holy and religious rite, evinces the singular integrity of soul, and the piety, which should be applied [to this sacrament].

QUESTION XXXII.

The Consent of the Parents is required for the Soundness of Matrimony.

But, amongst other matters, the children are most earnestly to be exhorted to pay to their parents, or to those under whose care and authority they are placed, the tribute of respect not to engage in marriage without their knowledge, still less in defiance and repugnance of their wish. For it may be observed, that in the Old Testament, children were always given in marriage by their fathers; and that to the will of fathers is to be paid in this matter the greatest deference, the apostle seems also to indicate in these words: *He that giveth his virgin in marriage; doth well: and he that giveth her not, doth better.*[r]

QUESTION XXXIII.

Instruction touching the Use of Marriage.

The last subject regards the use of marriage, a subject which pastors must approach with becoming delicacy, taking

[q] Cf. Decrees and Canons, l. c. ch. 2, sqq. p. 182, sq. of my translation.

[r] 1 Cor. vii. 38.

care that no expression that may be unfit to meet the ears of the faithful, that may be calculated to offend pious minds, or excite laughter, fall from their lips. *The words of the Lord are pure words ;*[s] and, therefore, the teachers of a Christian people should make use of such language as is characterized by singular gravity and integrity of soul. Two lessons of instruction are then to be specially enjoined upon the faithful ; the first, that marriage is not to be used from motives of sensuality or pleasure, but that its use is to be restrained within those limits, which, as we have already shown, are prescribed by God. They should be mindful of the exhortation of the apostle : *They*, says he, *that have wives, let them be as those that have not.*[t] The words of St. Jerome[u] also [deserve attention] : *A wise man*, says he, *ought to love his wife, with judgment, not with the impulse of passion : he will govern the impetuosity of desire, and will not be hurried into indulgence. There is no greater turpitude than that a husband should love his wife as he would an adulteress.*

QUESTION XXXIV.

Husbands should sometimes abstain from the Marriage Debt.

But as all blessings are to be obtained from God by holy prayers, the faithful are also to be taught sometimes to abstain from the marriage debt, in order to devote themselves to prayer and devotion to God. And this religious continence, according to the proper and holy injunction of our fathers, they should particularly observe for at least three days previous to receiving the holy Eucharist, and frequently during the solemn fast season of Lent. Thus will they find the blessings of marriage to be augmented daily, by a constantly increasing accumulation of divine grace ; and, living in the pursuit and practice of piety, they will not only spend this life in tranquillity and comfort, but will also rest on the true and firm hope, which *maketh not ashamed*[v] of attaining, through the goodness of God, life eternal.

[s] Ps. xi. 7 (xii. 6).
[t] 1 Cor. vii. 29.
[u] Contra Jovin. l. 49.
[v] Rom. v. 5.

THE CATECHISM.

PART III.

ON THE PRECEPTS OF GOD CONTAINED IN THE DECALOGUE.

QUESTION I.

It is also shown that the Decalogue is an Epitome of the Entire Law.

THAT the Decalogue is a summary and epitome of the entire law, is the recorded opinion of St. Augustine,[a] for *whereas the Lord had spoken many things, yet to Moses are given only two tables of stone, which are called tables of testimony, to be deposited in the ark;*[b] *and the reason is, because on the ten precepts inscribed thereon, if they be carefully examined with a view to be properly understood, are found to depend all other things that God has commanded; as again, those same ten commandments* [*depend on*] *these two, the love of God and of our neighbour, on which hang the whole law and the prophets.*

QUESTION II.

Why it should be carefully studied and explained by Pastors.

Constituting then, as it does, a summary of the whole law, it becomes the duty of pastors to give to its contemplation their days and nights, with the view not only to regulate their lives by its standard, but also to instruct the people intrusted to their care in the law of the Lord; *for the priest's lips shall keep knowledge, and they shall seek the law at his mouth, because he is the messenger of the Lord of Hosts.*[c] To the pastors of the New Law this pre-eminently applies; for being nearer to God, they should be *changed from glory to*

[a] Aug. ii. in Exod. quæst. 140.
[b] Cf. Exod. xxxi. 18; xxxii. 15; and Matt. xxii. 40.
[c] Mal. ii. 7.

glory, as by the spirit of the Lord.[d] Christ our Lord has said that they are *the light of the world;*[e] to them, therefore, it especially belongs to be a *light to them that are in darkness, the instructors of the foolish, the teachers of babes;*[f] and, *if a man be overtaken in any fault, those who are spiritual should instruct such a one.*[g] In confessions, also, they sustain the character of judge, and pass sentence according to the nature and measure of the offences. Unless, therefore, they wish that their ignorance defraud themselves, and others also, they must in the discharge of this duty bestow the greatest vigilance, and be most practised in an acquaintance with the interpretation of the divine precepts, in order to be able to pronounce according to this divine rule concerning every act of omission and commission; and that, as the apostle saith, they may teach *sound doctrine,*[h] that is, doctrine free from error, and heal the diseases of souls, which are sins, that there may be *a people acceptable* to God, *pursuing good works.* Now, in such instructions, let the pastor propose to himself, and to others, such considerations as may persuade to obedience to the law.

QUESTION III.

Who was the Author of the Decalogue and of the Law of Nature.

Amongst the other motives which may impel the minds of men to the observance of the injunctions of this law, there is one that has most power, and that is, that God is its author; for, although it is said to have been delivered by angels,[i] yet no one can doubt that God himself is the author of the law. Of this fact we have ample testimony, not only in the words of the legislator himself, which will soon after be explained, but also in almost numberless other passages of Scripture, which will easily occur to pastors;[j] for no one who is conscious that on his heart is inscribed by God a law, by which he is enabled to distinguish good from evil, vice from virtue, justice from injustice; and, as the force and import

[d] 2 Cor. iii. 18. [e] Matt. v. 14. [f] Rom. ii. 19, sq.

[g] In Gal. vi. 1, we read καταρτίζετε, which our translation renders "restore." Cf. Heb. xiii. 21.

[h] 2 Tim. iv. 3. [i] Gal. iii. 19.

[j] Donovan refers to Ex. xxiv. 12; Lev. iv. 22, 27; Isa. xxxiii. 22; Ez. xx. 11.

of this [unwritten] law are not different from that which is written, no one will dare to deny that God is the author of the written, as he is of the unwritten law. But, lest perchance the people, on hearing the abrogation of the Mosaic Law, may imagine that they are no longer bound by the precepts of the Decalogue, [the pastor] must teach them that, when God delivered the law to Moses, he rather gave increased splendour to this divine light, that was now almost darkened by the depraved morals and inveterate perversity of man, than passed a new law. For it is most certain that the ten commandments are not to be obeyed because given by Moses, but because they are precepts innate in the minds of all, and have been explained and confirmed by Christ our Lord.[k]

QUESTION IV.

Considerations calculated to enforce its Observance by the People.

It must, however, prove a most powerful and persuasive argument [for enforcing the observance of the law], to reflect that the founder of the law is God, of whose wisdom and equity we can have no doubt, whose power and might we cannot elude. Hence, when, by his prophets, he commanded the law to be observed, he proclaims that he is *the Lord God*;[l] and even the opening words of the Decalogue are: *I am the Lord thy God*;[m] and elsewhere we read: *If I be a master, where is my fear?*[n]

QUESTION V.

How great is the Benefit of having received the Law from God.

That God has vouchsafed to unfold his will, in which is contained our salvation, is a consideration which, besides animating the minds of the faithful to keeping his commandments, must also call forth the expression of their thanks. Hence the Scripture, in more than one place, setting forth this invaluable blessing, admonishes the people to know their own dignity and the divine bounty, as in Deuteronomy:[o] *This*, says Moses, *is your wisdom and your understanding in the*

[k] Matt. v. 17, xv. 3, xix. 17.
[l] Ex. xx. 7, 19; Lev. xviii. 4, 21, 30, xix. 2, xx. 8, xxii. 31.
[m] Exod. xx. 2; Deut. v. 6.
[n] Malach. i. 6.
[o] Deut. iv. 6.

sight of the nations, which shall hear all these statutes, and say: Behold a wise and understanding people, a great nation; and again, in the Psalm:[p] *He hath not dealt so with any nation; and his judgments he hath not made manifest to them.*

QUESTION VI.

Wherefore God formerly willed to deliver his Law to the Israelites with so great majesty.

But if the pastor explain the circumstances which attended the promulgation of the law, according to the narrative of Scripture, the faithful will easily understand with what piety and humility they should reverence a law received from God. For three days previous to its promulgation, to all the people was announced the divine command, that they should wash their garments, and abstain from conjugal intercourse, to the end that they might be more holy and better prepared to receive the law, and to be in readiness on the third day. When they had reached the mount, from which the Lord was about to deliver to them the law by Moses, Moses alone was commanded to ascend the mount, whither came the Lord with very great majesty, and filled the place with thunderings and lightnings, with fire and dense clouds, and began to speak with Moses, and delivered to him the law.[q] In this the divine wisdom had solely for its object, to admonish us to receive his law with a pure and humble mind, and that, should we neglect his precepts, the punishments prepared by the divine justice impend over our heads.

QUESTION VII.

How the Law, promulgated with such Terror, can be fulfilled by Men, and that nothing is easier than Love.

The pastor will also teach that the commandments of God are not difficult [of observance]; and this he can show by this single reason from St. Augustine, when he says: *How, I ask, is it said to be impossible for man to love, to love, I say, a beneficent Creator, a most loving Father, and also, in the persons of his brethren, to love his own flesh? Yet, he that loveth, hath fulfilled the law;*[r] *Hence, John the apostle openly*

[p] Ps. cxlvii. (cxlviii.) 20. [q] Exod. xix. 9, sqq.
[r] Rom. xiii. 8.

beareth witness, that the commandments of God are not heavy;[s] for, as St. Bernard observes, nothing could be exacted from man more just, nothing more dignified, nothing more advantageous.[t] Wherefore, filled with admiration of the supreme benignity of God, Augustine thus addresses God himself: *What is man, that thou commandest him to love thee? And if he love thee not, thou threatenest direful punishments! Is it not enough misery if I love thee not?*[u] But should any one allege human infirmity as an impediment to his loving God, the pastor will teach, that God, who demands our love, pours into our hearts, by his Holy Spirit, the vehemence of his love;[v] and this good Spirit our heavenly Father giveth unto them that ask him;[w] so that justly has St. Augustine prayed: *Give what thou commandest, and command what thou pleasest.*[x] Since then, the help of God is ready to sustain our weakness, especially since the death of Christ our Lord, by which the prince of this world was cast out, there is no reason why any one should be deterred by the difficulty of the undertaking; for to him who loveth, nothing is difficult.

QUESTION VIII.

All Men are bound to obey the Injunctions of the Law.

By explaining moreover the necessity of obeying the law, [the pastor] will contribute very much to induce to its observance, particularly as in these our days there have not been wanting those who impiously, and to the serious injury of their own souls, have not been afraid to say, that the law, whether easy or difficult, is by no means necessary unto salvation. Their wicked and impious opinion the pastor will refute by testimonies from sacred Scripture, especially from the same apostle, by whose authority they endeavour to defend their impiety. What then saith the apostle? *Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.*[y] When he elsewhere[z] repeats the same doctrine, and says that *a new creature in*

[s] Pseudo-Aug. serm. 47, de temp. 1 John v. 3.
[t] Lib. de diligendo Deo, c. 1.
[u] Confess. i. 5.
[v] Rom. v. 5.
[w] Luke xi. 13.
[x] Confess. x. 29, 31, 37, et de bono persever. c. 20.
[y] 1 Cor. vii. 19.
[z] Gal. vi. 15.

Christ, alone availeth, by *a new creature in Christ*, we plainly perceive that he means him who observes and keeps the commandments of God; for *he that hath and keepeth the commandments of God, loveth* God, as our Lord himself testifies in St. John: *If any one love me, he will keep my word.*[a] A man, it is true, may be justified, and from wicked may become righteous, before he fulfil by external acts each of the precepts of the law; yet it is impossible that any one who has attained the use of reason, unless he be sincerely disposed to observe all the commandments of God, can be justified.

QUESTION IX.

Fruits of the Observance of the Divine Law.

Finally, that the pastor may leave nothing unsaid that may induce the faithful to observe the law, he will point out how abundant and how sweet are its fruits. This he will easily establish by referring to what is written in the eighteenth Psalm,[b] in which the praises of the divine law are celebrated, amongst which its highest [praise] is, that it proclaims the glory and the majesty of God more eloquently than even the celestial orbs by their beauty and order, enforcing as they do the admiration of the most barbarous nations, and leading them to acknowledge the glory, the wisdom, and the power of the Creator and Architect of all things. *The law of the Lord*, also *converts souls* to God; for knowing the ways of God and his most holy will through his law, we turn our feet unto the ways of the Lord. It also *giveth wisdom to little ones*;[c] for they alone who fear God are truly wise. Hence, they who observe the law of God are filled with true joys, are enlightened by the knowledge of the divine mysteries, and are blessed with immense pleasures and rewards in this life, and in the life to come.

QUESTION X.

Since all things do the Will of God, it is shown that Man ought most justly to follow the same Will.

Nor should we observe the law so much from a sense of our own interest, as from a regard for the will of God, which he has unfolded unto men by its promulgation: if the

[a] John xiv. 21, 23. [b] Ps. xviii. 8 (xix. 7).
[c] Ps. cxviii. (cxix.) 130, "Giveth understanding unto the simple."

remaining portions of creation are obedient to this his sovereign will, how much more just that man should obey its dictates? Nor is it to be passed over in silence, that God has pre-eminently displayed his clemency and the riches of his infinite bounty even in this, that, whilst he might have commanded us to serve him without a reward, he has nevertheless deigned to unite his own glory with our advantage, thus rendering what tends to the honour of God, conducive to our interests. This then being a most important and glorious prerogative, the pastor will teach, as the prophet says at the close [of his praise of the law], that *in keeping them, there is a great reward;*[d] for not only are we promised those blessings which seemed rather to refer to earthly happiness, to be *blessed in the city, and blessed in the field,*[e] but also *a very great reward in heaven,*[f] and *good measure, pressed down, shaken together, and running over,*[g] which, with the aid of the divine mercy, we merit by our pious and righteous works.[h]

QUESTION XI.

In what manner the Law of Moses is obligatory on Men of all Times, and on what occasion it was promulgated to the Israelites.

Although this law was given by the Lord to the Jews on the Mount,[i] yet as it was long before imprinted and engraved by nature on the hearts of all, and God therefore wished it to be obeyed at all times by all men, it will hence be found very profitable diligently to explain the words, in which it was promulgated to the Hebrews by Moses, its minister and interpreter, and also the history of the people of Israel, which is replete with mysteries. First, then, the pastor will relate, that, from amongst all the nations beneath heaven, God chose one, which took its descent from Abraham; that he wished Abraham to be a stranger in the land of Canaan, the possession of which he had promised him; and that, notwithstanding [this promise], he and his posterity were wanderers for more than four hundred years before they

[d] Ps. xviii. 12 (xix. 11).
[e] Deut. xxviii. 3.
[f] Matt. v. 12.
[g] Luke vi. 38.
[h] The repetition of the passage of Exod. xx. 2, at the end of this section, appears to be a mistake, arising from the terminations of the next chapters. In some copies, however, it forms a kind of heading to sect. xi.
[i] Ex. xix. 20; Deut. v. 2, 4.

obtained possession of the promised land, at the same time that, throughout this their pilgrimage, God never withdrew his care from them. They indeed *went from nation to nation, and from one kingdom to another people;*[j] yet he never suffered them to be injured, but *reproved kings for their sakes;* and, before they went down into Egypt, he sent before them a man by whose prudence they and the people of Egypt were rescued from famine. During their stay in Egypt such was the kindness with which he surrounded them, that, although Pharaoh was opposed to them and intent on their ruin, they increased to an extraordinary degree; and when severely harassed, and most harshly treated as slaves, he raised up Moses as a leader, to conduct them from bondage with a strong hand. Of this their deliverance the Lord makes special mention in these opening words of the law; *I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.*[k]

QUESTION XII.

Why the People of Israel were chosen by God.

Amongst these events the pastor will particularly observe, that out of the nations of the earth one was chosen by God, whom he called *his people,* and by whom he would be known and worshipped; not that they were superior to the others in righteousness or in numbers, and of this God himself reminds the Hebrews,[l] but rather because, by the multiplication and aggrandisement of a small and impoverished nation, he would more fully display to mankind his power and his goodness. Such having been the circumstances of these men, he was *closely joined to them and loved them,*[m] so that, Lord of heaven and earth though he was, he disdained not to be called *their God,* to provoke to emulation the other nations, that, perceiving the happiness of the Israelites, mankind might all betake themselves to the worship of the true God; as Paul also testifies that, by setting forth the happiness of the Gentiles, and the true knowledge of God in

[j] Ps. civ. (cv.) 13, 14, 17.

[k] Exod. xx. 2; Deut. v. 6. Cf. Dean Graves on the Pentateuch, pt. ii. lect. 1, p. 121.

[l] Deut. vii. 7, sq.

[m] Deut. x. 15, "Had a delight in thy fathers to love them," προείλετο ἀγαπᾶν αὐτούς.

which he had instructed them, he provoked to emulation those, who were his own flesh.[n]

QUESTION XIII.

Why the Israelites were harassed with such Trials before they received the Law.

[The pastor] will next inform the faithful, that God suffered the Hebrew Fathers to wander a long time, and their posterity to be oppressed and harassed under a most galling servitude, to teach us, that to be friends of God we must be enemies of the world,[o] and pilgrims on earth; that to have nothing in common with the world gives us an easier access to the friendship of God; and that, being transferred to the worship of God, we may understand how much more happy are they that serve God, than those who serve the world. Of this the Scripture admonishes us, for it says, *Yet they shall be his servants, that they may know the difference between my service, and the service of the kingdom of the earth.*[p] [The pastor] will also explain that God delayed the fulfilment of his promise until after the lapse of more than four hundred years, in order that that people might be nurtured by faith and hope; for, as shall be shown when we come to explain the first commandment, God will have his children ever depend on him, and place all their hope in his goodness.

QUESTION XIV.

The Time and Place in which the Law was delivered, why chosen.

Lastly, [the pastor] will mark the place and time at which the people of Israel received this law from God. They received it, forsooth, when, having been led out of Egypt, they were come into the wilderness; in order that, impressed with the memory of a blessing still fresh in their recollection, and terrified by the ruggedness of the place in which they were journeying, they might the better be disposed to receive the law. For to those whose bounty they have experienced, men are most attached by ties of obligation; and when they have lost all hope of assistance from their fellow-men, then do they seek refuge in the protection of God. We may hence

[n] Rom. xi. 14. [o] Cf. James iv. 4. [p] 2 Chron. xii. 8.

understand, that the more detached the faithful are from the allurements of the world, and the pleasures of the flesh, the more disposed are they to lend a willing ear to the doctrines of salvation; as is said by the prophet: *Whom shall he teach knowledge, and whom shall he make to understand the hearing? Them that are weaned from the milk, and drawn away from the breasts.*[q]

CHAPTER II.

OF THE FIRST COMMANDMENT.

QUESTION I.

Of the Meaning of the Exordium, and the Mysteries contained therein.

Let then the pastor strive, with all his efforts, to induce the faithful to keep continually in mind these words, *I am the Lord thy God.* From them they will learn that they have as a legislator their Creator, by whom they were made and are preserved, and that they may justly say, *He is the Lord our God, and we are the people of his pasture and the sheep of his hand.*[r] The earnest and frequent inculcation of these words will serve to render the faithful more willing to observe the law, and abstain from sin. The words that follow, *Who brought thee out of the land of Egypt and the house of bondage,* whilst they seem solely to relate to the Jews liberated from the bondage of Egypt, are, if considered in their inward reference to the scheme of universal salvation, far more applicable to Christians, who are liberated by God, not from the bondage of Egypt, but from the region of sin and *the power of darkness,* and are *translated into the kingdom of his beloved Son.*[s] Contemplating the magnitude of this benefit, Jeremiah prophetically exclaimed, *Behold the days come, saith the Lord, that it shall no more be said, the Lord liveth that brought up the children of Israel out of the land of Egypt; but the Lord liveth that brought up the children of Israel from the land of the north, and from all the*

[q] Isa. xxviii. 9. [r] Ps. xciv. (xcv.) 7. [s] Col. i. 13.

lands whither I cast them out; and I will bring them again into their land that I gave unto their fathers. Behold, I will send many fishers, saith the Lord, and they shall fish them, &c.[t] For our most indulgent Father hath gathered together through his Son, *the children that were scattered,*[u] that, no longer *the servants of sin but of righteousness,*[v] *we may serve before him in holiness and righteousness all our days.*[w]

QUESTION II.

In what manner the Faithful ought to be affected by the Beginning of this Decalogue.

To every temptation, therefore, the faithful will oppose as a shield these words of the apostle, *Shall we that are dead to sin, live any longer therein?*[x] We are no longer our own; but his who for us *died and rose again.*[y] *He is the Lord our God,* who *purchased* us for himself *with his own blood.*[z] How then shall we be any longer capable of sinning against the Lord our God, and *crucifying him again?*[a] Being made truly free, and *in the liberty wherewith Christ hath made us free,*[b] let us, as we heretofore yielded our members to serve unrighteousness, henceforward yield them *to serve righteousness unto holiness.*[c]

THOU SHALT NOT HAVE STRANGE GODS BEFORE ME.

QUESTION III.

What is to be observed or avoided, according to this First Commandment.

The pastor will teach that, in the Decalogue, the precepts that regard God occupy the first, and those that regard our neighbour, the second place; for the services which we render unto our neighbour, we render him for the sake of God; and then only do we love our neighbour according to the precept of God, when we love him for God's sake. And these precepts are those that were inscribed on the first table [of the law]. In the next place, he will show that, in the words propounded, is contained a twofold precept; the one mandatory, the other prohibitory. For when it is said, *Thou*

[t] Jer. xvi. 14, sq. [u] John xi. 52. [v] Rom. vi. 18.
[w] Luke i. 74, sq. [x] Rom vi. 2. [y] 2 Cor. v. 15.
[z] Acts xx. 28. [a] Heb. vi. 6. [b] Gal. v. 1. [c] Rom. vi. 19.

shalt not have strange gods before me, it is the same as to say, *Thou shalt worship me the true God: thou shalt not worship strange gods.*

QUESTION IV.

In what manner Faith, Hope, and Charity are contained in this Precept.

In the former is contained a precept of faith, hope, and charity; of faith, for when we say, God, we acknowledge him to be immoveable, immutable, ever the same, faithful, righteous, without any iniquity; and hence, assenting to his oracles, we necessarily yield to him all faith and authority. And who can contemplate his omnipotence, his clemency, his beneficence, and not repose in him all his hopes? But if we contemplate the riches of his goodness and love, lavished on us with so bounteous a hand, how can we but love him? Hence that commencement, hence that conclusion, which God makes use of in Scripture in his precepts and commands: *I the Lord.*

QUESTION V.

What this Precept prohibits is explained.

The other part of the precept is comprised in these words: *Thou shalt not have strange gods before me;* words which the legislator subjoins, not because the idea is not sufficiently implied in the affirmative part of the precept, which says equivalently, *Thou shalt worship me the only God;* for if he is God, he is the only God; but on account of the blindness of very many, who of old professed to worship the true God, and yet adored a multitude of gods. Of these there were many amongst the Israelites themselves, who, as Elijah reproached them with doing, *halted between two sides;*[d] and this the Samaritans did, who worshipped the God of Israel, and the gods of the nations.[e]

QUESTION VI.

Why this First Commandment is of Superior Importance to the Rest.

Having explained these matters, [the pastor] must add, that this is the first and greatest of all the commandments, not only in order, but also in nature, dignity, and excellence. For God is entitled to infinitely greater love and authority

[d] 1 Kings xviii. 21. [e] 4 Kings xvii. 33, sqq.

from us than are due to master, to monarch. He created us; the same he governs us; he nurtured us in our mother's womb; brought us into this world; and supplies us with the necessaries of life and sustenance.

QUESTION VII.

How this Commandment is mostly Violated.

Against this commandment transgress all those who have not faith, hope, and charity, a numerous class of offenders. For amongst them are those who fall into heresy, who believe not what holy Mother Church propounds to be believed; who give credit to dreams, divinations, and other superstitious illusions;[f] those who despair of their own salvation, and trust not in the divine goodness; and also those who rely solely on riches, on bodily health and strength. But these matters have been developed more at large in treatises on morality.

QUESTION VIII.

The Honour customarily rendered to the Saints by the Church is not prohibited by this Commandment.

But in the exposition of this precept the faithful are also to be accurately taught, that to this law are by no means repugnant the veneration and invocation of the holy angels, and of the blessed souls who enjoy the glory of heaven, nor the honour which the Catholic Church has also ever paid to the bodies and ashes of the saints. If a king were to prohibit by proclamation any person from assuming the regal character, or accepting the honours due to the royal person, who would be so insane as at once to conclude, that the king was unwilling that respect should be paid to his magistrates? For although, following the example of the holy men recorded in the Old Testament,[g] Christians are said to adore the angels, they render them not that honour which they give unto God: and if we read that angels sometimes refused to be worshipped by men,[h] the worship which they refused to accept was the supreme honour due to God alone.

[f] Cf. Lev. xix. 26; Deut. xviii. 10; and compare my edition of Calmet's Dictionary, under the articles "Divination," "Witch."

[g] Donovan refers to Gen. xviii. 2, xix. 1; Num. xxii. 31; Jos. v. 15.

[h] Rev. xix. 10, xxii. 9.

QUESTION IX.

In what manner Angels may be worshipped by Men, is shown from Scripture.

For the Holy Spirit who says, *Honour and glory unto the only God,*[i] commands us also to honour our parents[j] and elders,[k] and the holy men who worshipped one God only are also said in the sacred Scriptures to have *adored,*[l] that is, to have suppliantly venerated, kings. If then kings, by whose agency God governs the world, are treated with so high an honour, shall we not give to the angelic spirits an honour greater in proportion as these blessed minds exceed kings in dignity; [to those angelic spirits] whom God has been pleased to constitute his ministers;[m] whose services he makes use of, not only in the government of his Church, but also of the rest of the universe; by whose aid, although we see them not, we are daily delivered from the greatest dangers both of soul and body? Add to this the charity with which they love us, through which, as Scripture informs us, they pour out their prayers for those countries,[n] over which they are placed by Providence, and for those too, no doubt, whose guardians they are, for they present our prayers and tears before the throne of God.[o] Hence our Lord has taught us in the gospel not to scandalize the little ones, because *in heaven their angels do always behold the face of his Father which is in heaven.*[p]

QUESTION X.

That the Angels are to be invoked is proved from Scripture.

Their intercession, therefore, we must invoke, because they always behold God, and receive from him the most willing

[i] 1 Tim. i. 17.

[j] Ex. xx. 12; Deut. v. 16; Matt. xv. 4; Mark vii. 10; Eph. vi. 1, sq.

[k] Lev. xix. 32.

[l] Gen. xxiii. 7, 12, xlii. 6; 1 Kings xxiv. 9, xxv. 23; 2 Kings ix. 6, 8; 1 Chron. xxix. 20.

[m] Heb. i. 14

[n] Dan. x. 13, is the passage referred to by the editors. It is not very satisfactory on the subject.

[o] Tob. iii. 25, xii. 12; Rev. viii. 3, sq.

[p] Matt. xviii. 10. This interpretation, which sanctions the belief in special guardian angels, is anxiously defended by Grotius, and by Petavius de Angelis, ii. 6, quoted by Whitby. The latter commentator rather thinks "not that they have an angel always present with them, but only that the angels in general are ministering spirits unto them."

advocacy of our salvation. To this their invocation the sacred Scriptures bear testimony. Thus Jacob entreats, nay compels, the angel with whom he had wrestled, to bless him, declaring that he would not let him go until he had received his blessing;[q] nor did he implore the blessing of the angel only whom he saw, but also of him whom he saw not: *The angel,* says he, *which redeemed me from all evils, bless the lads.*[r]

QUESTION XI.

To honour the Saints and Reliques does not detract from the Honour due to God.

From these premises we are also justified in concluding, that to honour the saints who have fallen asleep in the Lord, to invoke their intercession, and to venerate their sacred reliques and ashes, so far from diminishing, rather serves very much to increase the glory of God, in proportion as the hope of men is thus excited and strengthened, and they themselves aroused to the imitation of the holy. This is a doctrine which is also supported by the authority of the second Council of Nice,[s] the Council of Gangra,[t] and that of Trent,[u] and by the authority of the holy Fathers.[v]

QUESTION XII.

By what Arguments the Invocation of Saints is to be confirmed.

In order, however, that the pastor may be the better prepared to refute those who impugn this truth, he will particularly consult St. Jerome against Vigilantius,[w] and Damascene;[x] and, what is of primary importance, to their reasoning is added the practice derived from the apostles, and always retained and preserved in the Church of God.[y] Of

[q] Gen. xxxii. 24, sq.
[r] Gen. xlviii. 16.
[s] ii. act. 6.
[t] Can. xx.
[u] See Decrees and Canons, Sess. xxv. p. 213, sqq. of my edition, and Beveridge on Art. XXII. p. 266, sqq.
[v] The editors refer to Greg. Naz. orat. xxi. n. 37, orat. xxiv., orat. xxi. n. 37, orat. xlii. n. 9; Ephræm. orat. in Matrim.; Basil. contr. Eunom. iii. 1; Ambr. de viduis, c. ix. n. 55; Aug. de bapt. c. Donat. vii. 1, &c.
[w] Hier. c. Vigil. p. 392, sq.
[x] Dam. de orth. fid. iv. 16.
[y] Dion. Ar. Eccl. Hier. c. 7. Hilar. tract. in Ps. cxxix. n. 7. Conc. Nic. ii. e. g. act. 7.

this, who would require a stronger or clearer proof than that which is supplied by the admirable praises given in Scripture to the saints; for we have extant divine praises of particular saints;[z] and if the holy Scriptures celebrate their praises, why should not we pay them singular honour? Another claim, however, which [the saints] have to be honoured and invoked is, that they earnestly importune God for our salvation,[a] and obtain of him for us by their merit and favour many blessings; for if there is *joy in heaven for one sinner that doth penance*,[b] will not the citizens of heaven aid also penitent sinners by their prayers? Will they not, when asked, implore the pardon of our sins, and conciliate for us the favour of God?

QUESTION XIII.

It is shown that this Invocation of the Saints does not proceed from any Diffidence in the Divine Aid, or from Weakness of Faith.

But should it be said, as is said by some, that their patronage is unnecessary, because God hears our prayers without an interpreter, this language of impious men is easily met by the observation of St. Augustine, that there are many things, which God does not grant without the intervention of a mediator and intercessor;[c] an observation, the justness of which is confirmed by the illustrious examples of Abimelech,[d] and the friends of Job,[e] whose sins were pardoned but through the prayers of Abraham and of Job. Should it also be alleged, that to invoke the intercession and patronage of the saints results from want or weakness of faith, what answer will they give to the example of the centurion, who, although his faith was highly eulogized by our Lord himself, yet sent to the Saviour *the elders of the Jews*, to intercede with him to cure his sick servant.[f]

[z] The editors allege Eccl. xliv. 1 (Apocrypha), and Heb. xi. The last chapter, as an express defence of faith in God alone, is the best refutation of what it is here instanced to prove.

[a] 2 Maccab. xv. 12, sqq.; Rev. v. 8. No idea of *intercession* is here implied.

[b] Luke xv. 7.

[c] Aug. in Exod. q. 149.

[d] Gen. xx.

[e] Job xlii. 8, sq.

[f] Luke vii. 3, 9.

QUESTION XIV.

The Doctrine concerning One Mediator, Christ, does not take away the Invocation of Saints.

Granting, we must confess, that there is but one mediator, Christ the Lord, who alone, forsooth, has reconciled us to his heavenly Father by his blood, and who, *having obtained eternal redemption,* and *entered once into the sanctuary,*[g] ceases not to make intercession for us ;[h] it can by no means thence follow, that it is unlawful to have recourse to the intercession of the saints. For if, because we have one mediator, Christ Jesus, it were unlawful to make use of the intercession of the saints, the apostle would never have ventured to recommend himself with so much earnestness to the prayers of his brethren on earth,[i] whereas the prayers of the living should derogate from the glory and dignity of the mediator Christ, not less than the intercession of the saints in heaven.

QUESTION XV.

The Virtue of Reliques and their great Power and Efficacy proved.

But whose incredulity is so obstinate as not to yield to the evidence in support of the honour and invocation we offer to the saints, afforded by the wonders wrought at their tombs? The blind, the lame-handed, and the paralyzed are restored to their former state, the dead raised to life, and demons are expelled from the bodies of men! facts, which St. Ambrose[j] and Augustine,[k] most unexceptionable witnesses, declare in their writings not to have heard, as many did, not to have read, as did very many very grave authorities, but to have seen. But why multiply proofs on this head? If the clothes, the kerchiefs,[l] the shadow of the saints,[m] before they departed this life, banished disease and restored vigour, who will venture to deny that God works the same wondrous works by the sacred ashes, the bones, and other relics of the saints? This was declared by the dead body accidentally let down into

[g] Heb. ix. 12. [h] Heb. vii. 25.
[i] Rom. xv. 30 ; Eph. vi. 18 ; Phil. i. 19 ; Col. iv. 3 ; 1 Thess. v. 25 ; 2 Thess. iii. 1 ; Heb. xiii. 18.
[j] Amb. ep. xxii. n. 2 et 17.
[k] Aug. ser. 286, c. 5 ; De civ. Dei, xxii. 8 ; Confess. ix. 7.
[l] Acts xix. 12. [m] Acts v. 15.

the grave of Elisha, and which, on touching the body of the prophet, was instantly restored to life.[n]

QUESTION XVI.

The following Words do not form another Commandment, but are a Continuation of the Previous One.

What follows: *Thou shalt not make to thyself a graven thing, nor the likeness of anything that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth; thou shalt not adore them nor serve them;* some, supposing these words to constitute a distinct precept, reduced the ninth and tenth commandments into one;[o] but St. Augustine, dividing the two last, was of opinion, that these words belong to the first commandment:[p] and this division, because in general use in the Church, we willingly follow. A very just argument in its favour, however, is the propriety of annexing to the first the rewards or punishments attached to [the observance or violation of] each of the commandments.

QUESTION XVII.

This Precept does not prohibit the Use of Images in Churches.

Nor let any one suppose that this commandment utterly prohibits the arts of painting, modelling, or sculpture; for in the Scriptures we are informed that God himself commanded images of cherubim,[q] and also of the brazen serpent,[r] to be made; and the conclusion, therefore, at which we must arrive, is that images were prohibited only in such wise as they might be the means of detracting from the true worship of God to inanimate objects, as though they were to be adored as gods.

QUESTION XVIII.

In what ways the Divine Being may chiefly be violated through Worship offered to Images.

But as regards this commandment, the majesty of God is grievously offended chiefly in a twofold manner; the one, if

[n] 2 Kings xiii. 21.

[o] Origen, hom. 8, in Exod. n. 2.

[p] Aug. ep. 55, c. 11, in Exod. q. 71, in Ps. 32, enarr. ii. n. 6. The reader will find most complete information on the whole subject of the division of the Decalogue in Dr. Kitto's Cyclopædia of Biblical Literature, s. v. Decalogue, v. i. p. 538, sqq.

[q] Ex. xxv. 18, sq.

[r] Num. xxi. 8, sq.

idols and images be worshipped as God, or *believing that in them there is any divinity or virtue on account of which they are to be worshipped, or that anything is to be asked of them; or that confidence is to be reposed in the images as was of old done by the Gentiles, who placed their hope in idols,*[s] and whose idolatry the Scriptures universally reprehend; the other, by attempting to form a representation of the Deity, as though he were visible to corporeal eyes, or could be represented by painting or statuary. *For who,* saith Damascene, *can represent God, invisible, as he is, incorporeal, uncircumscribed by limits, and incapable of being described under any figure or form?*[t] This subject the pastor will find treated more at large in the second Council of Nice.[u] Admirably, therefore, has the apostle said, that the Gentiles *changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things;*[v] for the likenesses of all these things, although the work of their own hands, they worshipped as gods. Hence, the Israelites, who exclaimed before the molten calf: *These are thy Gods, O Israel, which brought thee out of the land of Egypt,*[w] *are called idolaters,*[x] *because they changed their glory into the similitude of a calf that eateth grass.*[y]

QUESTION XIX.

Of the Meaning of the Latter Portion of this Precept.

The Lord God, then, having forbidden the worship of strange gods, with a view to the utter removal of idolatry, prohibited the formation of an image of the Deity from brass or any other material, as Isaiah declares when he asks: *To whom then have ye likened God, or what image will ye make for him?*[z] That such is the meaning of [this part of] the precept is proved, not only from the writings of the holy Fathers, who, as is expounded in the seventh [general] council, give to it this interpretation;[a] but likewise from

[s] Conc. Trid. Sess. xxv. p. 214 of my translation.
[t] John Damasc. de orth. fid. iv. 16; de imag. orat. ii. n. 5.
[u] Conc. Nic. act. 3. [v] Rom. i. 23. [w] Ex. xxxii. 4.
[x] 1 Cor. x. 7, referring to the passage of Exodus.
[y] Ps. cv. 20. [z] Isa. xl. 18.
[a] The editors quote Conc. Nic. ii. act. 2; Hadr. P. litt. ad Conf. et Iren; Impp. et in act. 4, locum ex Leontii Episc. serm. 5.

these words of Deuteronomy, by which Moses sought to withdraw the Israelites from idolatry: *Ye saw*, says he, *no manner of similitude on the day that the Lord spake unto you in Horeb, out of the midst of the fire.*[b] These words were spoken by this wisest of legislators, lest, led by any sort of error, they should make an image of the Deity, and transfer the honour due to God to a created thing.

QUESTION XX.

To represent any of the Persons of the Trinity does not violate this Precept.

Let no one, however, think that to represent any person of the most holy Trinity by certain forms, under which, as we read in the Old and New Testaments,[c] they deigned to appear, is to be deemed contrary to religion and the law of God; for no one is so ignorant as to believe that such forms are express images of the Deity; forms, as the pastor will teach, which only serve to express some attributes or actions ascribed to God. Thus, when, from Daniel, *the ancient of days* is painted, *seated on a throne, and before him the books opened*,[d] the eternity and the infinite wisdom of God is signified, by which he sees, with a view to judge, all the thoughts and deeds of men.

QUESTION XXI.

The same Doctrine holds good with regard to Angels.

Angels, too, are represented under a human form, and winged, to give us to understand how benevolent they are towards the human race, and how ready to execute the embassies of God to man; for *they are all ministering spirits, sent forth to minister for them, who shall receive the inheritance of salvation.*[e]

QUESTION XXII.

Of the Form of a Dove, which represents the Holy Ghost.

What proper attributes of the Holy Ghost are signified by the forms of a dove, and of tongues of fire, under which, as

[b] Deut. iv. 15.

[c] The editors refer to Gen. xviii. xxxii. 24, sq.; Ex. iii. 2, xiii. 21, xxxiv. 17; 2 Paral. vii. 1, sq.; Isa. vi. 1; Ez. i. 27, sq. ii. 1; Dan. vii. 13; Matt. iii. 16; Apoc. i. 13, v. 6.

[d] Dan. vii. 9, sq.

[e] Heb. i. 14.

we read in the Gospel,[f] and in the Acts of the Apostles,[g] the Holy Ghost appeared, is too well known to require lengthened exposition.

QUESTION XXIII.

The Saints, and also Christ, ought to be pictured and honoured.

But to depict and honour the images of Christ our Lord, of his most holy and most pure mother, and of all the other saints, seeing that they, having been clothed with human nature, appeared in human form, is not only not forbidden by this commandment, but has always been esteemed a holy practice, and a most certain indication of a grateful mind. This statement derives confirmation from the monuments of the apostolic age, the general councils of the Church, and the writings of so many most holy and learned Fathers, who are of one accord upon the subject.[h]

QUESTION XXIV.

What is the Legitimate Use of Images in the Church.

But the pastor will not content himself with merely showing the lawfulness of the use of images in churches, and of paying them honour and respect, since this honour and respect are referred to their prototypes; but he will also show that, up to the present time, this practice has been attended with the greatest advantage to the faithful; as may be seen in the work of Damascene on images,[i] and in the seventh council, which is the second of Nice.[j] But because the enemy of the human race, by his wiles and deceits, seeks to pervert every the most holy institution, should the faithful happen at all to offend in this respect, the pastor, in pursuance of the decree of the Council of Trent,[k] will use every exertion in his power to correct such an abuse, and when occasion presents itself, will explain the decree itself to the people. He will also instruct the unlearned,

[f] Matt. iii. 16; Mark i. 10; Luke iii. 22; John i. 32.
[g] Acts ii. 3.
[h] Conc. Nic. ii. act. 2. Hadr. P. litt. ad Conf. et Iren. Impp. Dan. de imag. orat. i. Nat. Alex. Hist. Eccl. sæc. 8, diss. 6.
[i] Orat. 1, 2, 3, v. de fid. orth. iv. 16.
[j] Vid. in act. 2. Hadr. P. litt. ad Conf.
[k] Council of Trent, Sess. xxv. l. c.

and those who are ignorant of the purpose of images, that they are intended to instruct in the history of the Old and New Testaments, and to recall to remembrance the events which they record; that thus excited by the recollection of heavenly things, we may be the more intensely inflamed to adore and love God himself. He will also point out that the images of the saints are placed in the churches to be honoured, and also that, admonished by example, we may conform ourselves to their lives and virtues.

I am the Lord thy God, mighty, jealous, visiting the iniquity of the fathers upon the children to the third and fourth generation of them that hate me, and showing mercy unto thousands to them that love me, and keep my commandments.

QUESTION XXV.

This Appendix does not belong to the First Precept only.

In the concluding clause of this commandment, two things occur which demand diligent exposition. The first is, that, although on account of the enormous guilt of sinning against the first commandment, and the propensity of man towards so offending, the punishment is here appropriately proposed, yet it is a common appendage to all the commandments; for every law, by holding out rewards and punishments, induces men to observe its ordinances. Hence the frequent and numerous promises of God, recorded in Scripture. To omit those almost innumerable testimonies which we meet with in the Old Testament, we read in the Gospel: *If thou wilt enter into life, keep the commandments;*[l] and elsewhere: *He that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven;*[m] and also: *Every tree that yieldeth not good fruit shall be cut down and cast into the fire;*[n] and: *Whosoever is angry with his brother shall be guilty of the judgment;*[o] and in another place: *If ye will not forgive men, neither will your Father forgive you your sins.*[p]

[l] Matt. xix. 17. [m] Ibid. vii. 21. [n] Ibid. iii. 10.
[o] Ibid. v. 22. [p] Ibid. vi. 15.

QUESTION XXVI.

Whether the Punishment here held out to Transgressors is held out alike to the Carnal and the Perfect.

The other observation is, that this appendix is to be proposed in a far different manner to spiritual and to carnal men; for to the perfect, who are led by the spirit of God,[q] and who yield to him with a willing and cheerful obedience, it is in some wise glad tidings, and a strong proof of the divine good-will towards them; recognizing as they do therein the care of their most loving God, who, now by rewards, now by punishments, almost compels his creatures to worship and reverence him. They acknowledge his infinite benevolence towards them, in vouchsafing to issue his commands to them, and to avail himself of their service to the glory of his divine name; and not only do they acknowledge this, but also cherish a great hope that, when [God] commands what he pleases, he will also give strength, by which they may be enabled to obey his law. But to the carnal, who are not yet liberated from the spirit of servitude, and abstain from sin more through the fear of punishment than the love of virtue, [this sanction of the divine law, which] forms the appendix, is burdensome and severe. They are, therefore, to be supported by pious exhortations, and to be led, as it were, by the hand, to the path pointed out by the law. These things the pastor will keep in view, as often as he shall have occasion to explain any of the commandments.

QUESTION XXVII.

Meditations suggested by the word "Mighty."

To both carnal and spiritual are, however, in particular to be applied two stimulants, as it were, contained in this appendix, and excellently calculated to incite men to obedience to the law. The one is, that God is called *the mighty*, an appellation, the force of which requires to be more diligently expounded to the faithful, as the flesh, unappalled by the terrors of the divine menaces, frequently indulges in delusive expectations of escaping, in a variety of ways, the wrath of God and his threatened judgments; but, when

[q] "Oderunt peccare boni *virtutis amore*."

impressed with the certain conviction that God is *the mighty*, it exclaims with the great David: *Whither shall I go from thy spirit? or whither shall I flee from thy presence?*[r] [The flesh] also, sometimes distrusting the promises of God, magnifies the power of the enemy to such a degree, as to believe itself unable to withstand him; whilst on the contrary, a firm and unshaken faith, vacillating in nothing, whilst it relies confidently on the divine strength and power, animates and confirms man, for he exclaims: *The Lord is my light and my salvation; whom shall I fear?*[s]

QUESTION XXVIII.

What is meant by God being "Jealous."

The second stimulant is the divine jealousy. For men sometimes think that God takes no concern in human affairs, even as to whether we observe or contemn his law, an error which is the source of great disorder in life. But when we believe that God is a jealous God, reflection on this point easily keeps us within duty.

QUESTION XXIX.

What Manner of Jealousy may be attributed to God.

The jealousy attributed to God does not, however, imply any agitation of mind, but that divine love and charity by which God will suffer no soul to violate with impunity her fidelity[t] to him, and which destroys all those who are disloyal to him. The jealousy of God, therefore, is his most calm and impartial[u] justice, by which the soul, that is corrupted by false opinions and depraved passions, is repudiated as an adulteress; and in this jealousy of God, evincing as it does his supreme and incredible goodness towards us, we recognize a source of the sweetest and most delightful pleasure. For there is no love more ardent among men, no bond of union stronger or closer, than what exists between married persons. God, therefore, when, frequently comparing himself to a spouse or husband, he calls himself a jealous God,

[r] Ps. cxxxviii. (cxxxix.) 7. [s] Ps. xxvi. (xxvii.) 1.

[t] I have borrowed Donovan's translation of the words "nullam a se animam patitur fornicari; quotquot autem ab eo fornicantur, perdit."

[u] Sincerissima.

demonstrates the excess of his love towards us. The pastor, therefore, will here teach, that so desirous should men be of the worship and honour of God, as to be said with propriety to be jealous of, rather than to love, God, after the example of him who says of himself: *With zeal have I been zealous for the Lord God of hosts;*[v] or rather, let them imitate Christ himself, who has said: *The zeal of thy house hath eaten me up.*[w]

QUESTION XXX.

What is the Purport of the Threat here set forth.

The menaces of God's judgments must also be explained, that he will not suffer sinners to remain unpunished, but will either chastise them as a parent, or punish them sharply and severely as a judge; which, on another occasion, is thus expressed by Moses: *Thou shalt know that the Lord thy God is a mighty and faithful God, keeping his covenant and mercy with them that love him and keep his commandments, to a thousand generations; and repaying forthwith them that hate him.*[x] *Again, ye cannot,* saith Joshua, *serve the Lord; for he is a holy God, and mighty and jealous, and will not forgive your transgressions and sins. If ye forsake the Lord, and serve strange gods, then he will turn, and do you hurt, and destroy you.*[y]

QUESTION XXXI.

How God visits the Sins of the Fathers upon the Children, unto the Third and Fourth Generation.

The people are to be taught, that the punishments here threatened await the third and fourth generation of the impious and the wicked; not that the descendants are always visited with the chastisements due to the delinquency of their ancestors, but that, although they and their descendants may go unpunished, their posterity shall not all escape the wrath and vengeance of God. This king Josiah experienced, for although God had spared him on account of his singular piety, and allowed him to be borne in peace to the tomb of his fathers, that he might not see the evils of the times to come, that were to befall Judah and Jerusalem

[v] 1 Kings xix. 14.
[w] Ps. lxviii. 10 (lxix. 9); John ii. 17.
[x] Deut. vii. 9, sq.
[y] Jos. xxiv. 19, sq.

by reason of the wickedness of his grandfather Manasseh; yet, after his decease, the divine vengeance so overtook his posterity, that it spared not even the children of Josiah.[z]

QUESTION XXXII.

How these Words agree with the Words of Ezekiel.

The words of this commandment may perhaps seem to be at variance with the sentence pronounced by the prophet: *The soul that sinneth shall die;*[a] but the authority of St. Gregory, borne out by the consentient testimony of all the other ancient Fathers, satisfactorily shows [that there is no real contradiction]: *Whoever*, says he, *imitates the iniquity of a wicked father, is also bound by his sin; but he who does not follow the iniquity of the father, is not at all burdened with his sin. Hence it comes to pass that the wicked son of a wicked father, who dreads not to superadd his own malice to the vices of his father, by which he knows the wrath of God to have been already excited, is burdened not only with the sin that he himself has added, but also with that of his father. And it is just that he who dreads not to follow in the footsteps of a wicked father, before the eyes of a rigorous judge, should be subjected in the present life to the punishment provoked even by the crimes of his wicked parent.*[b] That the goodness and mercy of God far exceed his justice is another observation which the pastor will not fail to make: God is angry unto the third and fourth generation; but he bestows his mercy on thousands.

QUESTION XXXIII.

Who, as Transgressors of the Divine Laws, may be considered to hate God.

The words, *of them that hate me*, display the grievousness of sin; for what more wicked and detestable than to hate the supreme goodness, the supreme truth? This, however, is the case with all sinners; for as *he that hath the commandments of God, and keepeth them, loveth God;*[c] so he that despiseth his law, and keepeth not his commandments, is justly said to hate God.

[z] 4 Kings xxii. 2, 19, sq. xxiii. 25, 26, 29, 30, sq.; 2 Chron. xxxiv. 2, 3, 27, sq. xxxv. 24, xxxvi.

[a] Ezek. xviii. 4. [b] Greg. M. Moral. xv. 21. [c] John xiv. 21.

QUESTION XXXIV.

What is the Meaning of "and do mercy unto them that love me."

The concluding words; *And them that love me*, point out the manner and motive of observing the law; for it is necessary that those, who observe the law of God, should be influenced in its observance by the same charity and love which they bear towards God: a principle, which will be hereafter applied to each of the other commandments.

CHAPTER III.

OF THE SECOND COMMANDMENT.

THOU SHALT NOT TAKE THE NAME OF THE LORD THY GOD IN VAIN.

QUESTION I.

Why God willed this Law to be especially laid down respecting honouring his Name.

Although in the first precept of the divine law, in which we are commanded to worship God in piety and holiness, is necessarily contained this that follows in the second place; (for he that wishes to be honoured, also requires to be spoken of by us with the highest respect, and forbids the contrary, as the words of the Lord in Malachi also clearly show: *A son honoureth the father, and a servant his master: if then I be a father, where is mine honour?*[d]) yet, on account of the importance of the matter, God would make this law, which commands his divine and most holy name to be honoured, a distinct precept, and was pleased to prescribe it to us in clear and distinct terms.

QUESTION II.

This Precept demands assiduous Exposition on the part of the Pastor.

To the pastor himself this should be a most satisfactory proof, that it by no means suffices to speak on this matter in general terms: but that the nature of the subject is such as

[d] Mal. i. 6.

to require to be dwelt upon at considerable length, and explained to the faithful in all its relations with distinctness, clearness, and accuracy. Nor is this diligence to be deemed too great, whereas there are not wanting those, who are so blinded by the darkness of error as not to dread to blaspheme him, whom the angels glorify; and who are not deterred by the promulgation of the law from most shamefully disparaging the majesty of God every day, nay, almost every hour and moment of the day. Who perceives not that every assertion is accompanied with an oath; that every conversation abounds in curses and imprecations; so much so that a man scarcely buys, or sells, or transacts business of any sort, without interposing the solemn pledge of an oath, and, even in matters the most unimportant and trivial, thousands of times rashly makes use of the most holy name of God? It therefore becomes the part of the pastor to employ the greater care and diligence, to remind the faithful frequently how grievous and detestable is this crime.

QUESTION III.

This Second Precept contains a Negative and a Positive Precept.

In the exposition, then, of this precept, be it first well known that, besides what it forbids, it also contains a positive precept, enforcing certain things to be done. Of each, [the pastor] must give a separate exposition; and, to facilitate instruction on these subjects, he will first explain what the law commands, and next what it prohibits. What it commands then is, that the name of God is to be honoured, and that it is to be appealed to in oath with reverence; and, on the other hand, what it prohibits is, that any one contemn the divine name, to take it in vain, or swear by it falsely, vainly, or rashly.

QUESTION IV.

What is here meant by the Name of God.

When, therefore, we are commanded to honour the divine name, the pastor will enforce, that our attention is not directed merely to the letters or syllables of which that name of God is composed, or in any respect to the mere name, but to the import of a word used to express the Omnipotent and Eternal Majesty of the Godhead, Trinity in Unity. Hence

we easily infer how unmeaning is the superstition of some amongst the Jews, who dreaded to pronounce the name of God, which they hesitated not to write, as if the divine power consisted in the four letters of which it is composed, and not in their signification.[e] In the enunciation of the precept, however, the word *name*, although in the singular number, *Thou shalt not take the name of God*, is not to be understood to refer to any one name in particular, but to extend to all the names by which God is usually designated; for God is called by many names, such as *the Lord, the Almighty, the Lord of Hosts, the King of Kings, the Mighty One*, and others of similar import, which we meet in the Scriptures; all of which are entitled to the same veneration. The pastor will next teach how the divine name is to be duly honoured, for the Christian people, whose tongues should every day celebrate the praises of God, are not to be ignorant of a matter most useful and most necessary unto salvation.

QUESTION V.

How the Name of God is to be venerated or honoured.

For although the name of God may be praised in a variety of ways, yet the force and import of all seem to be included under the following particulars. God then is praised, first, when in the presence of all we confidently confess him to be our Lord and our God; and not only acknowledge, but proclaim Christ to be the author of our salvation. [God is also praised], when we pay a religious attention to his word, by which his will is announced to us; make it the subject of our assiduous meditation; and by reading or hearing it, study to become acquainted with it, according to our respective capacity and condition of life. Again, we honour and venerate the divine name, when, from a sense of religious duty, we celebrate the divine praises, and under all circumstances, whether prosperous or adverse, return him singular thanks. For the prophet saith: *Bless the Lord, O my soul, and never forget all he hath done for thee.*[f] Amongst the Psalms of David we have very many, in which, animated with surpassing piety towards God, he chants the

[e] Compare my edition of Calmet's Dictionary, article "God," p. 353.
[f] Ps. cii. (ciii.) 2.

divine praises in sweetest strains. We have that admirable example of patience, Job, who, when he had fallen into the heaviest and most appalling calamities, never ceased, with lofty and unconquered soul, to praise God.[g] When, therefore, we labour under pain of mind and body, when tormented by miseries and misfortunes, let us instantly direct all our zeal, and the powers of our souls, to praise God, saying with Job: *Blessed be the name of the Lord.*[h]

QUESTION VI.

Other Ways of obeying this Precept.

The name of God is also not less honoured, if we confidently implore his assistance, to relieve us for instance from our afflictions, or to give us constancy and strength to endure them with fortitude. This God wishes us to do: *Call upon me,* says he, *in the day of trouble: I will deliver thee, and thou shalt glorify me;*[i] and of such supplication we have illustrious examples in many parts of Scripture, especially in Psalms xvi. xliii. and cxviii. Finally, we honour the name of God, when we call him to witness the truth of what we assert, a mode differing very much from those above mentioned; for the means already enumerated are in their own nature so good, so desirable, that nothing more happy or more to be wished for can be conceived, than to spend night and day in such practices of piety: *I will bless the Lord at all times,* says David: *his praise shall continually be in my mouth;*[j] but with regard to an oath, although in itself good, it should seldom be used.

QUESTION VII.

Oaths should seldom be taken.

The reason of this difference is, that an oath was instituted only as a remedy to human frailty, and a necessary means of proving the truth of what we advance. As then it is inexpedient to apply medicine to the body, unless it be necessary, and as its frequent use is pernicious; so, with regard to an oath, we should never recur to it, unless when there is weighty and just cause; and a frequent use thereof, far from

[g] Job i. 21, ii. 10.
[h] Job i. 21.
[i] Ps. xlix. (l.) 15.
[j] Ps. xxxiii. (xxxiv.) 2.

being advantageous, is on the contrary highly detrimental. Hence the admirable observation of St. Chrysostom, that oaths were introduced amongst men, not at the beginning of the world, but long after, *when vice had overspread the whole orb of the earth; when nothing remained in its proper place and order, and in universal confusion all things were borne upwards and downwards; when, what was the most serious evil of all, mortals almost universally cast themselves down in degrading servitude to idols; then at length it was that oaths broke their way into the communications of men. For when perfidy and wickedness had risen to such a height that no one could easily be induced to believe his fellow, then was God appealed to as a witness.*[k]

QUESTION VIII.

In what the Nature of an Oath consists.

But, as in this part of the precept our chief object is to teach the faithful the conditions necessary to render an oath pious and holy, it is first to be observed, that *to swear*, whatever may be the form or sense of the oath, is nothing else than to call God to witness, for to say, *God is my witness*, and to swear *by God*, are exactly the same thing. It is also an oath to swear by things created, in order to gain credit; as, for instance, to swear by the holy Gospels of God, by the cross, by the reliques or names of the saints, and all such things. Of themselves, indeed, such objects give no weight or authority to an oath: but it derives its obligation from God, the splendour of whose divine majesty shines forth in them; and hence they who swear by the gospel swear by God himself, whose truths are therein contained. This holds equally true with regard to those who swear by the saints, who are the temples of God, who believed the truth of his gospel, and were most faithful in its observance, and diffused its doctrines amongst the remotest nations and people.

QUESTION IX.

Of the Form of Oath consisting of an Execration.

This is also true of oaths uttered by way of execration, such as is that of St. Paul: *I call God to witness upon my*

[k] Chrysost. in Act. hom. ix. n. 5.

soul;[1] for by this form [of oath] we subject ourselves to God as the avenger of falsehood. That some of these forms may, however, be used as though they had not the force of an oath, we do not deny; but even in such cases it is useful to observe what has been said with regard to an oath, and to direct such forms to the very same rule and standard.

QUESTION X.

Oaths are Affirmatory and Promissory.

Oaths are of two sorts, affirmatory and promissory: the first, which is called assertory, when, under its sacred sanction, we affirm anything, past or present; such as the affirmation of the apostle, in his epistle to the Galatians: *Behold! before God, I lie not.*[m] The other, or promissory, is when we promise and confirm for certain the future performance of anything, which also includes threats; such as that of David, who swore to Bathsheba his wife, *by the Lord my God*, that her son Solomon should be heir to his kingdom, and his successor on the throne.[n]

QUESTION XI.

Conditions of a Lawful Oath.

But although, to constitute an oath, it is sufficient to call God to witness; yet, to constitute a proper and holy oath, many more conditions are required, which must be carefully explained. They, as St. Jerome observes,[o] are briefly enumerated in these words of Jeremiah: *Thou shalt swear, The Lord liveth, in truth, in judgment, and in righteousness*;[p] words which indeed briefly sum up the conditions, in which the perfection of every oath is comprised, viz. truth, judgment, and justice.

QUESTION XII.

Of the Truth of an Oath.

Let truth, then, hold the first place in an oath; that is to say, let what is sworn be true, and let him who sweareth believe it to be true, founding his conviction not upon rash grounds or slight conjecture, but upon motives of undoubted

[1] 2 Cor. i. 23.
[m] Gal. i. 20.
[n] 1 Kings i. 17, 30.
[o] Hieron. in h. l.
[p] Jerem. iv. 2.

certainty. Truth is a condition not less necessary, as is obvious, in a promissory, than in an affirmatory, oath; for he who promises must be disposed really to perform and fulfil his promise, when the appointed time comes. For as no conscientious man will ever promise to do what he considers to be opposed to the most holy commandments and will of God; so, if he have once promised and sworn to do what is lawful, he will never swerve from his engagement; unless, perhaps, change of circumstances should so alter the state of the case, that, if he wished to stand to his promise, he would incur the displeasure and enmity of God. That truth is necessary to a lawful oath David also declares, when, having asked who is worthy to sit in the tabernacle of the Most High, he answers: *He that sweareth unto his neighbour, and deceiveth him not.*[q]

QUESTION XIII.

Who is said to Swear in Judgment, and for what reason an Oath is not to be tendered to Children.

The second condition is *judgment;* for an oath ought not to be taken rashly and inconsiderately, but with deliberate consideration. When a man is about to take an oath, therefore, he should first consider whether he be or be not necessarily compelled [to do so], and whether the whole matter, if well weighed, be such as appears to require an oath. Time also, place, and many other circumstances must be taken into consideration; and he should not be influenced by love, or hatred, or any other passion of the mind, but by the force and necessity of the matter itself. For unless this diligent attention and consideration precede, an oath must certainly be hasty and rash; and of this character is the irreligious affirmation of those, who, on any most unimportant and trifling occasions, swear without reason or purpose, and from a mere evil habit. This we see done everywhere, every day, by sellers and buyers, the former of whom, to sell at the highest price, the latter, to purchase at the cheapest, hesitate not to praise or dispraise with an oath the goods on sale. As then judgment and prudence

[q] Ps. xiv. 4 (xv. 4, "he that sweareth to his own hurt, and changeth not").

are necessary, hence St. Cornelius Pontiff decreed,[r] that an oath should not be administered to children before puberty, that is, before their fourteenth year, because children, by reason of their tender age, are not yet competent to perceive or distinguish so acutely.

QUESTION XIV.

How an Oath is taken in Justice.

The last [condition of an oath] is justice, a condition which is required most particularly in promissory oaths.[s] Hence, if a person swear to do anything unjust or unlawful, he sins by taking the oath, and heaps sin upon sin by performing his promise. Of this the gospel supplies an example: king Herod having rashly bound himself by oath, gave to a dancing girl, as a reward for the pleasure which she had afforded him by her dancing, the head of John the Baptist.[t] Such was also the oath taken by the Jews, who, as we read in the Acts of the Apostles, bound themselves by oath not to eat, *until they had killed Paul.*[u]

QUESTION XV.

What Reasons there are to show that an Oath is sometimes Lawful.

These things thus explained, there can be no doubt that a man may safely take an oath, if he have observed, and as it were, guarded it by these conditions, a position which is however easily proved by many arguments. This the law of the Lord, which is *pure*[v] and *holy*,[w] hath commanded: *Thou shalt fear the Lord thy God*, says Moses, *and shalt serve him only; and thou shalt swear by his name*:[x] *All they*, says David, *shall be praised, that swear by him.*[y] The sacred Writings also inform us, that the holy apostles, the lights of the Church, sometimes made use of an oath; and this is evident from the epistles of St. Paul.[z] And that the angels themselves have sometimes sworn: *The angel*, says St. John

[r] Canon *Honestum*, ap. Grat. P. 2. Caus. xxii. qu. 5, c. 16.
[s] Conc. Tolet. viii. can. 2.
[t] Mark vi. 21.
[u] Acts xxiii. 12.
[v] Ps. xviii. (xix.) 8.
[w] Rom. vii. 12.
[x] Deut. vi. 13.
[y] Ps. lxii. 12 (lxiii. 11).
[z] Rom. i. 9; 2 Cor. i. 23; Gal. i. 20; Phil. i. 8; 1 Thess. ii. 5, 10.

in his Revelation, *swore by him that liveth for ever.*[a] Finally, God himself, the Lord of angels, sweareth,[b] and, as we read in many passages of the Old Testament, confirmeth his promises with an oath. This he did to Abraham,[c] and to David; and of the oath sworn by the Almighty, David says: *The Lord hath sworn, and will not repent: thou art a priest for ever according to the order of Melchisedech.*[d]

QUESTION XVI.

It is proved that an Oath rightly taken is praiseworthy.

If any one consider the whole matter attentively, and look to its origin and its end, it can be no difficult matter to explain the reason, why the taking of an oath is not only lawful but laudable. An oath has its origin in faith, by which men believe God to be the author of all truth, who can never deceive nor be deceived, to whose eyes *all things are naked and open,*[e] who, in fine, by his admirable providence, superintends all human affairs, and governs the world. Imbued, therefore, with this faith, men appeal to God as a witness of the truth, whom it were wicked and impious not to believe.

QUESTION XVII.

The End of an Oath is the Suppression of Controversies and Litigation.

With regard to the end of an oath, its entire scope and intent is to establish the justice and innocence of a man, and to terminate disputes and contests, as also the apostle teaches in his epistle to the Hebrews.[f]

QUESTION XVIII.

In what sense Christ forbade Oaths.

Nor does this doctrine at all clash with those words of the Redeemer in St. Matthew: *Ye have heard that it hath been said by them of old time; thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; neither by heaven, for it is God's throne;*

[a] Apoc. x. 6. [b] Ps. xciv. (xcv.) 2; Heb. iii. 2, iv. 3.
[c] Gen. xxii. 16, l. 24; Luke i. 73; Heb. vi. 13, 17.
[d] Ps. cix. (cx.) 4; Heb. v. 6, vii. 17.
[e] Heb. iv. 13. [f] Heb. vi. 16.

nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the Great King: neither shalt thou swear by thy head, because thou canst not make one hair white or black; but let your communication be, yea, yea: nay, nay; for whatsoever is more than these, cometh of evil.[g] It cannot be said that in these words oaths are universally condemned, and under all circumstances, for we have seen above that the Lord himself and the apostles frequently swore; but the object of the Lord was to reprehend the perverse opinion of the Jews, which had led them to suppose that nothing hindered the taking of an oath, but its falsehood. Hence, even on the most trivial and unimportant matters, they themselves made very frequent use of oaths, and exacted oaths from others. This practice the Redeemer condemns and reprobates, and teaches that, unless necessity require, an oath is never to be taken.

QUESTION XIX.

What Christ meant by asserting that what is beyond a Simple Assertion of the Truth is "of evil."

For oaths have been instituted as remedies for human frailty, and in reality proceed from evil, whereas they indicate either the inconstancy of him by whom, or the contumacy of him for whom, they are taken, who cannot be induced to believe without them. Necessity, however, affords a just plea for an oath; and in fact, when the Saviour says: *Let your communications be, yea, yea: nay, nay,* he evidently forbids the habit of swearing in familiar conversation and on trivial subjects. The Lord therefore admonishes us particularly against being too prompt and prone to swear; and this admonition must be carefully impressed on the minds of the faithful; for that out of the unrestrained habit of swearing grow almost countless evils, is a fact supported by the evidence of Scripture, and the testimony of the holy Fathers. We read in Ecclesiasticus: *Let not thy mouth be accustomed to swearing; for in it there are many falls;*[h] also: *A man that maketh much swearing shall be filled with iniquity, and the plague shall never depart from his house.* On this subject, much may be read in the writings of St. Basil,[i] and also in

[g] Matt. v. 33, sq.

[h] Eccli. xxiii. 9, 11.

[i] Hom. in Ps. xiv. n. 5.

the treatise of St. Augustine against lying.[j] Thus much respecting the positive, let us now come to explain the negative part of the commandment.

QUESTION XX.

Why False and Rash Swearing is so great a Sin.

We are forbidden to take the name of God in vain; for he who, not guided by deliberation, but hurried on by rashness, takes an oath, evidently binds himself under the guilt of a grievous sin. That this is a most grievous crime, the very words declare: *Thou shalt not take the name of the Lord thy God in vain*, words, which would seem to assign the reason, why [a rash oath] is so grievous and enormous a deed; because it derogates from the majesty of him, whom we profess to recognize as our Lord and our God. By this commandment, therefore, we are forbidden to swear falsely; for he, who does not shrink from the enormity of appealing to God to witness a falschood, offers a signal injury to the Deity, branding him[k] either with ignorance, as though the truth could be concealed from his all-seeing eye, or at least with improbity and depravity, as though he could bear testimony to falsehood.

QUESTION XXI.

How they who Swear truly may be Guilty of Perjury.

Not only he who affirms as true what he knows to be false, is a false swearer, but also he who swears to what is really true, believing it to be false. For as the essence of a lie consists in speaking contrary to the conviction of one's mind, such persons are evidently guilty of a lie and of perjury.

QUESTION XXII.

How a Man may sin who swears a Falschood, thinking it the Truth.

On the same principle, he who swears to that which he thinks to be true, but which is really false, also incurs the guilt of perjury, unless he has used all possible care and diligence to arrive at the truth. For although his assertion is agreeable to his conviction, he is nevertheless guilty according to this precept.

[j] Aug. in lib. de mend. c. 15.

[k] Inscitiæ notam inurit.

QUESTION XXIII.

He who does not do what he has sworn, or vowed to do, sins.

He who binds himself by oath to the performance of anything, not intending to fulfil his promise, or, having had the intention, neglects its performance, is also guilty of perjury; and this equally applies to those who, having bound themselves to God by pledge of a vow, neglect its fulfilment.

QUESTION XXIV.

He that sweareth a Mortal Sin, or against the Precept of the Gospel, sins.

This commandment is also violated, if justice, which is one of the three conditions of an oath, be wanting; and hence, if any one swear to commit some mortal sin, murder, for instance, violates this commandment, although he should have really and truly intended to perpetrate the crime, and his oath should have possessed what we first pointed out as necessary, that is, truth. To these should be added such oaths as are sworn through a sort of contempt; an oath, for instance, not to obey the evangelical counsels, such as celibacy and poverty. None, it is true, are obliged to follow these divine counsels, but by swearing to their non-observance, a man contemns and violates them.

QUESTION XXV.

A Man who swears, being led by Slight Conjecture, sins.

He also sins against this commandment, and the second condition of an oath, which is *judgment*, by swearing on slight and remote conjectures; for, although such an oath be true, and believed to be so by him who swears, it still in some manner involves a falsehood; for he who swears so negligently, exposes himself to great danger of perjury.

QUESTION XXVI.

He who swears by False Gods sins grievously.

He who swears by false gods likewise swears falsely; for what is more foreign to truth than to appeal to lying and fictitious deities, as to the true God?

QUESTION XXVII.

He who dishonours the Word of God, either by a False Interpretation or a Vain Application, sins.

But whereas the Scripture, when it prohibits perjury, adds: *Thou shalt not profane the name of thy God,*[l] it therefore prohibits irreverence to the other things also, to which, in obedience to the authority of this commandment, reverence is due; such as the word of God, the majesty of which is recognized and revered not only by the pious, but also sometimes by the impious, as we read in Judges,[m] of Eglon, king of the Moabites. But he is guilty of the most flagrant irreverence towards the word of God, who, to support heresy and impiety, wrests the sacred Scriptures from their true and genuine sense; and of this wickedness we are admonished by the prince of the apostles in these words: *There are some things hard to be understood, which they that are unlearned and unstable wrest, as also the other Scriptures, unto their own destruction.*[n] It is also a shameful profanation and defilement of sacred Scripture, to pervert the words and sentences which it contains, which should be honoured with all reverence, to some profane purpose, such as scurrility, fable, vanity, flattery, detraction, fortune-telling, satirical libels, and the like. Such a profanation of the divine word, the Council of Trent commands to be punished.[o]

QUESTION XXVIII.

How they sin who do not invoke God under their Calamities.

In the next place, as they, who in affliction implore his aid and assistance, honour God; so they, who invoke not his succour, deny him due honour; and these David rebukes, when he says: *They have not called upon the Lord; there have they trembled for fear, where there was no fear.*[p]

[l] Lev. xix. 12. [m] iii. 20. [n] 2 Pet. iii. 16.
[o] See Decrees and Canons, Sess. iv. p. 19 of my translation.
[p] Ps. xiv. 4, and liii. 4, 5, in our version.

QUESTION XXIX.

The most serious of all these Sins is Blasphemy against God and his Saints.

Far more detestable still is the guilt of those who, with impure and contaminated lips, dare to blaspheme and execrate the most holy name of God, a name which is to be blessed and praised above measure by all creatures, or even the names of the saints who reign with God; a crime so atrocious, so monstrous, that sometimes the sacred Scripture, should it happen to speak of blasphemy, uses in its stead the word blessing.[q]

QUESTION XXX.

Why Threats are added to this Precept.

But as the dread of penalty and punishment has often a powerful effect in checking the licentiousness of crime, the pastor, therefore, in order the more effectually to excite, and the more easily to induce to an observance of this commandment, will diligently explain the remaining words, which are, as it were, its appendix: *For the Lord will not hold him guiltless, that shall take the name of the Lord God in vain.*

In the first place, [the pastor] will teach, that with very good reason were threats annexed to this commandment, for by their annexation is demonstrated at once the grievousness of sin, and the goodness of God towards us; who, not delighting in the destruction of men, deters us by these salutary menaces from incurring his wrath and displeasure, in order that we may experience his kindness rather than his wrath. Let the pastor urge this consideration, and dwell on it with the greatest earnestness, to the end that the faithful may be made sensible of the grievousness of the crime, and may detest it the more, and may employ greater care and caution to avoid its commission. Let him also show how prone men are to commit this sin, since it is not enough that God has passed a law for its prevention, unless he had also subjoined threats. The advantages to be derived from this reflection are indeed incredible; for as nothing is so injurious as a sort of incautious security of mind; so the knowledge of one's

[q] 1 Kings xxi. 13, εὐλόγηκας Θεὸν καὶ βασιλέα.

own weakness is attended with the most salutary consequences. He will next observe that no determinate punishment is said to await the violation of this commandment; but that the threat is general, declaring that he who is guilty of its violation shall not escape unpunished. The various chastisements, therefore, with which we are every day afflicted, should be so many admonitions of the grievousness of this crime, for from them we may easily conjecture, that men are overtaken by the heaviest calamities because they obey not this precept, a consideration which will probably excite them to increased vigilance, for the future. Deterred, therefore, by a holy fear, let the faithful use every exertion to avoid this crime; for if on the last day we shall have to render an account for every idle word,[r] what shall we say of the most grievous enormities, that exhibit a great contempt of the name of God!

CHAPTER IV.

OF THE THIRD COMMANDMENT.

REMEMBER THAT THOU KEEP HOLY THE SABBATH DAY. SIX DAYS SHALT THOU LABOUR, AND SHALT DO ALL THY WORKS; BUT ON THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD: ON IT THOU SHALT DO NO WORK, THOU, NOR THY SON, NOR THY DAUGHTER, NOR THY MAN-SERVANT, NOR THY MAID-SERVANT, NOR THY BEAST, NOR THE STRANGER THAT IS WITHIN THY GATES, FOR IN SIX DAYS THE LORD MADE HEAVEN AND EARTH, AND THE SEA, AND ALL THINGS THAT ARE THEREIN, AND RESTED ON THE SEVENTH DAY: THEREFORE THE LORD BLESSED THE SEVENTH DAY, AND SANCTIFIED IT.

QUESTION I.

What this Commandment prescribes to the Faithful.

In this precept of the law is prescribed in due order that outward worship which is due to God from us, this being as it were a fruit of the preceding commandment; for if, guided by the faith and hope that we repose in him, we worship God piously in our inmost souls, we cannot refrain from honouring him with outward worship and thanksgiving.

[r] Matt. xii. 36.

And as this is a duty which cannot be easily discharged by those who are engaged in the occupations of human things, a fixed time has been appointed when it may conveniently be performed.

QUESTION II.

Why the Pastor should take Especial Care that what is here prescribed be retained for ever in the Memory of the Faithful.

As, then, this commandment is such as to be productive of admirable fruit and utility, it is of the utmost importance that the pastor employ the greatest diligence in the exposition thereof. To the zealous performance of this duty the word *remember*, with which the precept commences, must serve to animate him; for, since it is the duty of the faithful to *remember*, it is also that of the pastor, by admonishing and instructing, frequently to remind them of this commandment. And the importance of the observance of this commandment is clearly perceived from the consideration that a faithful compliance therewith facilitates the observance of all the other commandments of the law; for as, amongst the other duties which ought to be performed on holy days, the faithful are bound to assemble at church to hear the word of God; when they shall have learned the divine precepts of righteousness, they will also naturally be prompted to keep the law of the Lord with their whole hearts. Hence the celebration and sanctification[s] of the Sabbath are very often enjoined in Scripture, as may be seen in Exodus,[t] Leviticus,[u] Deuteronomy;[v] in the prophets also Isaiah,[w] Jeremiah,[x] and Ezekiel;[y] all of whom, in many places, contain this precept on the observance of the Sabbath.

QUESTION III.

In what manner Princes are to be encouraged to aid the Prelates of the Church.

But princes and magistrates are to be admonished and exhorted to aid with the support of their authority the prelates of the Church, most especially in those things which

[s] Cultus.
[t] xvi. 23, sq. xx. 8, sq. xxxi. 13, sq.
[u] xix. 3, xxiii. 3, xxvi. 2.
[v] v. 12, sq.
[w] lvi. 2, 4, lviii. 13.
[x] xvii. 21, sq.
[y] xx. 12, sq. xxii. 8, xxiii. 38, xliv. 24, xlvi. 1, sq. These passages are given by Donovan.

appertain to the upholding and extending of this the worship of God, and to command the people to yield obedience to the injunctions of their pastors. With regard to the exposition of this commandment, care is to be taken that the faithful be instructed in what it agrees with and what it differs from the others. For thus will they understand why we observe and sanctify not the Sabbath, but the Lord's day.

QUESTION IV.

In what this Precept differs from the other Commandments of the Decalogue.

The difference, then, appears evident, in that the other commandments of the decalogue are precepts of the natural and perpetual law, under all circumstances unalterable, whence, notwithstanding the abrogation of the law of Moses, all the commandments contained in the two tables are observed by the Christian people, not because Moses so commanded, but because they agree with the law of nature, by the dictates of which men are impelled to their observance; whereas this commandment, touching the sanctification of the Sabbath, if considered as to the time of its observance, is not fixed and unalterable, but susceptible of change, and belongs not to the moral but ceremonial law. Neither is it a natural principle, for we are not taught or formed by nature to give external worship to God on the Sabbath rather than on any other day; but from the time the people of Israel were liberated from the bondage of Pharaoh, they observed the Sabbath day.

QUESTION V.

At the Death of Christ, when the Ceremonies of the Law were removed, the Sabbath also, as a Ceremonial, was removed.

The obligation, however, was to cease, together with the abrogation of the other Jewish rites and ceremonies, namely, at the death of Christ. For having been, as it were, images[z] that shadowed forth the light and the truth, these ceremonies were of necessity to disappear at the coming of the light and truth, which is Jesus Christ. On which subject St. Paul, in his epistle to the Galatians, when reproving the observers of the Mosaic rites, says: *Ye observe days, and months, and*

[z] Cf. Heb. x. 1.

times, and years : I am afraid of you, lest I have bestowed upon you labour in vain.[a] To this effect he also wrote to the Colossians.[b] So much, then, touching the difference [between this and the other commandments].

QUESTION VI.

In what the Third Commandment agrees with the Rest.

But this precept agrees with the others not in what is ritual and ceremonial, but inasmuch as it comprises something that appertains to the moral and natural law. For the worship of God and the practice of religion, which are comprised in this precept, have the natural law for their basis, whereas it is natural for us to give some time to the worship of God ; a proof of which is the fact, that we find amongst all nations certain regular and public festivals consecrated to the performance of the rites and solemnities of religion. For it is natural to man to give some time to necessary functions, such as bodily repose, sleep, and other such matters ; so also does the same nature require that some time be allowed to the mind, to recruit its energies in the contemplation of God ; and thus, as some portion of time ought to be consecrated to divine things, and to paying the worship due to the Deity, this no doubt appertains to the moral law.

QUESTION VII.

The Jewish Sabbath changed into the Lord's Day by the Apostles.

The apostles, therefore, resolved to consecrate the first day of the seven to divine worship, and called it *the Lord's day ;*[c] for St. John, in his revelation, makes mention of *the Lord's day ;*[d] and the apostle orders collections to be made *on the first day of the week,*[e] that is, according to the interpretation of St. Chrysostom,[f] on the Lord's day ; and thus are we given to understand that even then the Lord's day was kept holy in the Church. In order, now, that the faithful may know what they are to do, what to abstain from on this day, it will not be foreign to the pastor's purpose carefully to

[a] Gal. iv. 10, sq.
[b] Col. ii. 16, sq.
[c] Aug. in App. fer. 280, n. 2.
[d] Rev. i. 10.
[e] 1 Cor. xvi. 2.
[f] Chrys. in 1 Cor. (xvi. 2) hom. 43, n. 1.

explain word for word the whole precept, which may properly be distributed into four parts.

QUESTION VIII.

Of the General Precept contained in the Word "Remember."

First, then, he will explain generally what is prescribed to us by these words: *Remember that thou keep holy the Sabbath day.* The word *remember* is appropriately made use of at the beginning of the commandment, because the sanctification of that particular day belonged to the ceremonial law. Of this it seemed necessary to admonish the people, for, although the law of nature commands us at some time to give external religious worship to God, it prescribes no particular day for the performance of that duty. The faithful are also to be taught, that from these words we may infer in what manner we should employ our time during the week; to wit, that we are constantly to keep in view the Lord's day, on which we are, as it were, to render an account to God of our deeds and works; and that therefore our occupations thould be such as not to be repudiated by the judgment of God, or, as it is written, be to us *a grief, and a scruple of heart.*[g] Lastly, we are taught—and the lesson certainly merits attention—that there will not be wanting occasions to lead to forgetfulness of this commandment, being led either by the example of others who neglect its observance, or by a love of amusements and spectacles, by which we are frequently withdrawn from the holy and religious observance of the Lord's day. But we now come to the meaning of the word *Sabbath.*

QUESTION IX.

Meaning of the Word "Sabbath" in Scripture.

Sabbath is a Hebrew word, in Latin signifying *cessation:* to *Sabbatize,* therefore, means *to cease* [*from labour,*] *and rest;* and in this sense the seventh day was called the *Sabbath.* It is so called by the Lord in Exodus,[h] because, having finished the creation of the world, God rested from all the work which he had done.[i] But subsequently not only this seventh day, but, in honour thereof, the entire week was called *the*

[g] 1 Sam. xxv. 31. [h] Exod. xx. 8, sq. [i] Gen. ii. 2, sq.

Sabbath; and in this sense the Pharisee says in St. Luke: *I fast twice in a (Sabbath) week.*[j] Thus much will suffice as to the signification of the word *Sabbath.*

QUESTION X.

Of the Sanctification of the Sabbath.

In holy Scripture the sanctification of the Sabbath is a cessation from bodily labour and from business, as is clear from the following words of the precept: *Thou shalt do no work on it.* This alone, however, is not the whole meaning of the commandment, for otherwise it would have been sufficient to say in Deuteronomy: *Keep the Sabbath day;*[k] but as it is there added, *to sanctify it,* these words prove that the Sabbath is a day sacred to religion, and consecrated to divine offices, and duties of devotion. The Sabbath, therefore, we observe fully and perfectly, when we afford to God the duties of piety and religion; and this is evidently *the Sabbath* which Isaiah calls *delight,*[l] for festivals are, as it were, the delight of God and of pious men. If, then, to this religious and holy observance of the Sabbath are added works of mercy, the rewards proposed to us in the same chapter are indeed most important and most numerous.

QUESTION XI.

The Proper Meaning of the Previous Words.

The true and proper meaning, therefore, of this commandment tends to this, that a man, both in mind and body, give himself up at some fixed time, so that, disengaged from bodily labour and business, he may piously worship and adore God.

QUESTION XII.

What is shown by the Second Part of the Commandment.

The second part of the precept shows that the seventh day was consecrated to the worship of God: *Six days,* says he, *shalt thou labour, and do all thy work, but the seventh day is the Sabbath of the Lord thy God;* by which words we are to understand that the Sabbath is consecrated to the Lord,

[j] Luke xviii. 12. Cf. Parkhurst's Lex. s. v.
[k] Deut. v. 12. [l] Isa. lviii. 13.

and on that day we are to render unto him the duties of religion, and to know that the seventh day is a sign of his rest.

QUESTION XIII.

Why it was necessary for the Jews that a Certain Day, and that the Seventh, should be fixed for Divine Worship.

Now this day was consecrated to the divine worship, because it was inexpedient to leave to a rude people the choice of a time of worship, lest perchance they might imitate the rites of the Egyptians. The seventh day was therefore chosen for the worship of God, a circumstance replete with mystery. Hence in Exodus,[m] and in Ezekiel,[n] the Lord calls it *a sign: See that ye keep my Sabbath,* says he, *for it is a sign between me and you throughout your generations, that ye may know that I am the Lord that doth sanctify you.*[o]

QUESTION XIV.

Of what Things the Celebration of the Sabbath was a Sign.

It was therefore a sign to indicate that men should dedicate and consecrate themselves to God, whereas we see that to him is dedicated even the day; for that day is holy, because on it, in a special manner, men should practise holiness and religion. It is, in the next place, a sign, and, as it were, a memorial of the stupendous work of the Creation. To the Jews it was also a traditional sign, handed down to remind them that they had been freed and delivered by the hand of God from the galling yoke of Egyptian bondage, as the Lord showed in these words: *Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out from thence through a mighty hand, and by a stretched out arm. Therefore the Lord thy God commanded thee to keep the Sabbath day.*[p] It is also a sign of the spiritual and of the celestial Sabbath.

QUESTION XV.

Meaning of the Spiritual Sabbath among Christians.

The spiritual Sabbath consists in a certain holy and mystic rest, wherein the *old man,*[q] *being buried with Christ,*[r] is

[m] Exod. xxxi. 13.
[n] Ez. xx. 12.
[o] Exod. xxxi. 13.
[p] Deut. v. 15.
[q] Eph. iv. 22.
[r] Rom. vi. 4.

renewed unto life, and zealously exercises himself in those acts that accord with Christian piety; for they who were *sometimes darkness, but now are light in the Lord,* should *walk as children of light in all goodness, and righteousness, and truth, having no fellowship with the unfruitful works of darkness.*[s]

QUESTION XVI.

The Sabbath of the Blest.

The heavenly Sabbath, as St. Cyril observes, treating of these words of the apostle, *There remaineth, therefore, a rest for the people of God,*[t] *is that life, in which we shall enjoy with Christ all good things, sin being radically extirpated, according to these words of Isaiah: No lion shall be there, nor shall any mischievous beast go up by it, but a path and a way shall be there, and it shall be called the holy way;*[u] *for the soul of the saints attaineth all good things in the vision of God.*[v] The pastor, therefore, will exhort and arouse the faithful in the words of the apostle: *Let us hasten, therefore, to enter into that rest.*[w]

QUESTION XVII.

Other Festivals, besides that of the Seventh Day, observed by the Jews.

Besides the seventh day, the Jewish people had also other festive and sacred days instituted by the divine law, on which the recollection of the principal favours [conferred on them by God] was awakened.[x]

QUESTION XVIII.

Wherefore the Apostles dedicated the First Day, instead of the Seventh, to the Divine Worship.

But it hath pleased the Church of God in her wisdom, that the religious celebration of the Sabbath day should be transferred to *the Lord's day.* For as on that day light first shone upon the world; so by the resurrection on that day of our Redeemer, who threw open to us the gate unto everlasting life, our life was called out of darkness into light; and hence the apostles would have it called *the Lord's day.*

[s] Eph. v. 8. [t] Heb. iv. 9. [u] Isa. xxxv. 8, sq.
[v] Cyril. Al. in Joa. lib. iv. c. 6. [w] Heb. iv. 11.
[x] Vid. Cyril. Al. de adorat. in spir. et ver. lib. xvii.

We also learn from the sacred Volume that the first day of the week was held sacred, because on that day the creation of the world commenced, and the Holy Ghost was bestowed upon the disciples.

QUESTION XIX.

Other Festivals why instituted among the Christians in Addition to the Lord's Day.

From the infancy of the Church, and in subsequent times, other days were instituted by the apostles, and by our holy Fathers, in order to commemorate with piety and holiness the beneficent gifts of God. Amongst these days those are held the most conspicuous, which were consecrated to religion in honour of the mysteries of our redemption; and, next to them, those dedicated to the most blessed virgin mother, and also to the apostles, martyrs, and the other saints reigning with Christ; in the celebration of whose victories the goodness and power of God are praised, due honours are awarded to their memories, and the faithful are excited to the imitation of their [virtues].

QUESTION XX.

Sloth and Indolence condemned by this Precept.

And whereas, to enforce the observance of this precept, there is great efficacy in these words: *Six days shalt thou labour, and shalt do all thy work; but the seventh day is the Sabbath of the Lord thy God*, the pastor should carefully explain that portion to the people. For we may implicitly infer from them, that the faithful are to be exhorted not to pass their lives in indolence and sloth; but, mindful rather of the words of the apostle, *each do his own business, and work with his hands.*[y] By this precept, moreover, the Lord commands, that on those six days we do our works, and defer not to the Sunday what should be done or transacted on the other days of the week, through which neglect our attention must be withdrawn from the care and study of divine things.

[y] 1 Thess. iv. 11.

QUESTION XXI.

What is chiefly forbidden to be done on the Sabbath.

The third part of the commandment comes next to be explained. It describes, to a certain extent, the manner in which we are to keep holy the Sabbath day; but explains particularly what is prohibited to be done on that day: *In it thou shalt not do any work*, says the Lord, *thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates.* In these words we are taught, in the first place, to avoid altogether whatsoever may interfere with the divine worship. For it is easy to perceive that every manner of servile work is forbidden, not because it is improper or evil of its ownself, but because it withdraws our mind from the divine worship, which is the end of the commandment. Therefore should the faithful be the more careful not to profane the sabbath by sin, which not only withdraws the mind from the contemplation of divine things, but entirely alienates us from the love of God.

QUESTION XXII.

Outward Actions, referring to the Worship of God, are not interdicted on the Sabbath.

But whatever actions concern divine worship, such as the preparation of an altar, the decoration of a church on occasion of some festival, and the like, although servile works, are not prohibited; and hence our Lord has said: *The priests in the temple profane the Sabbath, and are blameless.*[z]

QUESTION XXIII.

Certain Servile Works also are allowed on Feast Days, from Necessity.

Neither are we to suppose that by this commandment attention is forbidden to those things, which, if neglected on a festival, are lost to the proprietor, the preservation of which the sacred canons also permit.[a] There are many other things which our Lord in the gospel declares may be done

[z] Matt. xii. 5.

[a] Decretal. lib. ii. tit. 9, c. 3.

on Sundays and holidays,[b] and which may be easily seen by the pastor in St. Matthew,[c] and St. John.[d]

QUESTION XXIV.

Why Cattle are not to be employed on Holy Days.

But that nothing might be omitted that might interfere with this sanctification of the Sabbath, beasts of burden are mentioned, because their use prevents the observance of the Sabbath day; for, if beasts of burden be employed on the Sabbath day, human labour also becomes necessary to drive them, seeing they cannot work alone, but aid man in the execution of what he plans. As then on that day it is lawful for no man to labour, neither therefore is it for cattle, of whose co-operation men avail themselves. The law, therefore, of this precept has also another object in view, which is, that if God commands the exemption of cattle from labour on the Sabbath, still more should men avoid all acts of inhumanity towards those, whose labour and industry we employ.

QUESTION XXV.

In what Works Christians ought to spend the Festal Days.

Nor should the pastor omit diligently to instruct the faithful in what works, in what actions Christians should occupy themselves on festivals. Amongst other things we are to visit the temple of God, and there with sincere and pious attention of mind assist at the celebration of the holy sacrifice of the mass; and frequently apply to the healing of the wounds of the soul, the divine sacraments of the Church, instituted for our salvation. But nothing more opportune, nothing better, can be done by Christian men, than frequently to confess their sins to the priests; and to this duty the pastor will be enabled to exhort the faithful, recurring for matter and manner to what we have already said in its proper place touching the sacrament of penance. But not only will he excite his people to have recourse to this sacrament, but will also sedulously exhort them again and

[b] Festis diebus.
[c] Matt. xii. 1, sqq.; Mark iii. 2, sqq.; Luke vi. 1, sqq.
[d] John v. 10, sqq.; vii. 22, sq.

again, to approach frequently the holy sacrament of the Eucharist. Sermons are also to be heard by the faithful with attention and diligence; for nothing is more intolerable, nothing, in truth, more unworthy of a Christian, than to despise, or hear negligently, the words of Christ. In prayer and the divine praises also should the piety of the faithful frequently be exercised; and an object of their especial attention should be diligently to learn the things that appertain to a Christian life; and to practise with assiduity the duties that comprise piety, giving alms to the poor and the indigent, visiting the sick, and piously administering consolation to the sorrowing and the afflicted; for, as St. James says, *pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction.*[e] From what has been said it will be easy to conclude what are the things by which this precept is violated.

QUESTION XXVI.

Why it was necessary for Certain Days to be set aside for Divine Worship.

But it should also constitute part of the duty of the pastor to have at hand certain heads, from which he may draw most powerful reasons and arguments, to persuade the people to the most zealous and punctual observance of this commandment. It will materially conduce to this end, namely, to make the people understand, and see clearly, how just and reasonable it is to devote certain days exclusively to the divine worship, to acknowledge, adore, and venerate our Lord, from whom we have received supreme and innumerable blessings. For had he commanded us to offer him, every day of our lives, the tribute of public worship, would it not be our duty, in return for the mighty and infinite benefits bestowed on us, to use every exertion to obey his command with a prompt and ready mind? But now that the days specially dedicated to his service are few in number, there is no excuse for us to plead for neglecting, or discharging with reluctance, a duty which we cannot omit without very great culpability.

[e] James i. 27.

QUESTION XXVII.

What Advantage redounds to those who sedulously obey this Precept.

The pastor will next point out how lofty is the nature of this precept, whereas those who have been faithful in its observance are admitted, as it were, into the presence of God, and hold converse with him; for in our prayers we contemplate the majesty of God, and converse with him; and in hearing the preacher, we hear the voice of God, which reaches us through those, who preach on divine things piously and holily; and at the sacrifice of the altar we adore Christ our Lord there present. And these advantages they pre-eminently enjoy, who diligently observe this commandment.

QUESTION XXVIII.

What, on the contrary, must be thought of those who have utterly neglected this Law.

But those who altogether neglect this law, as they disobey God and his Church, and hearken not unto his precept, are enemies of God and of his holy laws; and of this we may find a proof in the perfect facility with which this commandment may be observed. For whereas God imposes no labours upon us, although we should be prepared to undergo the severest for his sake; but in this commandment he only commands us to rest, and disengage ourselves from worldly cares, on those festive days. To refuse obedience to this commandment would therefore be a proof of great temerity; and the punishments with which its violators have been visited, as may be understood from the book of Numbers, should be a lesson to Christians.[f]

Lest, therefore, we should thus offend God, we should frequently ponder over this word, *remember*, and set before our eyes those important interests and advantages, which, as we have already seen, flow from the religious observance of Sundays and holidays; and also numerous other matters of the same tendency, which the good and diligent pastor will be able to pursue copiously and diffusely, as circumstances shall require.

[f] Num. xv. 32, sqq.

CHAPTER V.

OF THE FOURTH COMMANDMENT.

HONOUR THY FATHER AND THY MOTHER, THAT THY DAYS MAY BE LONG UPON THE LAND, WHICH THE LORD THY GOD GIVETH THEE.

QUESTION I.

Dignity of this Precept and its Accordance with the Preceding Commandments.

As in the foregoing commandments there is supreme force and dignity, so those of which we now treat, because extremely necessary, deservedly hold the next place. For the former have immediate reference to God, who is our end, while these latter instruct us in charity towards our neighbour; although remotely, they also conduct us to God, that ultimate end, for whose sake we love our neighbour. Hence Christ our Lord has said, that these two commandments, touching the love of God and of our neighbour, are like unto each other.[g] The advantages arising from the consideration of this subject,[h] can scarcely be expressed in words, bringing with it as it does not only its own fruits, and those in richest abundance and excellence, but also presenting a sign of our obedience to, and observance of, the first commandment: *He*, says St. John, *that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen?*[i] In like manner, if we do not honour and reverence our parents, whom we ought to love next to God, and whom we have almost continually before our eyes, how can we honour or reverence God, the supreme and best of parents, whom we cannot see? Hence the accordance of both commandments is obvious.

QUESTION II.

Extent of the Application of this Precept, and its Beneficial Influence in regard to Parents.

The application of this commandment is of very great latitude, for, besides those who begat us, there are many

[g] Matt. xxii. 37, sqq.; Mark xii. 30, sq.
[h] Hic locus.
[i] 1 John iv. 20.

others whom, on account of their power, dignity, usefulness, exalted functions, or office, we ought to revere with parental honour. It also lightens the labours of parents and superiors, for as the principal duty that devolves upon them is, that those under their authority lead correct lives, suited to the divine law, this will be a very easy task, if all understand that, by the authority and injunction of God, the highest honour is to be given to parents. To effect this, it is necessary to know the difference that exists between the precepts of the first and second table.

QUESTION III.

Wherefore the Distinction is made of the Precepts of the Law into Two Tables.

This, therefore, the pastor must first explain, and he must begin by observing, that the divine precepts of the decalogue were inscribed on two tables, on one of which, as we learn from the holy Fathers, were contained the three which we have already explained, on the other the remaining seven.[j] For us this description is most apposite, that the nature of the commandments might be distinguished by their very order; for whatever is commanded or prohibited in sacred Scripture by the divine law, springs from one of two principles, the love of God or of our neighbour; and our charity must be actuated by one or other of these. Now the three preceding commandments teach us the love which we owe to God; in the other seven are contained the duties which we owe to domestic and public society. The distinction, therefore, which refers some to the first, others to the second, table, is not without good reason.

QUESTION IV.

In what manner our Love[k] *towards God is contained in the First Three Precepts and our Duty towards our Neighbour in the remaining Seven, and of the Difference between both.*

For, in the preceding three commandments, of which we have spoken, God, the supreme good, is as it were the subject matter; in the others, the good of our neighbour: the first

[j] Clem. Al. Strom. vi. 16.

[k] *Caritas* seems taken in a very general sense.

propose supreme, the others, secondary love; the first regard the ultimate end, the others, the things that refer to that end. Again, the love of God terminates in God himself, for God is to be loved above all things solely for his own sake; but the love of our neighbour originates in, and is to be referred, as it were, to a rule, to [the love of God]. For if we love our parents, obey our masters, respect our superiors in dignity, our ruling principle in doing so should be, that God is their original, and wishes those to have the pre-eminence, by whose co-operation he governs and protects all others; and as he expects that we yield respect to such persons, we should do so, because by him they have been exalted to a station worthy of this honour. Hence if we honour our parents, the tribute would seem paid to God rather than to man; and accordingly we read in St. Matthew, with regard to duty to superiors: *He that receiveth you, receiveth me;*[l] and the apostle in his epistle to the Ephesians, giving instruction to servants, says: *Servants, obey them that are your masters according to the flesh with fear and trembling, in singleness of your heart, as unto Christ: not with eye service, as men pleasers, but as the servants of Christ, doing the will of God from the heart.*[m]

QUESTION V.

In what manner the Love of God is Boundless, but the Love of our Neighbour is comprised within Due Bounds.

Moreover, no honour, no piety, no worship can be rendered to God, sufficiently worthy of him, towards whom love admits of infinite increase; and hence our love[n] should become every day more fervent towards him, whom, according to his own command, we are to love with our whole heart, our whole soul, and with all our strength;[o] but the love with which we embrace our neighbour is included by its own proper limits, for we are commanded to love our neighbour as ourselves;[p] and if we outstep these limits, so as to love him as we love God, we are guilty of a most grievous crime: *If any man come unto me,* saith our Lord, *and hateth not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot*

[l] Matt. x. 40.
[m] Eph. vi. 5, sq.
[n] Caritas.
[o] Deut. vi. 5.
[p] Matt. xxii. 39.

be my disciple.[q] To him who would first have attended the burial of his father, and then follow Christ, it was said, to the same effect: *Let the dead bury their dead;*[r] and the same lesson is more clearly conveyed in these words in St. Matthew: *He that loveth father or mother, more than me, is not worthy of me.*[s]

QUESTION VI.

In what manner Parents are to be loved, and why Obedience is sometimes to be refused them.

Parents, no doubt, are to be earnestly loved and respected; but religion especially requires that the principal honour and homage be given to God, who is the creator, and father of all; and that, therefore, the whole force of our love for our mortal parents be altogether referred to our immortal Father who is in heaven. But should the injunctions of parents be at any time repugnant to the commands of God, children without doubt are to prefer the will of God to the wish of their parents, always keeping in view the divine maxim: *We ought to obey God rather than men.*[t]

QUESTION VII.

Meaning of to "Honour."

Having premised thus much, the pastor will explain the words of the commandment, beginning with *honour*. To *honour*, is to think honourably of any one, and to hold in the highest estimation everything that regards him. And this honour includes love, respect, obedience, and veneration; and it is here judiciously employed, in preference to the word, *love*, or *fear*, although parents are also to be very much loved and feared; for he who loves does not always feel respect and veneration; neither does he who fears invariably love; but he who honours from the heart, combines both fear and love. The pastor will next explain who they are, whom this command designates as fathers.

[q] Luke xiv. 26.
[r] Luke ix. 60.
[s] Matt. x. 37.
[t] Acts v. 29.

QUESTION VIII.

Who are designated as Fathers.

For, although the law refers principally to our natural fathers, the name extends likewise to others, whom the law also appears to embrace, as we easily infer from numerous passages of holy Scripture. Besides the fathers who have begotten us, there are then, as we already noticed, other sorts of fathers also in the sacred Scriptures, each of whom is entitled to his own particular honour; and first the prelates of the Church, her pastors, and priests, are called fathers, as is evident from the apostle writing to the Corinthians: *I write not these things,* says he, *to shame you, but as my beloved sons I warn you, for though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you through the gospel.*[u] We also read in Ecclesiasticus: *Let us praise famous men, and our fathers that begat us.*[v] Those who govern the state, to whom are intrusted empire, magistracy, or power, are also called fathers: thus Naaman was called father by his servants.[w] To those, to whose care, fidelity, probity, and wisdom, others are committed, such as guardians and curators, instructors and masters, the name of fathers is also given; and hence the sons of the prophets called Eliyah and Elisha by this name.[x] Finally, aged men, worn out with years, who are also entitled to our respect, we call fathers. In the instructions of the pastor, he will most especially enforce the obligation of honouring all without exception who are entitled to be denominated fathers, but especially our natural fathers, of whom the divine command principally speaks.

QUESTION IX.

Why Sons ought to pay Especial Honour to their Parents according to the Flesh.

For these are, as it were, so many images of the immortal God; and in them we behold the likeness of our origin: from them life has been given us: them God made use of, that he might infuse into us a soul and reason; by them we

[u] 1 Cor. iv. 14, sq.
[v] Eccli. xliv. 1.
[w] 2 Kings v. 13.
[x] 2 Kings ii. 12; xiii. 14.

have been conducted unto the sacraments, formed unto religion, human intercourse, civil society, and instructed in moral integrity and holiness. The pastor will also teach that with good reason is the name of *mother* mentioned in this precept, that we may consider the benefits received from her, and her claims upon our affection, with what care and solicitude she bore us in her womb, with what pain and travail she brought us forth and trained us up.

QUESTION X.

Nature of the Honour due to Carnal Parents.

Moreover, parents are so to be loved, that the honour which we pay to them may appear to be the spontaneous offering of sincere and inward love. To this tribute they are pre-eminently entitled, since, for love of us, they are disposed to shun no labour, no exertion, no danger; whose highest pleasure it is to know, that they are endeared to their children, who are the objects of their fondest love. Joseph, when, next to the king, he enjoyed in Egypt the highest honour, and the amplest power, received his father with honour, when he went down into Egypt;[y] and Solomon rose to receive his mother as she approached, and having paid her the tribute of veneration, placed her on a royal throne at his right hand.[z] There are also other duties of respect due to our parents, such as to supplicate God in their behalf, that they throughout may lead prosperous and happy lives, most beloved and esteemed among men, and most pleasing to God and to his saints who are in heaven. We also honour our parents, by submitting our views to their judgment and inclination: *My son*, says Solomon, *hear the instruction of thy father, and forsake not the law of thy mother; for they shall be an ornament of grace unto thy head, and chains about thy neck:*[a] *Children*, says St. Paul, *obey your parents in the Lord, for this is right;*[b] and also: *Children, obey your parents in all things, for this is well pleasing unto the Lord.*[c] This doctrine is also confirmed by the example of men most eminent for holiness: for Isaac, when bound for sacrifice by his father, meekly and implicitly

[y] Gen. xlvi. 29. [z] 1 Kings ii. 19. [a] Prov. i. 8, sq.
[b] Eph. vi. 1. [c] Col. iii. 20.

obeyed ;[d] and the Rechabites, in order never to depart from the counsel of their father, always abstained from wine.[e] We also honour our parents by the imitation of their good example and conduct ; for to propose to ourselves others as models for imitation, is the highest mark of esteem. We also honour our parents, when we not only ask but also follow their counsels.

QUESTION XI.

In what manner we ought to aid our Parents when in Want, and especially when in Danger of Death.

Also when we relieve their wants, supplying them with the necessary food and raiment, according to these words of the Redeemer : *Why do ye also transgress the commandment of God by your tradition ? For God commanded, saying : Honour thy father and mother ; and he that curseth father or mother, let him die the death ; but ye say : Whosoever shall say to his father or his mother, it is a gift by whatsoever thou mightest be profited by me ; and he honour not his father or his mother, he shall be free ; thus have ye made the commandment of God of none effect by your tradition.*[f]

If, then, it is our duty always to award honour to our parents, this duty is still more imperative, when they are dangerously ill ; for we should then take especial care, that they omit nothing that regards either the confession of their sins, or the other sacraments that should be received by Christian men at the approach of death ; and we should take care that they be frequently visited by pious and religious persons, who may strengthen them in their weakness, aid them by their counsel, and animate them to a lively hope of a glorious immortality ; that, having elevated their mind above the concerns of this world, they may fix their thoughts entirely on God. Thus it will come to pass, that, blessed with the most sublime virtues of faith, hope, and charity, and fortified by the sacraments of the Church, they will not only look without dismay at death, which is the necessary lot [of all men], but will hail it as the opening to immortality.

[d] Gen. xxii. 9, sq. [e] Jer. xxxv. 5, sqq. [f] Matt. xv. 3, sqq.

QUESTION XII.

How we ought to honour our Dead Parents.

Finally, we honour our parents even after their death, by attending to their funerals, procuring for them honourable obsequies, giving them a respectable interment, taking care that suffrages and sacrifices[g] be offered for them, and by punctually executing their last wills.

QUESTION XIII.

How Bishops and Priests are entitled to the Name of Father.

But we are bound to honour not only our natural parents, but also those who are called fathers, such as bishops and priests, kings, princes and magistrates, guardians, masters, teachers, aged persons and the like; for they are entitled, some in a greater, some in a lesser degree, to share our love, our obedience, our assistance. Of bishops and other pastors it is written: *Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.*[h] And what proofs of earnest love for the apostle must not the Galatians have given, to whose benevolence he bears this glorious testimony: *I bear you record, that if it had been possible, you would have plucked out your own eyes, and have given them to me.*[i]

QUESTION XIV.

In what manner Priests ought to be supplied with the Necessaries of Life.

The priests are also entitled to receive whatever is necessary for their support: *Who*, says the apostle, *goeth a warfare at any time at his own charges?*[j] and in Ecclesiasticus it is written: *Give honour to the priests, and purify thyself with thine arms; give them their portion, as it is commanded thee, of the first fruits and of purification.*[k] The apostle also teacheth that they are entitled to obedience: *Obey them that*

[g] *I. e.* that masses be said.

[h] 1 Tim. v. 17.

[i] Gal. iv. 15.

[j] 1 Cor. ix. 7.

[k] Ecclus. vii. 31. Fear the Lord, and honour the priest, and give him his portion (*i. e.* the shoulder, cf. Lev. vii. 22) as it is commanded thee; the first-fruits, and the trespass-offering, and the gift of the shoulders, and the sacrifice of sanctification, and the first-fruits of the holy things.

have the rule over you, and submit yourselves ; for they watch as they that must give account for your souls.[l] Nay, more, Christ himself commands us to obey even wicked pastors, when he saith : *The Scribes and the Pharisees sit in Moses's seat ; all, therefore, whatsoever they bid you observe, that observe and do ; but according do ye not after their works, for they say and do not.*[m]

QUESTION XV.

Public Functionaries are to be honoured.

The same is to be said concerning our conduct towards kings, princes, magistrates, and all others to whose authority we are subject ; the honour, respect, and obedience due to whom are explained at large by the apostle to the Romans.[n] He also admonishes us to pray for them ;[o] and St. Peter saith : *Submit yourselves to every human creature for God's sake : whether it be to the king as supreme, or unto governors, as unto them that are sent by him.*[p] For if we honour them, that honour is referred to God, for the grade of exalted dignity, because an image of the divine power, commands man's veneration ; and in it we also revere the providence of God, who has committed to them the administration of the public office which they hold, and who uses them as the ministers of his power.

QUESTION XVI.

Why we ought to obey even Wicked Magistrates, and when not.

Not that we respect the profligacy or wickedness of men, should public functionaries be of such a character, but that we revere the divine authority with which they are invested ; so that—and it may appear matter of great marvel—even though they be inimical and hostile, nay, implacable, towards us, yet is that not a sufficient reason to exempt us from evincing great respect towards them. Thus David rendered important services to Saul, when he was the object of his hatred, as he intimates in these words : *With them that hated*

[l] Heb. xiii. 17.
[m] Matt. xxiii. 2, sq.
[n] Rom. xiii.
[o] 1 Tim. ii. 2.
[p] 1 Pet. ii. 13, sq.

peace, I was peaceable.[q] But should they issue a wicked or unjust mandate, they are on no account to be obeyed; for [such mandate] is not the legitimate exercise of power, but is an act of injustice and perversity. Having expounded these matters severally, the pastor will next consider the nature of the reward promised to the observance of this divine commandment, and the suitableness thereof.

QUESTION XVII.

Reward promised to the Observance of Obedience to Parents.

Its fruit consists principally in length of life; for they who always preserve the grateful recollection of a benefit, deserve to be blessed with its lengthened enjoyment; and this children do who honour their parents; for to those from whom they received life, they gratefully acknowledge the obligation, and are therefore deservedly rewarded with the protraction of that life to an advanced age. The nature of the divine promise next demands distinct explanation, for it includes not only the eternal life of the blessed, but also the term of our mortal existence on earth, according to these words of the apostle: *Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.*[r]

QUESTION XVIII.

How valuable is the Promise of a Long Life.

Many very holy men, it is true, as Job, David, Paul, desired to die, and a long life is disagreeable to the afflicted and the wretched; but the reward here promised is, nevertheless, neither inconsiderable, nor to be despised; for the additional words, *which the Lord thy God will give thee,* promise not only length of days, but also repose, tranquillity, security to live well; for in Deuteronomy it is not only said, *that thy days may be prolonged,* but it is also added, *and that it may go well with thee,*[s] words which the apostle[t] afterwards repeats.

[q] Ps. cxix. 7 (cxx. 7). "I am for peace; but when I speak, they for war," in our version.

[r] 1 Tim. iv. 8. [s] Deut. v. 16. [t] Eph. vi. 3.

QUESTION XIX.

In what manner this Reward is received by Dutiful Children, even when they die early.

These blessings, we say, are conferred on those whose piety God would thus reward. For otherwise the divine promise would not be realized, whereas more dutiful children are sometimes the more short-lived ; and this either because their interests are best consulted by summoning them from this world before they stray from the sacred path of virtue and of duty, for they are *taken away, lest that wickedness should alter* their *understanding, or deceit beguile* their *soul ;*[u] or because, when destruction and confusion of all things impend, they are called away from this world to escape the common calamity of the times : *The just man*, saith the prophet, *is taken away from the evil to come.*[v] This occurs lest, when God avenges the crimes of mortals, their virtue or salvation may be endangered, or to spare them the most bitter anguish of witnessing, in most melancholy times, the calamities of friends and relations. The premature death of good men, therefore, gives greater reason for apprehension.

QUESTION XX.

Punishment of the Violators of this Precept.

But if Almighty God holds out rewards and advantages to remunerate those who are grateful towards their parents, the heaviest chastisements are also reserved to punish filial ingratitude and impiety ; for it is written : *He that curseth his father or his mother shall surely be put to death ;*[w] and : *He that afflicteth his father, and chaseth away his mother, is a son that causeth shame, and bringeth reproach ;*[x] and : *Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness ;*[y] and : *The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.*[z] We have on record many instances of undutiful children,[a] in punishing of whom the anger of God burnt forth. The disobedience of

[u] Wisd. iv. 11. [v] Isa. lvii. 1. [w] Ex. xxi. 17.
[x] Prov. xix. 26. [y] Prov. xx. 20. [z] Prov. xxx. 17.
[a] Gen. ix. 21, sqq. xxxv. 22, xlix. 4.

Absolom to David did not escape chastisement, for in punishment of his crime he died transfixed with three spears.[b] But of those who obey not the priests, it is written: *The man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the Lord thy God, by the decree of the judge even that man shall die.*[c]

QUESTION XXI.

Duties of Parents towards their Children, by which they may best render themselves worthy the Honour prescribed by the Divine Law.

As, then, by the divine law, children are commanded to honour their parents, to obey, to respect them, so are there reciprocal duties and offices which parents owe to their children, to imbue them with most holy discipline and morality, and to give them the best precepts for the regulation of their lives, that, taught and trained unto religion, they may serve God holily and inviolably. Such, we read, was the conduct of the parents of Susannah.[d] Let, then, the priest admonish parents to be to their children instructors in virtue, in justice, continence, modesty, and holiness; and let them guard particularly against three things, in which they are often wont to transgress. In the first place, let them not say or do anything too harsh towards their children: this is the instruction of the apostle in his epistle to the Colossians: *Fathers,* says he, *provoke not your children to anger, lest they be discouraged;*[e] for there is danger of breaking the spirit of children, and rendering them of abject mind, afraid of everything. Let [the pastor,] therefore, enjoin parents to avoid too much severity, and rather reprove their children than avenge themselves upon them.

QUESTION XXII.

But Parents should not be remiss towards their Children, nor should they toil to leave them an Excessive Patrimony.

Should a fault be committed which requires reproof and chastisement, the parents should not, on the other hand, by unseasonable indulgence, overlook its correction, for children

[b] 2 Sam. xviii. 14.
[c] Deut. xvii. 12.
[d] Dan. xiii. 3. The "History of Susannah" in our Apocrypha.
[e] Col. iii. 21.

have often become depraved by the too great lenity and pliancy of their parents. The pastor, therefore, will deter from such criminal weakness by the warning example of the high-priest Heli, who, in consequence of his too great indulgence towards his children, was visited with the heaviest chastisement.[f] Finally, to avoid what is most shameful in the instruction and education of their children, let them not enter into preposterous designs; for there are very many whose sole thought and concern it is to leave their children wealth, riches, an ample and splendid patrimony; who encourage them not to piety and religion, or to the pursuit of honourable and virtuous things, but to avarice and to the increase of patrimony; and who, provided their children be rich and wealthy, are regardless of those qualities which would ensure their reputation and salvation. Language cannot express, nor can thought conceive, anything more shameful [than the conduct of such parents]. Thus it comes to pass that they transfer to them not so much their worldly wealth, as their wickedness and crimes, leading them finally not to heaven, but to the everlasting torments of hell. Let, then, the priest impress on parents the soundest principles, and excite them to imitate the virtuous example of Tobit,[g] that, having well brought up their children to the service of God, and to holiness, they may, in turn, experience at their hands the most abundant fruit of affection, respect, and obedience.

CHAPTER VI.

OF THE FIFTH COMMANDMENT.

THOU SHALT NOT KILL.

QUESTION I.

Utility and Necessity of explaining this Commandment.

The great happiness which is proposed to the peacemakers of being called *the children of God*[h] should powerfully incite pastors to explain with diligence and accuracy the doctrine

[f] 1 Sam. iv. 18. [g] Tob. iv. [h] Matt. v. 9.

comprised in this commandment; for no better means can be adopted to promote good-will amongst men, than the due and holy observance of the law announced by this commandment, if properly explained, for then we might hope that, united in the strictest bonds of union, mankind would cultivate perfect peace and concord. The urgent necessity of explaining this commandment to the faithful is clearly perceived from two considerations. Immediately after that immense deluge of the whole earth took place, this was the first prohibition issued by the Almighty: *I will require your blood of your lives*, says he, *at the hand of every beast will I require it, and at the hand of man.*[i] Next, amongst the precepts of the Old Law first expounded by our Lord in the Gospel this is first, as may be seen by consulting the fifth chapter of St. Matthew, where the Redeemer says: *It was said thou shalt not kill*, &c.[j] The faithful should also hear with willing attention a commandment, the observance of which must be the security of their own lives; for the words, *Thou shalt not kill*, utterly forbid homicide; and they should be heard by all men with the same pleasure as if God, expressly naming each individual, were to prohibit injury to be offered him, under a threat of the wrath of God, and other very heavy chastisements. As, then, this commandment is pleasant to be heard, so also should its observance be an agreeable duty.

QUESTION II.

What is Forbidden as well as Commanded in this Commandment.

In the development of this law our Lord points out its twofold obligation;[k] the one forbidding us to kill; the other commanding us to embrace our enemies in concordant friendship and charity, to have peace with all men, and finally, to bear with patience every manner of inconvenience.

QUESTION III.

It is lawful to feed on Beasts and to slay Animals.

With regard to the prohibition of slaughter, [the pastor] must first show what are the limits which restrict the prohibition contained in this law. In the first place, we are

[i] Gen. ix. 5. [j] Matt. v. 21. [k] Matt. v. 21, sq.

not prohibited to kill animals, for, if intended by God to be the food of man, it must also be lawful to kill them.[l] On this subject St. Augustine says: *When we hear the words, thou shalt not kill, we do not understand this to have been said of the fruits of the earth, which are insensible; nor of irrational animals, which form no part of our great society.*[m]

QUESTION IV.

It is lawful to sentence Men to death, or to slay them, in Judgment.

Another kind of slaying is also permitted, which applies to those civil magistrates, to whom is given the power of life and death, by the legal and judicial use of which they punish the guilty, and protect the innocent.[n] Far from involving the crime of murder, the just exercise of this power is an act of paramount obedience to this divine law, which prohibits murder. For since the end of this commandment is the preservation and security of human life, to the attainment of this end the punishments inflicted by the civil magistrates, who are the legitimate avengers of crime, naturally tend, giving security to human life by repressing audacity and outrage with punishments. Hence these words of David: *I will early destroy all the wicked of the land, that I might cut off all wicked doers from the city of the Lord.*[o]

QUESTION V.

They are not guilty of Murder who slay the Enemy in Just War.

In like manner, neither do they sin, who, actuated not by motives of cupidity or cruelty, but by the sole desire of promoting the public good, take away the life of the enemy, in a just war. There are, moreover, on record instances of slaughter executed by the special command of God himself:[p] the sons of Levi, who put to death so many thousands in one day, were guilty of no sin: after the slaughter, they were thus addressed by Moses: *Ye have consecrated your hands this day to the Lord.*[q]

[l] Gen. ix. 2, sq.
[n] Rom. xiii. 4.
[p] 1 Kings xviii. 40; Gen. xxii.
[m] Aug. de Civ. Dei I. 20.
[o] Ps. c. (ci.) 8.
[q] Ex. xxxii. 29.

QUESTION VI.

He is not guilty of breaking this Commandment who slays a Man by accident.

He that kills a man accidentally, not with intent or design, is not guilty of having violated this commandment: *Whoso killeth his neighbour ignorantly,* says the book of Deuteronomy, *whom he hated not in times past, as when a man goeth unto the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbour that he die, he shall flee unto one of these cities and live.*[r] Such deaths, because inflicted without intent or design, are by no means reckoned among sins; and in this we are fortified by the opinion of St. Augustine: *Far be it,* saith he, *that what we do for a good or lawful end should be imputed to us, if, contrary to our intention, any evil accrue.*[s]

QUESTION VII.

Two Cases in which Guilt attaches to Accidental Death.

There are, however, two cases in which guilt attaches to accidental death; the one, when it is caused by a person engaged in some unjust act; when, for instance, a person strikes or kicks a woman in a state of pregnancy, and abortion follows.[t] The consequence, it is true, might not have been intended by the striker; but this does not exculpate the offender, because the act of striking a pregnant woman was in itself absolutely unlawful. The other case is, when death is caused by negligence, incaution, or want of due circumspection.

QUESTION VIII.

It is also lawful to slay another in Self-defence.

On the same principle, if a man kill another in self-defence, having used every precaution consistent with his own safety [to avoid the infliction of death], he evidently is not liable to this commandment. These, indeed, which we have just mentioned, are the cases of slaughter not contemplated by this commandment; and with these exceptions, the prohi-

[r] Deut. xix. 4, sq. [s] Aug. ep. 47, n. 5. [t] Ex. xxi. 22.

bition embraces all others, whether with regard to the person who kills, the person killed, or the means used to kill.

QUESTION IX.

No one is allowed to slay on his own responsibility.

As to the persons who kill, no exception whatever is made, be they rich or powerful, masters or parents; but all, without exception of person or distinction of rank or condition, are forbidden to kill.

QUESTION X.

No one whatever can fail of being safe under this Law.

With regard to the persons killed, the obligation of the law is no less extensive, as it embraces every human creature; nor is there an individual, how humble or lowly soever his condition, who is not defended by this law. It also forbids suicide; for no man possesses such absolute dominion over his life, as to be at liberty to put a period to his existence; and hence, the words of the commandment do not say, *thou shalt not kill another*, but simply, *Thou shalt not kill.*

QUESTION XI.

In how many ways this Commandment may be violated.

Finally, if we consider the numerous means by which murder may be committed, [the law] makes no exception; for not only does it forbid to take away the life of another by laying violent hands on him, by using a sword, a stone, a stick, a halter, or poison; but it also strictly prohibits the accomplishment of the same deed by counsel, aid, assistance, or any other means. In this the slowness and dullness of apprehension of the Jews were extreme, for they thought that solely to abstain from shedding human blood was sufficient to satisfy the obligations of this commandment; but the Christian man, who, instructed by the interpretation of Christ, has learned that this precept is spiritual, and commands us to keep not only our hands unstained, but likewise our heart pure and undefiled, will not deem such a compliance sufficient, how ample soever it may have appeared to the Jews. For the gospel teaches that it is

unlawful for one even to be angry, whereas our Lord says: *But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, thou fool, shall be guilty of hell fire.*[u]

QUESTION XII.

How a Man may, or may not, sin by being angry.

From these words it is plain, that he who is angry with his brother, although he may confine his anger within his own breast, is not exempt from sin; that he who gives indication of that anger sins grievously; and that he who dreads not to treat his brother with harshness, and to utter reproaches against him, sins much more grievously. This, it is true, is to be understood of cases, in which no cause of wrath exists. For, to animadvert on those who are placed under our authority, when they commit a fault, is an occasion of anger, which God and his laws permit; but the anger of a Christian man should be, not the impulse of carnal feeling, but the dictate of duty, proceeding from the influence of the Holy Spirit, for it becomes us *to be temples of the Holy Ghost,*[v] *in which Jesus Christ may dwell.*[w]

QUESTION XIII.

How Men may perfectly observe this Law, and how many sin against it.

Our Lord has also left us many other lessons of instruction, touching the perfect observance of this law, such as *not to resist evil; but whosoever shall smite thee on thy right cheek, turn to him the other also; and if any man will sue thee at the law and take away thy coat, let him have thy cloak also: and whosoever shall compel thee to go a mile, go with him twain.*[x] From what has been already said, one may perceive how prone men are to the sins prohibited by this commandment, and how many are guilty of murder, if not in fact, at least in desire.

[u] Matt. v. 22.
[v] 1 Cor. vi. 19.
[w] Eph. iii. 17.
[x] Matt. v. 39, sqq.

QUESTION XIV.

How severely in the Sacred Letters God detests Homicide.

And whereas the sacred Scriptures prescribe remedies for so dangerous a disease, it is the duty of the pastor, to spare no pains in making them known to the faithful. Amongst these the most efficacious is to form a just conception of the enormity of the crime of murder; and this may be clearly seen from very numerous and strong testimonies of Scripture,[y] for so great is the detestation of homicide, expressed by God in the sacred writings, that he declares that, for the life of man, he will exact vengeance from the beast of the field,[z] and orders the beast that shall have injured man to be slain.[a] And if [God] commanded man to abhor the use of blood, he did so for no other reason, than to impress on his mind the obligation of entirely refraining, both in act and desire, from the enormity of shedding human blood.[b]

QUESTION XV.

How great a Crime is the Murder of Man is shown from Reason.

For murderers are the worst enemies of the human race, and consequently of nature, destroying, to the utmost of their power, the universal work of God, by taking away man, for whose sake God declares that he created all things.[c] Nay, as in Genesis it is prohibited to slay a man, because God created man to his own image and likeness,[d] he therefore, who removes his image, offers a signal injury to the Creator, and seems, as it were, to lay violent hands on God himself! Having meditated on this with a mind inspired from above, David bitterly complains of bloody men in these words: *Their feet are swift to shed blood.*[e] He does not simply say, *they kill*, but, they *shed blood;* words which he employed to amplify that detestable crime, and to mark emphatically their enormous cruelty; and, to declare first of all how precipitately they are hurried along, by a certain

[y] Gen. iv. 10, ix. 6; Ex. xxi. 12, sqq.; Lev. xxiv. 17.
[z] Gen. ix. 5.
[a] Ex. xxi. 28, sqq.
[b] Gen. ix. 4, with the parallel passages.
[c] Gen. i. 26, sqq.
[d] Ib. ix. 16.
[e] Ps. xiii. 3 (xiv. 3, ὀξεῖς οἱ πόδες αὐτῶν ἐκχέαι αἷμα).

diabolical impulse, to the commission of that enormity, he said: *Their feet are swift.*

QUESTION XVI.

What God commands to be done in this Precept.

But the injunctions of Christ our Lord, touching the observance of this precept, have for their object to induce us *to have peace with all men*;[f] for, interpreting the commandment, he says: *Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, first be reconciled to thy brother; and then come and offer thy gift, &c.*[g] In unfolding the particulars of this admonition, the pastor must teach, that all without any exception are to be embraced in charity, to which, in his exposition of this precept, he will animate the faithful as much as possible, for therein most conspicuously shines forth the virtue of loving our neighbour. For since hatred is evidently forbidden by this commandment, for, *whosoever hateth his brother is a murderer*;[h] it hence certainly follows, that the commandment inculcates charity and love.

QUESTION XVII.

Of the Duties of Charity contained in this Precept.

And, inculcating as it does charity and love, this law must also enjoin all those offices and actions that are consequent thereon. *Charity suffereth long,* saith St. Paul;[i] we are therefore enjoined patience, in which, the Saviour teaches, we shall possess our souls.[j] *Charity is kind*;[k] beneficence is, therefore, her companion and associate. The virtue of benignity and beneficence is one of great latitude; and its principal office is to relieve the necessities of the poor, to supply food to the hungry, drink to the thirsty, clothing to the naked; and our liberality should be proportioned to the necessity of the recipient.

[f] Rom. xii. 18. [g] Matt. v. 23, sq. [h] 1 John iii. 15.
[i] 1 Cor. xiii. 4. [j] Luke xxi. 19. [k] 1 Cor. xiii. 4.

QUESTION XVIII.

In what manner the Love of our Enemies must be the most perfect of all the Duties of Charity.

These works of beneficence and goodness, which in themselves are exalted, become still more exalted when done to an enemy, for the Saviour saith: *Love your enemies, do good unto them that hate you;*[l] and the apostle doth admonish, saying: *If thy enemy hunger, feed him; if he thirst, give him drink; for in so doing, thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.*[m] Next, if we consider the law of charity, which is *kind*, we shall find that to practise all the offices of mildness, kindliness, and other kindred virtues, is prescribed by that law.

QUESTION XIX.

In what respect Charity towards our Neighbour, which is here enjoined, chiefly shines forth.

But a duty of pre-eminent excellence, and one most replete with charity, and which it behoves us most to practise, is to pardon and forgive from our heart injuries which we have received. To a full compliance with this duty the sacred Scriptures, as we already observed, frequently admonish and exhort us, not only pronouncing those who really do so *blessed*, but also declaring that, whilst to those who neglect or refuse to comply with this precept, pardon is denied by God, it is extended to those who discharge this duty. But, whereas the desire of revenge is almost natural to the minds of men, it becomes necessary for the pastor to exert his utmost diligence not only to teach, but also earnestly to persuade, the faithful, that a Christian should forget and forgive injuries. And in order to be enabled to subdue the pertinacity of those, whose minds are obstinately and obdurately bent on revenge, as this is a matter frequently inculcated by sacred writers, he will consult them on the subject,[n] and

[l] Matt. v. 44. [m] Rom. xii. 20, sq.

[n] I have adopted Donovan's paraphrase. The original appears to want connection. It should, perhaps, be read thus: "Eos consulat, *et* (now wanting) ad repellendum illorum pertinaciam, qui ..... animo obstinato sunt atque obfirmato (here there is at present a full stop) argumenta in promptu habeat," &c.

have in readiness the arguments, and they are most powerful and persuasive, that are piously employed by those Fathers.

QUESTION XX.

By what considerations Hatred is to be chiefly restrained, and the Faithful induced to forget Injuries.

The three following, however, demand particular explanation. First, every effort is to be made to persuade him who conceives that he has received an injury, that the man of whom he desires to be revenged was not the chief cause of the loss or injury. This is exemplified in the conduct of that admirable man Job, who, when violently assailed by the Sabeans, the Chaldeans, and by the devil, without at all directing his attention to them, as a righteous and truly pious man, exclaimed, with no less truth than piety: *The Lord gave, and the Lord hath taken away.*[o] The words and example of that man of patience should therefore convince Christian men, and the conviction is a most just one, that whatsoever we endure in this life comes from the Lord, who is the Father and Author of all justice and mercy.

QUESTION XXI.

Men who persecute us are the Ministers and Agents of God, even though they do so with an Evil Intent.

But he, whose benignity is boundless, punishes us not as enemies, but corrects and chastises us as children. To view the matter in its proper light, men in such cases are nothing more than the ministers and agents, as it were, of God; and although one man may malignantly hate and foster the worst disposition towards another, yet, without the permission of God, he can in no wise injure him. Influenced by this reflection, Joseph patiently endured the wicked counsels of his brethren,[p] and David the injuries inflicted on him by Shimei.[q] To this matter also eminently applies an argument which St. Chrysostom[r] has seriously and learnedly handled, that no man is injured but by himself; for let those who deem themselves injured consider the matter aright, and they will find that in reality they received no insult or injury from others.

[o] Job i. 21.
[p] Gen. xlv. 4, sqq. l. 19, sqq.
[q] 2 Sam. xvi. 10, sqq.
[r] In lib. quod nemo læditur, &c.

For although they may have experienced actual injury from external causes, yet they themselves are their own greatest enemies, by wickedly contaminating their souls with hatred, desire of revenge, and envy.

QUESTION XXII.

What Advantages result to those who freely forgive Injuries.

The second [argument] embraces two advantages, which especially appertains to those who, influenced by a pious desire to please God, freely remit injuries. In the first place, God has promised that he who forgives shall himself obtain forgiveness; a promise which at once proves how acceptable to God is this duty of piety. Next, by the forgiveness of injuries we are in some sort ennobled and perfected in our nature; for thereby we are, in some degree, assimilated to God, *who maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.*[s]

QUESTION XXIII.

What, and how many Disadvantages result from the Hatred of Enemies.

Finally, the disadvantages into which we fall through revenge, when we are unwilling to forgive injuries, are to be explained. The pastor, therefore, will represent to those who are unwilling to forgive their enemies, that hatred is not only a grievous sin, but also that by habitual indulgence it takes deeper root. For the man of whose heart this passion has taken hold thirsts for the blood of his enemy; filled with the hope of revenge, he spends days and nights in constant mental agitation, so much so, that he seems never to repose from the thought of slaughter, or of some wicked project; and thus never, or, at least, not without extreme difficulty, can he be induced fully to forgive, or even partially to remit, an injury. Justly, therefore, is revenge compared to a wound in which the weapon sticks fast.

[s] Matt. v. 45, sqq.; Luke vi. 35.

QUESTION XXIV.

Many Sins are shown to result from Hatred.

There are also many inconveniences and sins which follow inseparably, as it were, in the train of this vice of hatred; and hence these words of St. John: *He that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.*[t] He therefore must, of necessity, err frequently; for how can one possibly view in a favourable light the words or actions of the man whom he hates? Hence arise rash and unjust judgments, anger, envy, depreciation of character, and the like, in which also are often involved those who are connected by ties either of friendship or of blood; and thus does it frequently happen that from this one sin arise many. Hatred has been denominated *the sin of the devil,*[u] not without good reason, since *the devil was a murderer from the beginning;* and hence the Son of God, our Lord Jesus Christ, when the Pharisees sought his life, said that *they were begotten of their father the devil.*[v]

QUESTION XXV.

Remedies against Hatred.

But, besides the reasons already mentioned, which may afford grounds for detesting this sin, other and most opportune remedies are laid down in the pages of the sacred writings; and of these remedies the first and greatest is the example of our Saviour, which we should place before us for imitation. When scourged with rods, crowned with thorns, and finally nailed to a cross, he, in whom even the least suspicion of fault could not be found, the sprinkling of whose blood, as the apostle beareth witness, *speaketh better than Abel,*[w] poured out this most pious prayer: *Father, forgive them, for they know not what they do.*[x] Another remedy prescribed by Ecclesiasticus is to call to mind death and the day of judgment: *Remember the end, and thou shalt never do amiss;*[y] as if he had said: frequently, and again and again,

[t] 1 John ii. 11.

[u] 1 John iii. 8, "He that committeth sin is of the devil." The passage appears to have no immediate reference to the meaning here affixed to it.

[v] John viii. 44.

[w] Heb. xii. 24.

[x] Luke xxiii. 34.

[y] Eccli. vii. 36.

reflect that thou must soon die, and as at such a season it will be most desirable and necessary for thee to obtain the supreme mercy of God, thou shouldest now, and at all times, place that hour before thine eyes ; thus will be extinguished within thee that insatiate desire of revenge ; for thou canst find no means better adapted, none more efficacious, to implore the mercy of God, than the forgiveness of injuries, and the love of those who may have injured you or yours in word or deed.

CHAPTER VII.

OF THE SIXTH COMMANDMENT.

THOU SHALT NOT COMMIT ADULTERY.

QUESTION I.

Drift of this Precept, and Manner in which it should be treated of by Pastors.

As the bond between man and wife is one of the strictest union, and nothing can be more delightful to both than to know that they are objects of a mutual and undivided affection ; and as, on the other hand, nothing is more painful than to feel that the legitimate love mutually due by one to the other has been transferred elsewhere, this commandment, touching whoring or adultery, follows with propriety, and in regular order, that which protects human life against the murderer, so that no one may dare to violate or sunder, by the crime of adultery, the holy and honourable union of marriage, which is wont to be a great source of love. In the exposition of this matter, however, the pastor has occasion for extreme caution and prudence, and should treat with great delicacy of language a subject which requires moderation rather than copiousness of speech, for there is reason to apprehend that, by fully and diffusely detailing the variety of ways in which men may depart from the injunction of this law, he may perhaps light upon those topics which often serve rather to inflame than extinguish lust.

QUESTION II.

What is commanded in this Precept.

As, however, in this precept are contained many things that cannot be passed over, pastors will explain them in their proper place. This commandment, then, has a twofold import; the one expressed, which forbids adultery; the other implied, which bids us cultivate purity of mind and body.

QUESTION III.

What is here meant under the Name of Whoredom or Adultery.

To begin with the prohibitory part [of the commandment], adultery is the defilement of the lawful bed, be it another's or one's own; for if a married man have intercourse with an unmarried woman, he himself violates his own marriage bed; and if an unmarried man have intercourse with a married woman, he defiles the marriage bed of another. But that in this prohibition of adultery are included every licentious act and every violation of chastity, is proved by the concurrent authority of St. Ambrose[z] and St. Augustine;[a] and that such is the spirit of the commandment is an inference drawn from reference to the Old as well as to the New Testament, for in the writings of Moses we find that besides adultery are punished other sins against chastity.

QUESTION IV.

Various kinds of Licentious Lusts mentioned in Scripture.

The book of Genesis records the judgment of Judah against his daughter-in-law:[b] and *there should be no whore of the daughters of Israel,* is an admirable law of Moses, found in Deuteronomy.[c] *Take heed to keep thyself, my son, from all fornication,* is moreover the exhortation of Tobit[d] to his son; and in Ecclesiasticus we read: *Be ashamed to look on a harlot.*[e] In the Gospel, too, Christ our Lord says, that *out of the heart proceed adulteries and fornications, which defile a man;*[f] and the apostle Paul expresses his detestation of this

[z] Ambr. de Abrah. l. 4, n. 25.
[a] Aug. in Exod. q. 71, n. 4, et in Deut. q. 37.
[b] Gen. xxxviii. 24.
[c] Deut. xxiii. 17.
[d] Tob. iv. 13.
[e] xli. 17, 20.
[f] Matt. xv. 19, sq.

vice frequently, and in the severest terms: *This*, says he, *is the will of God, your sanctification; that ye should abstain from fornication;*[g] and: *Flee fornication;*[h] and: *Keep not company with fornicators.*[i] *Fornication*, says he, *and all uncleanness, and covetousness, let it not be once named among you;*[j] and: *Neither fornicators, nor adulterers, nor the effeminate, nor abusers of themselves with mankind, shall inherit the kingdom of God.*[k]

QUESTION V.

Why Adultery is chiefly mentioned in this Commandment.

Adultery is expressly forbidden, chiefly because—besides the turpitude which is common to it, with other kinds of intemperance—it adds the sin of injustice, not only against our neighbour, but also against civil society. Certain it is, also, that he who abstains not from other sins against chastity, easily falls into the incontinence of adultery. By this prohibition of adultery, therefore, we at once understand that every sort of impurity and immodesty, by which the body is defiled, is prohibited; nay, that by this commandment is forbidden every inward licentious thought, is clear, as well from the very force of the law, which is evidently spiritual, as from these words of Christ our Lord: *Ye have heard that it was said by them of old time, Thou shalt not commit adultery; but I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.*[l] These are the things which we have deemed proper matter for the public instruction of the faithful; provided, however, [the pastor] add the decrees of the holy Synod of Trent against adulterers, and those who keep harlots and concubines;[m] omitting many and various other species of immodesty and lust, of which each individual is to be admonished privately by the pastor, as circumstances of time and person shall require. We now come to explain the positive part of the precept.

[g] 1 Thess. iv. 3. [h] 1 Cor. vi. 18. [i] 1 Cor. v. 9.
[j] Eph. v. 3. [k] 1 Cor. vi. 9, sq. [l] Matt. v. 27. sq.
[m] Sess. xxiv. c. 8, p. 185 of my translation.

QUESTION VI.

What besides the Prohibition is here prescribed as necessary to be observed.

The faithful, then, are to be taught and earnestly exhorted to cultivate, with all assiduity, continence, and chastity, and *cleanse* themselves *from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.*[n] In those who holily and religiously lead a life of perpetual virginity, a state of life most beautiful and truly divine, the virtue of chastity, it is true, shines with brighter lustre; yet does the virtue of continence belong also to those who lead a life of celibacy, or who, in the married state, preserve themselves pure and undefiled from unlawful indulgence.

QUESTION VII.

What are the Reflections suited to One who desireth to restrain his Lusts.

As the Holy Fathers have handed down many lessons, whereby we are taught to subdue our passions, and restrain lustful pleasures, let the pastor study to explain them accurately to the people, and let him use the utmost diligence in the exposition thereof. Of these instructions some relate to thought, some to action. The remedy found in thought consists principally in our rightly understanding the turpitude and destruction of this crime; and this knowledge will lead more easily to the considerations that prompt its detestation. The destructiveness of this crime may be understood from this reflection, that, on account of its commission, the perpetrator is banished and excluded from the kingdom of God; an evil which exceeds all others. This calamity, it is true, is common to every crime; but to this sin it is peculiar, that fornicators are said to sin against their own bodies, according to these words of St. Paul: *Flee fornication: every sin that a man doeth is without the body; but he that committeth fornication, sinneth against his own body.*[o] The reason is, that, by violating its sanctity, he doeth injury to his own body; and hence the apostle writing to the Thessalonians says: *This is the will of God, your sanctification; that ye should abstain from fornication, that every one of you should know how to possess his*

[n] 2 Cor. vii. 1. [o] 1 Cor. vi. 18.

vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which know not God.[p] Again, what is still more wicked, by the foul crime of fornication the Christian makes the members of Christ the members of an harlot, according to these words of St. Paul: *Know ye not, that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of a harlot? God forbid; what, know you not, that he which is joined to a harlot is one body?*[q] Moreover, a Christian, as St. Paul testifies, is *the temple of the Holy Ghost*;[r] and to *violate this temple*, what is it but to expel from it the Holy Ghost?

QUESTION VIII.

Adultery a Grievous Injustice, and why.

But the crime of adultery involves grievous injustice. For if, as the apostle saith, they who are joined in wedlock are so subject one to another, that neither *has power over his or her body*, but both are bound, as it were, by a mutual bond of subjection, the husband to accommodate himself to the will of the wife, the wife to the will of the husband; most certainly, if either disjoin his or her person, which is the right of the other, from him or her to whom it is bound, the offender is guilty of flagrant injustice, and of a grievous crime.[s] And as dread of infamy strongly stimulates men to the performance of their duty, and deters them from what is forbidden, the pastor will teach that adultery brands men with a notable stigma: *Whoso committeth adultery with a woman*, says the Scripture, *lacketh understanding; he that doeth it shall destroy his own soul; a wound and dishonour shall he get, and his reproach shall not be wiped away.*[t] But the grievousness of the sin of adultery may be easily inferred from the severity of its punishment; for, according to the law promulgated by God in the Old Testament, the adulterer was condemned to be stoned to death.[u]

[p] 1 Thess. iv. 3, sqq.
[q] 1 Cor. vi. 15, sq.
[r] 1 Cor. vi. 19.
[s] 1 Cor. vii. 4.
[t] Prov. vi. 32, sq.
[u] Lev. xx. 10; Deut. xxii. 22, sqq.

QUESTION IX.

Of the Punishments which usually accompany Impure Lusts.

Nay, even for the criminal lust of one man, not only the perpetrator of the crime, but also, as we read with regard to the Schechemites,[v] sometimes an entire city has been destroyed. In the sacred Scriptures are recorded many examples of the divine vengeance [on such crimes]; such as the destruction of Sodom and of the neighbouring cities;[w] the punishment of the Israelites, who committed fornication in the wilderness with the daughters of Moab;[x] and the slaughter of the Benjamites;[y] examples which the pastor will adduce to deter men from criminal lust. Even those who escape death do not, however, escape the visitations of the divine wrath, ofttimes in the shape of intolerable pangs and tortures. For, blinded by infatuation, the heaviest of chastisements, they are lost to all regard for God, for reputation, for honour, for family, in fine, for life itself; and they thus become so abandoned and useless, as to be undeserving of confidence in any matter of moment, and incompetent to the discharge of almost any sort of duty. Of this we can find examples in David[z] and Solomon.[a] The former [king] had no sooner fallen into the crime of adultery, than he degenerated into a character the very reverse of what he had been before; from the mildest of men becoming so cruel as to have exposed to death Uriah, a man who had deserved most excellently of him; whilst Solomon, having abandoned himself entirely to the lust of women, forsook the true religion, to *follow after strange gods.* This sin, therefore, as Hoshea observes, *takes away the heart,* and often blinds the understanding of man.[b] We now come to the remedies which consist in action.

QUESTION X.

In what way Men are excited to Lust, which they ought particularly to avoid.

The first is most studiously to avoid idleness; for, according to Ezekiel,[c] it was by yielding themselves up to its

[v] Gen. xxxiv.
[w] Gen. xix.
[x] Num. xxv.
[y] Judg. xx.
[z] 2 Sam. xi.
[a] 1 Kings xi.
[b] Hos. iv. 11.
[c] Ez. xvi. 49.

enervating influence, that the Sodomites plunged into that most foul crime of abominable lust. In the next place, intemperance is most carefully to be avoided: *I fed them to the full*, says the prophet, *and they committed adultery.*[d] Repletion and satiety of stomach beget lust, as our Lord intimates in these words: *Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness:*[e] *Be not drunk with wine*, says the apostle, *wherein is excess.*[f] But the eye, in particular, is the inlet to the incentives of lust, and to this refer these words of Christ our Lord: *If thy right eye offend thee, pluck it out, and cast it from thee.*[g] The prophets, also, frequently speak to the same effect: *I made a covenant with my eyes*, says Job,[h] *why then should I think upon a maid?* Finally, there are on record many and almost innumerable examples of evils, that originated in glances of the eyes: thus fell David;[i] thus the king of Schechem;[j] and thus the elders, the false accusers of Susannah.[k]

QUESTION XI.

Elegance of Dress, Obscenity of Language, and other Voluptuous Incitements on the Part of Women are to be avoided.

Over-elegance of dress, which very much attracts the eyes, is often no small occasion for sin; and hence the admonition of Ecclesiasticus: *Turn away thy eye from a beautiful woman.*[l] As then females are too studious of ornament, it will not be unseasonable, if the pastor use some diligence in occasionally admonishing and reproving them; and on this subject the words of the Apostle Peter are most impressive: *Whose adorning*, says he, *let it not be that outward adorning of plaiting of the hair, and of wearing of gold, or of putting on of apparel;*[m] so is also the language of St. Paul: *Not with broidered hair, or gold, or pearls, or costly array;*[n] for many females, adorned with gold and precious stones, have lost the ornaments of mind and body. Next to the excitement of desire, usually provoked by studied elegance in dress, follows another, which is indecent

[d] Jer. v. 7. [e] Luke xxi. 34. [f] Eph. v. 18.
[g] Matt. v. 29. [h] Job xxxi. 1. [i] 2 Sam. xi. 2, sqq.
[j] Gen. xxxiv. 2. [k] Dan. xiii. 8, sqq. [l] Eccli. ix. 8.
[m] 1 Peter iii. 3. [n] 1 Tim. ii. 9.

and obscene conversation. For obscene language is as a torch that lighteth up the passions of the young mind: *Evil communications*, says the apostle, *corrupt good manners.*[o] Effeminate and lascivious songs and dances are most productive of this same effect, and are, therefore, carefully to be avoided. In the same class, also, are numbered amatory and obscene books, which are to be avoided, as are also images that present any appearance of indecency, possessing, as they do, a fatal influence in exciting to filthy allurements, and in kindling criminal desires in the minds of youth. But the pastor should take especial care, that what was piously and religiously ordained by the holy Council of Trent[p] regarding them, be most sacredly observed. If all these things which have been mentioned be most studiously and carefully avoided, almost every incentive to lust is removed.

QUESTION XII.

The Use of Confession, of the Eucharist, and of other Pious Matters, are necessary to attain Chastity.

But, to repress its violence, frequent recourse to confession and to the holy Eucharist operates most efficaciously; as do also unceasing and devout prayers to God, accompanied by fasting and almsdeeds; for chastity is *a gift* of God,[q] which he refuses not to those who ask it *aright;* nor does he *suffer us to be tempted beyond that we are able.*[r]

QUESTION XIII.

Conclusion.

But the body is to be exercised, and the sensual appetites to be repressed not only by fasting, and particularly by the fasts instituted by the holy Church, but also by watchings, pious pilgrimages, and other austerities. By these and other such penitential observances is the virtue of temperance chiefly evinced; and in accordance with this doctrine, St. Paul, writing to the Corinthians, says: *Every man that striveth for the mastery, is temperate in all things; now they do it to obtain a corruptible crown, but we an incorruptible;*[s]

[o] 1 Cor. xv. 33.
[p] See Decrees and Canons, Sess. xxv. p. 213, sqq.
[q] 1 Cor. vii. 7. [r] 1 Cor. x. 13. [s] 1 Cor. ix. 25.

and a little after: *I keep under my body, and bring it into subjection, lest, that by any means, when I have preached to others, I myself should be a castaway;*[t] and in another place: *Make not provision for the flesh to fulfil the lusts thereof.*[u]

CHAPTER VIII.

OF THE SEVENTH COMMANDMENT.

THOU SHALT NOT STEAL.

QUESTION I.

How great is the Importance of this Commandment, and its Connection with the two preceding ones.

THAT it was the ancient custom of the Church, to impress on the faithful the nature and force of this commandment, we may learn from the reproof uttered by the apostle against some, who were most earnest in deterring others from vices, with which they themselves were found overwhelmed: *Thou therefore*, says he, *which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?*[v] The salutary effect of such instruction was, not only to correct a vice prevalent in those times, but also to repress turbulence and litigation, and other causes of mischiefs, which usually arise from theft. As these our days also are unhappily involved in the same delinquency, and in its consequent mischiefs and calamities, the pastor, following the example of the holy Fathers, and masters of Christian discipline, will urge this matter, and will explain with care and diligence the force and meaning of this commandment. And first, his care and diligence will be exercised in setting forth the infinite love of God to man, who, not satisfied with having, as it were, fenced round our lives, our persons, our fame, and reputation, by means of these two prohibitions: *Thou shalt not kill, thou shalt not commit adultery;* he, as it were, places an external guard over, and defends, our means and property, by this precept, *Thou shalt not steal.*

[t] 1 Cor. v. 27. [u] Rom. xiii. 14. [v] Rom. ii. 21.

QUESTION II.

What is the Meaning further implied in this Precept.

For what other meaning can these words have, than that which we already mentioned in expounding the other precepts, that by this commandment God forbids our worldly goods, which are placed under his protection, to be taken away or injured by any one? Our gratitude to God, its Author, should therefore be proportioned to the magnitude of the benefit conferred on us by this divine law; and, as the truest test of feeling and of showing gratitude [to God,] consists not only in lending a willing ear to his precepts, but also in giving practical proof [by our conduct], the faithful are to be excited and ardently animated to the observance of this commandment. Like the preceding ones, this precept also divides itself into two parts: the one, which prohibits theft, is mentioned in express terms: of the other, by which we are exhorted to kindliness and liberality towards our neighbours, the spirit and force are implied and involved in the former. We shall, therefore, begin with the first: *Thou shalt not steal.*

QUESTION III.

Definition of "Theft."

It is to be observed, that by the word *theft* is understood not only the taking away of anything from its rightful owner, privately and without his consent, but also the possession of anything belonging to another, contrary to the will, although not without the knowledge of the owner, unless perchance we are to suppose, that he who prohibits theft, does not prohibit rapine, which is accomplished by violence and injustice; whereas, according to the apostle, *extortioners shall not inherit the kingdom of God;*[w] and the same apostle declares, that the manner of life and society of such persons is altogether to be shunned.[x]

[w] 1 Cor. vi. 10.

[x] Ib. v. 11.

QUESTION IV.[y]

Since God here wishes to prohibit all Unjust Usurpation of another Man's Property, why Theft is mentioned in the Commandment rather than Rapine.

Although rapine, which, besides the deprivation of his property, offers violence to the injured party, and subjects him to greater ignominy, is a more grievous sin than theft; yet we cannot be surprised, nor is it without the best reason, that the precept of the divine law is expressed under the name of *theft*, not *rapine;* for theft is more wide and comprehensive than rapine; a crime of which they alone can be guilty, who are superior in power and force. No one, however, can fail to perceive, that when lesser crimes of the same sort are forbidden, greater enormities are also prohibited.

QUESTION V.

Different Denominations of Theft.

The unjust possession and use of what belongs to another are expressed by different names, according to the different nature of the things stolen from their masters, either against their will, or without their knowledge. To take anything private from a private individual is called *theft;* from the public, *peculation:* to enslave and appropriate the freeman or slave of another is called *man-stealing*:[z] to steal anything sacred is called *sacrilege*, a crime the most sinful and enormous; yet now of so common occurrence, that things which had been piously and wisely appropriated to the necessities of divine worship, to the support of the ministers of the Church, and to the use of the poor, are employed in satisfying individual cupidity, and ministering to depraved passions.

QUESTION VI.

They who really possess another Man's Property are not the only Transgressors of this Precept.

But, besides actual theft, that is, the outward act, the will and desire are also forbidden by the law of God; for the

[y] I have followed Donovan, for the sake of clearness. In the Latin edition I use, there is a most awkward division of the chapters.

[z] Plagiatum.

law is spiritual, and regards the soul, the source of our thoughts and designs: *Out of the heart*, says our Lord in St. Matthew, *proceed evil thoughts, murders, adulteries, fornications, thefts, false witness.*[a]

QUESTION VII.

Whence we may best estimate the Grievousness of the Sin of Theft.

But how grievous a sin theft is, is sufficiently seen by the light of natural reason alone; seeing it is contrary to justice, which gives to every man his own; for in order that every man, unless we wish to dissolve human society, may securely possess what has justly fallen to his lot, it is necessary to give stability to the distribution and allotments of property, which have been constituted from the very origin of society by the law of nations, and confirmed by divine and human laws. Hence these words of the apostle: *Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.*[b] The long train of evils, however, consequent upon theft, attest at once its mischievousness and enormity. Many hasty and rash judgments arise touching various matters; hatreds are engendered; enmities originated; and sometimes the innocent are subjected to the most cruel condemnation.

QUESTION VIII.

Necessity of Restitution of the Things taken away.

What shall we say touching the necessity imposed by God on all, of giving satisfaction to him to whom the injury has been done? *The sin is not forgiven*, says St. Augustine, *unless that which was taken be restored.*[c] The great difficulty attendant on making such restitution, on the part of those who have been in the habit of enriching themselves with other men's property, we may learn not only from the habits of others and from our own reflection, but also from the testimony of the prophet Habakkuk: *Woe to him*, saith he, *that increaseth that which is not his: and to him that loadeth himself with thick clay?*[d] The possession of other men's pro-

[a] Matt. xv. 19.
[b] 1 Cor. vi. 10.
[c] Aug. ep. 153, c. 6, n. 20.
[d] Hab. ii. 6.

perty, he calls *thick clay*, from which it is difficult for men to emerge and disengage themselves. But such is the variety of thefts, that it is most difficult to enumerate them all: to these two heads, theft and rapine, as to their source, all others however may be reduced; and the exposition of these two will therefore suffice. To inspire, therefore, a detestation of them, and to deter the faithful people from wicked enormities, pastors must bestow their whole care and assiduity. But let us proceed with the details on this head.

QUESTION IX.

What are the Chief Kinds of Theft, and who are to be reckoned among Thieves.

They, therefore, who buy stolen goods, or retain the property of others, whether found, seized on, or pilfered, are also thieves: *If thou hast found, and not restored,* saith St. Augustine, *thou hast stolen.*[e] If, however, the owner of the property cannot at all be discovered, the things found should then go to the use of the poor; and if the finder refuse to yield them up, he gives evident proof, that, were it in his power, he would make no scruple of stealing in all directions to any extent. They who, in buying or selling goods, have recourse to fraud and cheating words, involve themselves in the same guilt: the Lord will avenge their frauds. But those who, for good and sound merchandise, sell bad and unsound, or who deceive the buyers by weight, measure, number, or rule, are guilty of a theft still more criminal and unjust, for we read in Deuteronomy: *Thou shalt not have divers weights in thy bag;*[f] and in Leviticus: *Ye shall do no unrighteousness, in judgment, in mete yard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin,*[g] and elsewhere: *Divers weights are an abomination unto the Lord: and a false balance is not good.*[h]

It is also an open theft, when labourers and artisans exact full and entire wages from those, to whom they have not given just and due labour. Nor are unfaithful servants and stewards to be distinguished from thieves; nay, they are more detestable than other thieves, against whom things are

[e] Aug. ser. 178, c. 8.
[f] Deut. xxv. 13.
[g] Lev. xix. 35, sq.
[h] Prov. xx. 23.

locked, whilst to a pilfering servant nothing in a house can be inaccessible. They also, who extort money under false pretences, by deceitful words or fallacious mendicancy, may be said to be guilty of theft; and their guilt is aggravated by adding falsehood to theft. Persons charged with offices of public or private trust, who pay none, or but indifferent attention to the duties, whilst they enjoy the remuneration and emoluments of such offices, are also to be reckoned in the number of thieves. To detail the various other modes of theft, invented by the ingenuity of avarice, which is versed in all the arts of gleaning money together, were a tedious, and, as we said, a very difficult task.

QUESTION X.

Of the Kinds of Rapine, and who are to be called Extortioners.

The pastor, therefore, will proceed to treat of rapine, the other general head, to which the sins prohibited by this commandment are reducible, first admonishing the Christian people, to bear in mind the saying of the apostle: *They that will be rich, fall into temptation and a snare;*[i] and never to forget the precept: *All things whatsoever you would that men should do to you, do ye even so to them;*[j] and always to keep in view the maxim: *Do that to no man which thou hatest.*[k] Rapine, then, is more comprehensive than theft; for those, who pay not the labourer his hire, are guilty of rapine, and are invited to repentance by St. James in these words: *Go to, now, ye rich men, weep and howl for your miseries that shall come upon you:* he subjoins the cause of this their repentance; for, *Behold*, says he, *the hire of the labourers, who have reaped down your fields, which is of you kept back by fraud, crieth, and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth.*[l] This sort of rapine is reprobated in the strongest terms in Leviticus,[m] Deuteronomy,[n] Malachi,[o] and Tobias.[p] Amongst those guilty of rapine are also included persons who do not pay, or who turn to other uses, or appropriate to themselves, customs, taxes, tithes, and such revenues, which are due to

[i] 1 Tim. vi. 9.
[j] Matt. vii. 12.
[k] Tob. iv. 16.
[l] James v. 1, 4.
[m] Lev. xix. 13.
[n] Deut. xxiv. 14, sq.
[o] Mal. iii. 5.
[p] Tob. iv. 15.

those who preside over the Church, and to the civil magistrates.

QUESTION XI.

Usury is Rapine; of its Wickedness.

To this class also belong usurers, the most cruel and relentless of extortioners, who by their usuries plunder and destroy the unhappy people. Now usury is whatever is received above the principal, whether it be money, or anything else that may be purchased or estimated by money; for it is written in Ezekiel: *He hath not received usury, nor increase;*[q] and in Luke, our Lord says: *Lend, hoping for nothing again.*[r] Even amongst the Gentiles [usury] was always considered a most grievous and odious crime; and hence the question, *what is usury?* which was answered by asking, *what is murder?*[s] For they who lend at usury sell the same thing twice, or sell that which has no existence.

QUESTION XII.

Corrupt Judges, and those who defraud their Creditors, are guilty of Rapine.

Corrupt judges, whose decisions are venal, and who, bought over by money or bribes, decide against the poor and the necessitous, however good their cause, are also guilty of rapine. Those who defraud their creditors, and deny their just debts, and also those who purchase goods on their own or on another's credit, with an engagement to pay for them at a certain time, and do not redeem their pledge, shall be convicted of the same crime of rapine; and it is an aggravation of their guilt that, in consequence of their want of punctuality and their fraud, things are raised in price, to the no small detriment of the public. To such persons David would seem to allude, when he says: *The wicked borroweth, and payeth not again.*[t]

[q] Ez. xviii. 17.

[r] Luke vi. 35.

[s] Cf. Cicero de Off. ii. 25, p. 278, ed. Græv. "Et cum ille, qui quæsierat, dixisset, Quid fœnerari? Tum Cato, Quid hominem, inquit, occidere?"

[t] Ps. xxxvi. (xxxvii.) 21.

QUESTION XIII.

The Rich who oppress the Poor, having taken Pledges of them, are numbered among the Rapacious.

But what shall we say of those who, themselves being rich, exact with rigour what they lend to the poor, who have not wherewithal to pay them, and who take as pledges even their necessary covering, in defiance of the divine prohibition? *If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down, for that is his covering only; it is his raiment for his skin, wherein shall he sleep; and it shall come to pass, when he crieth to me, that I will hear, for I am gracious.*[u] Their rigorous exaction we shall justly term *rapacity*, and even *rapine*.

QUESTION XIV.

Monopolists in Time of Scarcity are rapacious.

Amongst those whom the holy Fathers pronounced guilty of rapine,[v] are those persons who, in times of scarcity, store up their corn, thus culpably producing dearth and high prices; and this also holds good with regard to all necessaries of food, and the purposes of life. These are they against whom Solomon utters the execration, *He that withholdeth corn, the people shall curse him.*[w] Such persons pastors will admonish of their guilt, and reprove with more than ordinary freedom, and will explain to them more at large the punishments that await their offence. So far for the negative part of the precept. We now come to the positive part, in which the first thing to be considered is satisfaction or restitution; *for the sin is not forgiven, unless what was taken be restored.*[x]

QUESTION XV.

Who are bound to Restitution.

But, as the law of restitution is binding not only on the person who has committed theft, but also on all who are participators therein, we must explain who are indispensably bound to this act of satisfaction or restitution. These form a variety of classes. The first consists of those

[u] Ex. xxii. 26, sq.
[v] Ambr. de Offic. iii. 6, n. 41.
[w] Prov. xi. 26.
[x] Aug. ep. 153, c. 6, n. 20.

men who order others to steal, and who are not only themselves the authors and accomplices of theft, but also the very worst class of thieves. Another class embraces those who, like the former in will, but unlike them in power, are, however, to be placed in the same rank with thieves—who, unable to command, persuade and encourage others to commit theft. A third class is that of those who consent to theft committed by others. The fourth class is that of those who are accomplices in, and derive gain from, theft; if that can be called gain which, unless they repent, consigns them to everlasting torments. Of them David[y] says: *When thou sawest a thief, thou consentedst with him.* The fifth class of thieves are those who, having it in their power to prohibit thefts, so far from opposing or preventing them, suffer and sanction their free commission. The sixth class is composed of those who, well aware that the theft was committed, and where it was committed, yet, far from discovering, dissemble their knowledge of the fact. The seventh, and last, embraces all who assist in the accomplishment of theft—who guard, patronize, receive, or shelter thieves, all of whom are bound to make satisfaction to those from whom anything has been stolen, and are earnestly to be exhorted to the discharge of that necessary duty. Nor are those who approve and applaud thefts entirely exempt from this crime; neither are children and wives, who purloin money from their parents and husbands, free from the same fault.

QUESTION XVI.

What is to be thought concerning Alms, an Obligation implied by this Commandment.

In this commandment is also implied pity towards the poor and the necessitous, and an effort on our part for the relief of their difficulties and distresses from our means, and by our offices. On this subject—which is to be treated very frequently and copiously—pastors, to enable themselves to fulfil this duty, will borrow matter from the works of those very holy men, St. Cyprian,[z] John Chrysostom,[a] Gregory

[y] Ps. xlix. (l.) 18.

[z] Cypr. de op. et eleemos.

[a] Chrys. hom. de eleemos. hom. 2, de Laz. n. 4, hom. 16, ad pop. Ant. n. 6, hom. 7, de pœnit. n. 6, sq. hom. 45, in Matt. n. 3.

Nazianzen,[b] and other eminent writers on alms-deeds. For the faithful are to be inflamed with a desire and with alacrity to succour those who depend on the compassion of others for subsistence. They are also to be taught the great necessity of alms-deeds, that with our means and by our co-operation we may be liberal to the poor, and this by the very true argument that, on the day of the last judgment, God will abhor those who shall have omitted or neglected the offices of charity, and hurl against them the sentence of condemnation to everlasting flames; but will invite, in the language of praise, and introduce into their heavenly country, those who have acted kindly towards the poor. Their respective sentences have already been pronounced by the lips of Christ our Lord :[c] *Come, ye blessed of my Father, inherit the kingdom prepared for you;* and : *Depart from me, ye cursed, into everlasting fire.*

QUESTION XVII.

By what Means the People are to be incited to Alms-Deeds.

Pastors will also employ those texts of Scripture most calculated to persuade to this duty : *Give and it shall be given unto you :*[d] they will cite the promise of God, than which even imagination can picture no remuneration more abundant, none more magnificent : *There is no man that hath left house, or brethren, &c., but he shall receive a hundredfold now in this time, and in the world to come eternal life ;*[e] and he will add these words of our Lord : *Make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations.*[f] But they will explain the different heads of this necessary duty, to wit, that whoever are unable to give, may at least lend to the necessitous wherewithal to sustain life, according to the injunction of Christ our Lord : *Lend, hoping for nothing again.*[g] The happiness attendant on such an exercise of mercy, holy David attests : *A good man showeth favour and lendeth.*[h]

[b] Greg. Naz. or. 14.
[c] Matt. xxv. 34, 41.
[d] Luke vi. 38.
[e] Mark x. 29, sq.
[f] Luke xvi. 9.
[g] Luke vi. 35.
[h] Ps. cxi. (cxii.) 5.

QUESTION XVIII.

We must labour to bestow Alms and to avoid Idleness.

But it is an act of Christian piety, should it not be in our power otherwise to deserve well of those who stand in need of the pity of others for sustenance, to seek by the labour of our hands to procure means of relieving the wants of the indigent, and also thus to avoid idleness. To this the apostle exhorts all by his own example: *For yourselves*, saith he, writing to the Thessalonians, *know how ye ought to follow us*;[i] and again, to the same: *And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you*;[j] and to the Ephesians: *Let him that stole steal no more, but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.*[k]

QUESTION XIX.

We must live sparingly in order to aid the Wants of Others.

We should also practise frugality, and draw sparingly on the means of others, that we may not be a burden or a trouble to them. This exercise of temperance shines conspicuous in all the apostles, but pre-eminently so in St. Paul, who, writing to the Thessalonians, says: *Ye remember, brethren, our labour and travail, for labouring night and day because we would not be chargeable unto any of you, we preached unto you the Gospel of God*;[l] and in another place: *But wrought with labour and travail, night and day, that we might not be chargeable to any of you.*[m]

QUESTION XX.

By what Arguments the Christian People are to be induced to the Detestation of Rapine and the Practice of Benevolence.

But to the end that the faithful people may abhor all such infamous crimes, pastors will recur to the prophets and other sacred writings, to show the detestation in which God holds the crimes of theft and rapine, and the awful threats which he sets forth against their perpetrators: *Hear this*, exclaims

[i] 2 Thess. iii. 7.
[j] 1 Thess. iv. 11.
[k] Eph. iv. 23.
[l] 1 Thess. ii. 9.
[m] 2 Thess. iii. 8.

the prophet Amos, *O ye that swallow up the needy, even to make the poor of the land to fail, saying, When will the new moon be gone, that we may sell corn, and the Sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit.*[n] There are also many passages in Jeremiah,[o] Proverbs,[p] and Ecclesiasticus,[q] to the same effect; and these, without doubt, are the seeds from which have sprung great part of the evils, with which in our times society is oppressed. But that Christian men may accustom themselves to every office of liberality and kindness towards the poor and the mendicant, an exercise of benevolence appertaining to the second part of this commandment, pastors will place before them those most ample rewards, which God promises to bestow in this life and in the next, upon the beneficent and the bountiful.

QUESTION XXI.

What is to be thought of those who excuse Theft and Sacrilege by a Futile Pretext.

As however there are not wanting those, who would even excuse their thefts, they are to be admonished that the time will come, when God will accept no excuse for their sin; nay, that their excuses, so far from extenuating, will serve greatly to aggravate their guilt. Behold the insufferable luxury of noblemen, who fancy they extenuate their guilt by alleging, that, if they stoop to strip another of what belongs to him, they are actuated not by cupidity or avarice, but by a desire to maintain the grandeur of their families, and the rank of their ancestors, whose estimation and dignity would fall, if not upheld by the accession of other men's property. Of this pernicious error they must be disabused; and must at the same time be convinced, that the sole means of preserving and augmenting their property and wealth, and of enhancing the glory of their ancestors, is to obey the will of God, to observe his commandments; and that, his will and commandments once contemned, wealth, however solidly based and excellently established, is overturned; kings are hurled from their royal thrones, and from the

[n] Amos viii. 4, sq.
[o] Jer. vii. 8, sqq.
[p] Prov. xxi. 6, xxii. 16.
[q] Eccli. x. 9, sq.

highest pinnacle of honour, whilst the humblest individuals, men too whom they held in supreme hatred, are sometimes called by God to occupy their places. It is incredible to what a degree the wrath of God is kindled against such offenders; and this we know from the testimony of Isaiah, who records these words of God himself: *Thy princes are rebellious and companions of thieves: every one loveth gifts, and followeth after rewards. Therefore, saith the Lord, the Lord of Hosts, the Mighty One of Israel: Ah! I will ease me of mine adversaries, and avenge me of mine enemies; and I will turn my hand upon thee, and purely purge away thy dross.*[r]

QUESTION XXII.

In what manner we must answer those who assert that they are driven to Rapine from Considerations of Utility.

There are not wanting those who plead in justification, not the maintenance of splendour and glory, but a wish to have the means of living with greater convenience and elegance. Such excuses are also to be refuted; and they are to be taught how impious is the conduct and language of those, who prefer any advantage to the will and glory of God, against which we offend in an extraordinary degree by neglect of his precepts. And yet, what advantage can there be in theft, which is the source of the greatest evils? *Confusion and repentance*, says Ecclesiasticus, *is upon a thief.*[s] But, suppose no disadvantage befall the thief, he dishonours the divine name; opposes the most holy will of God;[t] contemns his salutary precepts; from which source flows all error, all dishonesty, all impiety.

QUESTION XXIII.

What is to be said of those who defend their Thefts on the Grounds that they rob the Rich, or on a Plea of Habit.

But, do we not sometimes hear the thief contend, that he is in nowise guilty of sin, because he steals from the rich and the wealthy, who do not suffer any injury from, nor even perceive, the loss? Such an excuse is as wretched as it is baneful. Another imagines that his plea should be deemed

[r] Isa. i. 23, sqq.
[s] Eccli. v. 14.
[t] "Ejus" agrees with *Dei*, understood from the preceding "divinum."

satisfactory, when he alleges that he has been so familiarized with stealing, as not easily to be able to conquer the propensity or desist from the practice. If such a person listen not to the apostle, saying: *Let him that stole, steal no more,*[u] he will be familiarized, will or nill, with everlasting torments.

QUESTION XXIV.

What again is to be said of those who profess to be induced to thieve either through Opportunity or through the Lust of Revenge.

Some excuse themselves by saying, that they stole, because a favourable opportunity presented itself; for it is a trite proverb, that they who are not thieves, become thieves through opportunity. Such persons are to be dissuaded and deterred from so wicked an opinion, by reminding them, that it is our duty to resist evil propensities; for, were we forthwith to execute the suggestions of inordinate desire, what limits, what end, to criminal and flagitious excesses? Such a defence, therefore, displays extreme baseness, or rather is an avowal of consummate licentiousness and injustice; for to say that you do not commit sin, because you have no opportunity of sinning, is almost to acknowledge, that you are always prepared to sin when opportunity presents. There are those who say they steal in order to gratify revenge, having themselves suffered the same injury at the hands of others. In answer to such offenders, the pastor will first urge the unlawfulness of returning injury for injury; and next that no one ought to be a judge in his own cause; and that still less can it be lawful for a man to punish one man for the crimes of others against him.

QUESTION XXV.

What is to be said of those who Steal in order to be freed from Debt.

Finally, some find a sufficient justification of theft in the plea, that being overwhelmed with debts, they cannot pay them off otherwise than by theft. Such persons should be told that no debt is heavier, none more oppressive upon the human race, than that from which, each day of our lives, we pray to be released, in these words of the Lord's Prayer: *Forgive us our debts;*[v] and to swell the debt which we owe

[u] Eph. iv. 28. [v] Matt. vi. 12.

to God, that is, to sin more, in order to liquidate that which is due to man, is the height of folly; that it is much better to be cast into prison than to be consigned to the never-ending torments of hell; that it is also by far a greater evil to be condemned by the judgment of God, than by that of men; and moreover, that they should fly as suppliants to the assistance and mercy of God, from whom they can obtain what they have need of. There are other sorts of excuses, which prudent and zealous pastors will find it easy to meet; that they may one day be blessed with *A people, zealous of good works.*[w]

CHAPTER IX.

OF THE EIGHTH COMMANDMENT.

THOU SHALT NOT BEAR FALSE WITNESS AGAINST THY NEIGHBOUR.

QUESTION I.

Salutary Tendency of this Precept.

How great is the utility, nay, the necessity, of the assiduous exposition of this commandment, and of the inculcation of the duty it enforces, we learn from these authoritative words of St. James: *If any man offend not in word, the same is a perfect man;* and again: *Even so the tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth,*[x] and what follows to the same effect. By these words of St. James we are admonished of two things; the one, that the vice of the tongue is of very great extent, a truth confirmed by that sentence of the prophet, *All men are liars,*[y] so that this would seem to be almost the only sin that extends to all mankind; the other, that from the tongue proceed innumerable evils; for through the fault of an evil-spoken man, are often lost the property, the character, the life, the salvation, of the injured person, or of him who inflicts the injury; of the injured person, who, unable patiently to bear contumelies, impotently avenges them; of the person who inflicts the injury, because, deterred by a

[w] Tit. ii. 14. [x] James iii. 2, 5. [y] Ps. cxv. (cxvi.) 11.

perverse shame and a false notion of what is called honour.[z] he cannot be induced to satisfy him whom he has offended. Hence, the faithful are here to be exhorted, to pour out their souls in thanksgiving to God for this salutary commandment, not to bear false witness, a commandment by which we are not only forbidden to injure others, but also, on the same principle of obedience, others are forbidden to injure us.

QUESTION II.

This Precept is both Mandatory and Prohibitory.

In exposition of this precept, we shall proceed in the same manner as we have done with regard to the others, pointing out in it two laws, the one prohibiting to bear false witness; the other commanding us, having laid aside all dissimulation and deceit, to measure our words and actions by the simple standard of truth; a duty of which the apostle admonished the Ephesians in these words: *Speaking the truth in love, we may grow up into him in all things.*[a]

QUESTION III.

What this Precept prohibits.

With regard to the former part of this commandment, although by the name of false testimony is understood whatever is positively but falsely affirmed of any one, be it for or against him, be it in a public court or be it not; yet by this commandment is especially prohibited that species of false testimony, which is given on oath in a court of justice; for a witness swears by the Deity, because the words of a man thus giving evidence, and interposing the divine name, have very great credit and weight. Such testimony, because dangerous, is therefore chiefly prohibited, for when sworn witnesses are not excluded by legal exceptions, or convicted of palpable dishonesty and wickedness, even the judge himself cannot reject their testimony, especially as it is an injunction of the divine law, that *in the mouth of two or three witnesses every word may be established.*[b]

But that the faithful may clearly understand the command-

[z] Falsa cujusdam existimationis opinione deterritus.

[a] Eph. iv. 15. [b] Matt. xviii. 16; Deut. xix. 15.

ment, they must be taught who is our *neighbour*, against whom it is unlawful to bear false witness.

QUESTION IV.

Who is here meant by the name "Neighbour."

According to the doctrine of Christ our Lord, our neighbour is whoever wants our assistance, whether he be bound to us by ties of kindred or not, whether a fellow-citizen, or a stranger, a friend or an enemy.[c] To suppose it lawful to give false evidence in any case against an enemy, whom by the command of God and of our Lord we are bound to love,[d] is utter wickedness. Moreover, as every one is in some sort his own neighbour, it is unlawful for any one to bear false witness against himself; and as suicides injure the state, so they who defame their own character, branding themselves with infamy and disgrace, inflict a wound on their own good name, and on the Church, of which they are members. This is the doctrine of St. Augustine: *Although,* says he, *to those, who understand aright, it cannot but appear prohibited to give false testimony against one's self, because the words "against thy neighbour" are subjoined in the commandment. But let no one therefore think that he is exempt from this guilt, if he bear false witness against himself; for the person who loves received the standard of loving from* [*the love which he cherishes towards*] *himself.*[e]

QUESTION V.

We are forbidden to give False Testimony in order to serve our Neighbour.

But since we are forbidden to injure, let no one infer that we are therefore at liberty to serve, our neighbour by false testimony, although he be united to us by the ties of nature and religion. We cannot employ falsehood, still less perjury, to consult the feelings or the interests of any man. Hence, St. Augustine in his book on lying, addressed to Crescentius, teaches from the words of the apostle, that a lie, *although uttered in unmerited commendation of any one,* is to be numbered amongst false testimonies. Treating of that passage of the apostle: *Yea, and we are found false witnesses of God,*

[c] Luke x. 29, sqq. [d] Matt. v. 44; Luke vi. 27.
[e] Aug. de Civ. Dei, i. 20.

because we have testified of God, that he raised up Christ, whom he raised not up, if so be that the dead rise not,[f] he says: *The apostle calls it false witness to utter a lie with regard to Christ, although it seems to redound to his praise.*[g]

QUESTION VI.

How many Ills accompany a False Witness alleged in favour of Another.

It also very frequently happens, that by favouring one party we injure the other: false testimonies are certainly the occasion of misleading the judge, who, yielding to such evidences, is sometimes obliged to decide and pronounce contrary to justice, according to the unjust testimony.[h] It also sometimes happens, that the successful party, who has gained his suit by means of a false witness, emboldened by impunity, and exulting in his unrighteous victory, is familiarized to the work of corruption and the subornation of false witnesses, through whose instrumentality he hopes to attain whatever ends he proposes to himself. To the witness himself it must also be most grievous, to have his falsehood and perjury known to him whose interests he has benefited and advanced; whilst, encouraged by the success of his design, he becomes every day more practised in, and accustomed to, impiety and audacity.

QUESTION VII.

The Sins of all those who are concerned in Judgments, and Lying in general, are condemned by this Precept.

[By this precept], then, deceit, falsehood, and perjury on the part of witnesses are prohibited; and the same prohibition extends also to plaintiffs, defendants, and patrons, to solicitors, lawyers, and advocates; to all, in a word, who have any concern in suits at law. Finally, God prohibits all testimony that may cause inconvenience or detriment, be it in legal evidence or not; for in Leviticus, where the commandments are repeated, we read: *Ye shall not steal; neither deal falsely; neither lie one to another.*[i] To none, therefore, can it be matter of doubt, that by this commandment God rejects and condemns lies of every sort, as these words

[f] 1 Cor. xv. 15.
[g] Aug. lib. de mendacio, c. 12, sq. n. 21.
[h] Secundum injuriam.
[i] Lev. xix. 11.

of David most explicitly declare: *Thou shalt destroy them that speak leasing.*[j]

QUESTION VIII.

This Precept also prohibits Detraction.

But by this commandment is forbidden not only false testimony, but also the detestable propensity and habit of detraction, from which pest it is incredible how many and what serious inconveniences and evils arise. This vice of speaking ill and contumeliously of others in private, the sacred Scriptures everywhere reprobate: *Him,* says David, *will I cut off;*[k] and St. James: *Speak not evil one of another, brethren.*[l] The sacred Scriptures supply not only precepts on the subject, but also examples, which declare the enormity of this vice: Haman, by charges of his own invention, so incensed Ahasuerus against the Jews, that he ordered the destruction of that entire people.[m] Sacred history abounds with similar examples; and by the enumeration of these the priest will strive to deter the faithful from a crime of such injustice.

QUESTION IX.

Various Sorts of Detractors.

But, to see in its full light the violence of this sin, we must know, that the reputation of men is injured not only by calumny, but likewise by exaggerating and amplifying the faults of others; and he who, at a time, in a place, or before persons, when, where, or before whom, the communication was unnecessary, has given publicity to the secret sin of any man, which, when made known, must prove seriously injurious or discreditable to his character, is justly called a detractor and a slanderer. But of all slander there is none more criminal than that levelled against the Catholic doctrine and its teachers: those who extol the propagators of bad doctrines and of errors are involved in similar culpability.

[j] Ps. v. 6.
[k] Ps. c. (ci.) 5.
[l] James iv. 11.
[m] Esther xiii.

QUESTION X.

They who listen to Detractors or sow Dissensions among Friends are themselves Detractors.

Nor are those dissociated from their number or their guilt, who, instead of reproving, lend a willing ear, and a willing assent, to detractors and slanderers. As we read in St. Jerome,[n] and St. Bernard:[o] *Whether the detractor or the listener be the more criminal, it is not easy to decide;* for if there were no listeners, there would be no detractors. To the same class belong those, who by their artifices foment division and excite dissension among men, and who feel a particular pleasure in sowing discord; thus severing, by fiction and falsehood, the closest friendships; loosing the dearest social ties; and driving to endless hatred and to arms the fondest friends. Of such pestilent characters the Lord expresses his detestation in these words: *Thou shalt not go up and down as a talebearer among thy people.*[p] Of this description were many of the advisers of Saul, who strove to alienate his affection from, and to exasperate him against, David.[q]

QUESTION XI.

Wheedling and Currying Favour also forbidden by this Law.

Finally, wheedlers and sycophants are also to be numbered amongst the transgressors of this commandment, who insinuate themselves by their blandishments and pretended praises into the ears and hearts of those, after whose interest, money, and honours they are hunting, as the prophet says, *calling good evil, and evil good.*[r] Such characters David admonishes us to expel and banish from our society: *Let the righteous*, says he, *smite me; it shall be a kindness, and let him reprove me; it shall be an excellent oil, which shall not break my head.*[s] This class of persons, it is true, do not speak ill of their neighbour; but they inflict on him the deepest injury, causing him, even by praising his vices, to continue in them unto the end of his life. Of this species

[n] Hier. ep. 52, n. 14, et ep. 125, n. 19.
[o] Bern. de considerat. ad Eugen. ii. 13.
[p] Lev. xix. 16.
[q] 1 Kings xxiv. 40, xxvi. 19.
[r] Isa. v. 20.
[s] Ps. cxli. 5.

of flattery, the most pernicious is that which proposes to itself for object the misfortune and ruin of others. Thus Saul, when, to procure the death of David, he wished to expose him to the ruthless sword of the Philistine, addressed him in these soothing words: *Behold my elder daughter Merob, her will I give thee to wife: only be thou valiant for me, and fight the battles of the Lord;*[t] and the Jews thus insidiously addressed Christ our Lord: *Master, we know that thou art true, and teachest the way of God in truth.*[u]

QUESTION XII.

And Friends when they perniciously flatter a Friend who is dangerously Ill.

But far more pernicious is the language of friends and relations, addressed to those labouring under a mortal disease, and now on the point of death, when they flatter them that there is then no danger of their dying; bid them to be in good spirits, dissuade them from the confession of their sins, as if the thought would fill them with melancholy; and, finally, divert their attention from all concern about, and meditation upon, the extreme dangers that beset them. Lies of every sort are therefore to be avoided, particularly such by which serious injury may be inflicted on others; but a lie uttered against, or regarding religion, is one of extreme impiety.

QUESTION XIII.

The Authors of Libels, those who lie for the Sake of Joking or Officiousness, and Hypocrites, also offend against this Precept.

God is also grievously offended by those opprobrious invectives, termed lampoons and libels, and such other contumelious slanders. To deceive by a jocose or officious lie, although neither useful nor injurious to any one, is, notwithstanding, utterly unworthy of a Christian; for so the apostle admonishes us: *Putting away lying, speak every man truth.*[v] For this begets a strong tendency to frequent and serious lying; and from jocose, men contract a habit of uttering deliberate lies; lose their character for veracity; and ultimately find it necessary, in order to gain belief, to continually resort to swearing. Finally, by the first part of this com-

[t] 1 Sam. xviii. 17. [u] Matt. xxii. 16. [v] Eph. iv. 25.

mandment dissimulation is prohibited; and [it is held sinful] not only to speak but to act deceitfully. For actions as well as words are signs of our ideas and sentiments; and for this reason our Lord, rebuking the Pharisees, frequently calls them *hypocrites.*[w] So far with regard to the negative, which is the first part of this commandment. Let us now explain what the Lord commands in the second part.

QUESTION XIV.

Mandatory Part of the Precept touching Trials.

The force and nature of this precept have for object, that public trials be conducted on the principles of justice and according to law, and that men do not arrogate and usurp the right of pronouncing judgment; for the apostle says, that it is unjust *to judge another man's servant,*[x] lest we should decide without a knowledge of the circumstances of the case. This was the error committed by the priests and scribes, who passed judgment on St. Stephen:[y] the magistracy of Philippi were guilty of the same criminal conduct: *They have beaten us openly,* says St. Paul, *uncondemned, being Romans: and have cast us into prison; and now do they thrust us out privily.*[z] [This commandment also requires], that they condemn not the innocent, nor acquit the guilty; that they be not influenced by money or favour, hatred or love. This is the admonition addressed by Moses to the elders, whom he had constituted judges of the people: *Judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment, but ye shall hear the small as well as the great; ye shall not be afraid of the face of man, for the judgment is God's.*[a]

QUESTION XV.

The Accused, when questioned by a Lawful Magistrate, must not lie.

With regard to accused persons, who are conscious of guilt, when interrogated according to the forms of judicial process, God wishes them to confess the truth, for their confession, in

[w] Matt. xv. 7, xxiii. 13, sqq. *I. e.* "actors," "players of a part," by a metaphor taken from scenic representations.

[x] Rom. xiv. 4.

[y] Acts vi. 12, sqq. et vii.

[z] Acts xvi. 37.

[a] Deut. i. 16, sq.

some sort attests and proclaims the praise and glory of God, according to Joshua, who, exhorting Achan to confess the truth, says: *My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him, and tell me now what thou hast done: hide it not.*[b]

QUESTION XVI.

What is the Duty of Witnesses.

But, whereas this commandment chiefly regards witnesses, of them also the pastor will have to treat with diligence, for the force of the precept goes not only to prohibit falsehood, but also to enforce the obligation of speaking the truth. For in human affairs, to bear true testimony is a matter of the highest importance, because there are innumerable things of which we must be ignorant, unless we arrive at a knowledge of them on the faith of witnesses. Wherefore in those things that we ourselves do not know, and yet of which it is not lawful for us to be ignorant, nothing is so necessary as true evidence. On this subject we have this sentiment of St. Augustine: *He who conceals the truth, and he who utters a falsehood, are both guilty; the one, because he is unwilling to render a service; the other, because he has the will to render a disservice.*[c] Sometimes, however, it is lawful not to disclose the truth; but when, in a court of justice, a witness is legally interrogated, he is bound to tell the whole truth. Here, however, witnesses should be most circumspect, lest, trusting too much to memory, they affirm for certain what they have not fully ascertained. Solicitors and counsel, prosecutors and plaintiffs, remain still to be treated of.

QUESTION XVII.

In what manner Solicitors and Counsel ought to fulfil their Duty.

The two former classes will not refuse to lend their services and legal assistance, when the necessities of others shall call for it, and will humanely aid the indigent, will not undertake the defence of an unjust cause, neither will they protract by cavilling, or encourage through avarice, suits at law; and as

[b] Josh. vii. 19.

[c] Aug. ep. ad Casulan. ap. Grat. P. 2; Caus. ii. qu. 3, c. 80.

to the remuneration of their labour and attention, they will regulate that by the principles of justice and equity.

QUESTION XVIII.

Of Plaintiffs and Defendants.

But prosecutors and plaintiffs are to be admonished, to avoid creating danger to any one by unjust charges, through love or hatred, or any cupidity. Finally, to all pious persons is addressed the divine command, that in all their intercourse with society, in every conversation, they speak at all times with truth and from the heart; that they utter nothing that may injure the character of another, not even of those by whom they feel that they have been injured and persecuted; whereas they should always recollect that such is the near relation, such the social bond, that exists between them, that they are members of the same body.

QUESTION XIX.

By what Arguments Christians may be led to understand the Turpitude of Lying.

But in order that the faithful may the more willingly avoid this vice of lying, the pastor will place before them the extreme wretchedness and turpitude of this crime. In the sacred Scriptures the devil is called *the father of lies;* for, as the devil *abode not in the truth, he is a liar and the father of it;*[d] and, to banish away so great an enormity, he will subjoin the mischievous consequences of which lying is the source; and as these consequences are innumerable, he will point out their principal heads and sources. And, first, he will inform them how grievously the man of duplicity and falsehood offends, how much he is hated by God: *These six things,* says Solomon, *doth the Lord hate, yea seven are an abomination unto him: a proud look, a lying tongue, and hands that shed innocent blood, a heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies,* and what follows.[e] The man, therefore, who is thus the object of God's especial wrath, who can shelter from the most grievous punishments that hang over him?

[d] John viii. 44. [e] Prov. vi. 16, sq.

QUESTION XX.

What Inconveniences to Human Society are caused by Lying.

Again, what more impure, what more base, than, as St. James says, with the same tongue by which we *bless God and the Father*, to *curse men, who are made after the* image and *similitude of God;* so that *a fountain sends forth at the same place sweet and bitter water.*[f] The tongue, which before was employed in giving praise and glory to God, by lying treats the author of truth, as far as it can, with ignominy and dishonours. Hence liars are excluded from a participation in the bliss of heaven;[g] for unto David asking: *Lord! who shall abide in thy tabernacle?* the Holy Spirit answers, *He that speaketh the truth in his heart, he that backbiteth not with his tongue.*[h] Lying is also attended with this very great disadvantage, that it is an almost incurable disease of the mind; for as the guilt of the detractor or calumniator is not remitted, unless satisfaction be made to the person injured, a difficult duty to those who, as we already observed, are deterred from its performance by false shame, and an empty notion of dignity; he who indulges in this crime, is doubtless foredoomed[i] to everlasting perdition. For let no one indulge the hope of being able to obtain the pardon of his calumnies or detractions, unless he first make satisfaction to him whose dignity or reputation he has depreciated publicly in a court of justice, or even in private and familiar conversation. Besides, the evil consequences of lying extend widely to society at large: by duplicity and lying, good faith and truth, the closest links of human society, are dissolved; and, they once removed, the greatest confusion of life ensues; so as that men would seem to differ in nothing from demons. The pastor will also teach, that loquacity is to be avoided: by avoiding the which, other evils of the tongue are also obviated, and a powerful preventive is opposed to lying, from which the loquacious cannot easily abstain.

[f] James iii. 9, 11.
[g] Rev. xxi. 27, xx. 15.
[h] Ps. xiv. (xv.) 1, 3.
[i] Addictum.

QUESTION XXI.

The Excuses pleaded by Liars are confuted.

Finally, the pastor will disabuse of their error those who seek to justify their duplicity of language, and defend their violations of truth, by the example of the prudent, who say they lie in season. He will say what is most true, that *to be carnally minded is death*:[j] he will exhort his hearers in their difficulties and dangers to trust in God, and not have recourse to the artifice of lying. For they who have recourse to such a subterfuge, declare that they rely more on their own prudence than on the providence of God. Those who charge others with being the cause of their speaking falsehood, by having first deceived them, are to be taught that it is unlawful to avenge their own wrongs; that evil is not to be rendered for evil, but rather that evil is to be overcome with good;[k] that, were it even lawful to make such a return, it would be the interest of no man to avenge himself to his own detriment; and that he inflicts on himself a most grievous injury, who utters a falsehood. Those who plead the frailty and weakness of human nature, are to be taught that it is their duty to implore the divine assistance, and not to yield to human infirmity. Those who allege habit, are to be admonished to endeavour to acquire the contrary habit of speaking the truth; particularly as they who sin through use and habit aggravate their guilt.

QUESTION XXII.

We must not Lie on account of other Men's Falsehood.

And whereas there are not wanting those who excuse themselves by the example of the rest of mankind, who, they contend, everywhere indulge in falsehood and perjury, such persons are to be undeceived in this opinion, by reminding them that bad men are not to be imitated, but reproved and corrected; but that, when we ourselves are guilty of the same vice, our admonitions have less influence in reprehending and correcting it in others. With regard to others, who defend their conduct by saying, that they were often sufferers through speaking the truth, these the pastor will meet by

[j] Rom. viii. 6. [k] Rom. xii. 17, 19, 21.

urging that such an excuse is an accusation, not a defence; whereas it is the duty of a Christian to suffer any loss rather than utter a falsehood.

QUESTION XXIII.

A Lie is to be admitted neither for the Sake of Joking or Advantage.

Two other classes of persons remain, who seek to justify themselves for falsehood; the one, who say that they tell lies for joke sake; the other, who plead motives of interest for the same conduct, because, forsooth, without having recourse to a lie, they can neither buy nor sell to advantage. It is the duty of the pastor to turn both away from their error; the first, by urging the inveteracy of the vicious habit, which the practice of lying begets, and by inculcating that we shall have *to render an account for every idle word*;[l] the second class, in whose excuse their own weightier accusation is involved, he will reprove with yet greater severity, showing as they do that they yield no credit or authority to these words of God: *Seek ye therefore first the kingdom of God and his righteousness, and all these things shall be added unto you.*[m]

CHAPTER X.

OF THE NINTH AND TENTH COMMANDMENTS.

THOU SHALT NOT COVET THY NEIGHBOUR'S HOUSE; THOU SHALT NOT COVET THY NEIGHBOUR'S WIFE, NOR HIS MAN-SERVANT, NOR HIS MAID-SERVANT, NOR HIS OX, NOR HIS ASS, NOR ANYTHING THAT IS HIS.

QUESTION I.

The Ninth and Tenth Commandments seem to comprehend the Observance of the Rest.

Concerning these two precepts, which were delivered the last, it is first to be known that they afford in some sort a means of observing the rest; for the purport of what they prescribe is, that whosoever desires to observe the other commandments of the law, must be particularly careful not

[l] Matt. xii. 36.

[m] Matt. vi. 33.

to covet; for he who covets not, content with that he hath, will not desire to possess what belongs to others; will rejoice in the advantages enjoyed by others; will give glory to the immortal God; will render him boundless thanks; will observe the Sabbath, that is to say, will enjoy perpetual repose; will respect his superiors; and will, in fine, injure no man in word or deed, or otherwise; for the root of all evil is evil concupiscence, which hurries its victims into every species of iniquity and crime. If these considerations be well weighed, they must serve to induce the pastor to explain what follows with increased diligence, and the faithful to hear his exposition with increased attention.

QUESTION II.

Difference between these Two Commandments.

But although we have united these two commandments, because, their subject not being dissimilar, they admit of the same mode of instruction; yet the pastor, when exhorting and admonishing, will be able to treat of them jointly or separately, as shall seem to him more convenient. If, however, he shall have undertaken the exposition of the Decalogue, he will point out in what these two commandments are dissimilar, or in what one *coveting* differs from the other; a difference explained by St. Augustine, in his book of questions on Exodus;[n] for of them one looks only to utility and interest; the other, to unlawful lusts and pleasures. He, therefore, who covets a field or house, pursues profit and utility, rather than pleasure; whilst he who covets another man's wife, burns with a desire not of profit but of lustfulness.

QUESTION III.

Whether what is comprehended in these Two Last Commandments was sufficiently explained in the Sixth and Seventh.

These two commandments were necessary for two reasons; first, to explain the import of the sixth and seventh, for, although by the light of natural reason alone we are informed that to prohibit adultery is also to prohibit the desire of another man's wife, because, if it were lawful to desire, to indulge must be so likewise; yet, blinded by sin, many of

[n] Aug. in. Ex. qu. 71.

the Jews could not be induced to believe that [such desires] were prohibited by God. Nay, even after the promulgation, and with a knowledge, of this law, many, who professed themselves interpreters of the law, committed the same error, as may be learnt from the sermon of our Lord in St. Matthew : *Ye have heard that it was said to them of old time, Thou shalt not commit adultery ; but I say unto you,*° &c. The second reason for their necessity is, that they distinctly, and in express terms, prohibit things, of which the sixth and seventh commandments do not contain distinct prohibition. The seventh commandment, for instance, forbids an unjust wish or endeavour to take what belongs to another ; but this prohibits to covet on any account, even though it could be obtained consistently with law and justice, that, from our possession of which, we see that injury must accrue to our neighbours.

QUESTION IV.

How great is the Benefit conferred upon us by God in adding this to the other Commandments.

But, before we come to the exposition of the precept, the faithful are first to be instructed, that by this law we are instructed not only to restrain our inordinate lusts, but also to know the boundless love of God towards us. For having, by the preceding commandments of the law, fenced us round, as it were, with safeguards, securing us and ours against injury, he wished by the annexation of this commandment, to provide principally against the injuries we might inflict on ourselves by our appetites, and which would follow as a natural consequence, were we at full liberty to covet and desire things indiscriminately. By the enactment then of this law, which forbids to covet, God has provided that the stings of the passions, by which we are usually excited to every evil, being plucked out in some sort by the force of this law, press us less urgently, and that, freed from that annoying importunity of the passions, we may thus have more time to devote to the performance of the numerous and important duties of piety and religion, which we owe to God himself.

° Matt. v. 27, sq.

QUESTION V.

What Difference these Commandments imply between Divine and Human Laws.

Nor is this the only lesson of instruction derived from this law : it also shows that the nature of the law of God is such as to require to be observed not only by the outward performance of duties, but also by the inmost sentiments of the mind ; so that between divine and human laws there is this difference, that the latter extend to external things only, whereas the laws of God (for God seeth the heart) require pure and undefiled chastity and integrity of soul. The law of God, therefore, is a sort of mirror, in which we perceive the corruption of our nature ; and hence these words of the apostle : *I had not known lust, except the law had said, Thou shalt not covet.*[p] Concupiscence, that is, a propensity[q] to sin, which propensity originated in sin, clings ever inherent in us: from it we recognize that we are born in sin ; and therefore do we fly suppliant for assistance unto him, who alone can efface the defilements of sin.

QUESTION VI.

Concupiscence twofold, and which is here forbidden.

In common with the other commandments, each of these also is in part mandatory, and in part prohibitory. With regard to the prohibitory part, let the pastor instruct the faithful what sort of concupiscence is proscribed by this law to be shunned, lest some perchance may think that concupiscence to be in some sort vicious, which is not vicious ; such as the concupiscence mentioned by the apostle, when he says : *The spirit lusteth against the flesh,*[r] and that which was the object of David's most earnest desires : *My soul breaketh for the longing that it hath unto thy justifications at all times.*[s] It is therefore to be known, that concupiscence is a certain commotion and impulse of the mind, by which men are urged to the desire of pleasures they have not ; and as the other propensities of the soul are not always evil, so neither is this impulse of concupiscence always to be accounted vicious.

[p] Rom. vii. 7.
[q] Fomes.
[r] Gal. v. 17.
[s] Ps. cxviii. (cxix.) 20.

Hence it is not evil to desire meat or drink, or, when cold, to wish to become warm; when warm, to wish to become cool. This lawful species of concupiscence was implanted in us by nature, and by the design of God; but, in consequence of the sin of our first parents, passing the limits prescribed by nature, it has become so depraved, that it is often excited to desire those things that conflict with the spirit, and are repugnant to reason.

QUESTION VII.

What are the Advantages of the Right and Reasonable Sort of Concupiscence.

However, if well regulated, and kept within proper bounds, this influence is also the source of no inconsiderable advantages. In the first place, it prompts us to supplicate God by assiduous prayers, and humbly to beg of him those things which are the objects of our most earnest desires; for prayer is the interpreter of our desires. And did not this lawful concupiscence exist, there would not so often be prayers in the house of God. It also gives a higher value in our estimation to the gifts of God; for the more vehement the desire with which we are inflamed for anything, the dearer and the more pleasing is it to us when we have obtained it; and the delight itself, which we experience from the desired object, serves to increase the piety with which we return thanks to God. If then it is at any time lawful to covet, we must of necessity acknowledge that every species of concupiscence is not forbidden.

QUESTION VIII.

In what sense the Apostle uses the word "Concupiscence."

St. Paul, it is true, has said that concupiscence is sin;[t] but his words are to be understood in the same sense as those of Moses, whose testimony he cites;[u] a sense conveyed by the apostle himself; for in his epistle to the Galatians, he calls it, *the lusts of the flesh: Walk in the spirit,* says he, *and you shall not fulfil the lust of the flesh.*[v]

[t] Rom. vii. 7, sqq. [u] Ex. xx. 17. [v] Gal. v. 24, 16.

QUESTION IX.

What Concupiscence is not here prohibited and is free from the Character of Sin.

That natural and well-regulated concupiscence, therefore, which transgresses not its proper limits, is not prohibited; still less is that spiritual desire of the upright mind, by which we are prompted to wish for those things that war against the flesh, for to this same desire the sacred Scriptures exhort us: *Set your affection on my words;*[w] and: *Come unto me all ye that be desirous of me.*[x]

QUESTION X.

What Sort of Concupiscence is here prohibited.

It is not then the mere force of concupiscence, directed equally, as it may be, to good or evil, that is prohibited by these commandments: it is the indulgence of criminal desire, which is called *the concupiscence of the flesh*, and *a propensity to evil*, and which, when it sways the assent of the mind, is always to be deemed sinful. That, therefore, which the apostle calls *the lust of the flesh*, is alone prohibited; that is to say, those motions of concupiscence that pass the bounds of reason, and exceed the limits prescribed by God.

QUESTION XI.

Why Concupiscence is prohibited as a Sin.

This concupiscence is condemned, either because it desires evil, such as adultery, drunkenness, murder, and other such heinous crimes, of which the apostle says: *We should not lust after evil things, as they also lusted;*[y] or because, although the objects are not bad in themselves, yet outward circumstances render the desire of them criminal; as, for instance, when their possession is prohibited by God or his Church. For we are not warranted in desiring what it is absolutely unlawful to possess, such as were, in the old law, the gold and silver from which idols were wrought, and which the Lord in Deuteronomy forbade any one to desire.[z] Another reason why this vicious concupiscence is condemned is, that it has

[w] Wisd. vi. 11.
[x] Eccli. xxiv. 19.
[y] 1 Cor. x. 6.
[z] Deut. vii. 25.

for its object that which belongs to another; such as a house, servant, field, wife, ox, ass, and many other things; all of which, as they belong to another, the divine law forbids us to covet. The desire of such things, when consented to, is criminal, and is numbered amongst the most grievous sins.

QUESTION XII.

When this Concupiscence is chiefly a Sin.

For then is sin committed, when the mind, following the impulse of evil desires, is pleased with, assents to, or does not resist them, as St. James, setting forth the beginning and progress of sin, shows, when he says: *Every man is tempted when he is drawn away of his own lust, and enticed: then, when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.*[a]

QUESTION XIII.

What is the Purport of the Two Last Precepts.

When, therefore, the law says: *Thou shalt not covet*, it means that we are to restrain our desires from the things that belong to others; for the thirst for what belongs to others is immense, immeasurable, and insatiate, as it is written: *He that loveth silver shall not be satisfied with silver;*[b] and of him Isaiah says: *Woe unto them that join house to house, that lay field to field.*[c] But an explanation of each of the words [of these commandments] will serve to place the enormity and grievousness of this sin in a clearer point of view.

QUESTION XIV.

Exposition of the word "House" in the Form of this Precept.

The pastor therefore will teach, that by the word *house* is to be understood not only the habitation in which we dwell, but, as we know from the usage and custom of the inspired writers, the entire property of its owner. Thus, to signify that God had enlarged their means and ameliorated their condition, he is said in Exodus to have *made houses for the midwives.*[d] From this interpretation, therefore, we perceive, that by the law of this precept we are forbidden to indulge

[a] James i. 14, sq. [b] Eccl. v. 10. [c] Isa. v. 8. [d] Ex. i. 21.

a greedy desire of riches, or to envy others their wealth, power, or rank, but [commanded] to be content with our own condition, whatever it be, whether humble or elevated; and we are also prohibited, for in the word *house* is included this also, to desire the glory won by others.

QUESTION XV.

"Nor his Ox, nor his Ass."

Next follow the words, *nor his ox, nor his ass,* which show that it is unlawful to desire not only things of great value, such as a house, rank, glory, because they belong to others; but also small matters, whatever they be, whether animate or inanimate.

QUESTION XVI.

To what Servants this Precept refers.

The words, *nor his man servant,* come next, and include captives as well as other slaves, whom it is not less unlawful to covet than the other property of our neighbour. With regard to freemen, who, induced by wages, affection, or respect, serve voluntarily, it is unlawful, either by words, or hopes, or promises, or rewards, to bribe or solicit them, under any pretext whatever, to leave those to whose service they have voluntarily bound themselves; and if, before the period of their engagement to serve has expired, they leave their masters or employers, they are to be admonished, on the authority of this commandment, to return to them by all means.

QUESTION XVII.

Why mention is also made of "thy Neighbour."

The mention of the word *neighbour,* in this commandment, has for its object to mark the wickedness of those men who covet neighbouring lands, houses, or the like, which lie contiguous; for neighbourhood, which consists in friendship, is transformed by covetousness from love into hatred.

QUESTION XVIII.

They do not offend against this Law who seek to purchase the Property of their Neighbours at a Just Price.

But this commandment is by no means transgressed by

those who desire to purchase, or have purchased at a fair price, from a neighbour, things which he has for sale ; for instead of doing their neighbour injury, they render him a considerable service, because to him the money will be more convenient and useful than the things which he sells.

QUESTION XIX.

In what way the Tenth Precept, not to covet our Neighbour's Wife, is to be understood.

The commandment, forbidding us to covet the goods of another, is followed by another, which forbids to covet our neighbour's wife ; and by this law is prohibited not only that criminal concupiscence, by which the adulterer desires the wife of another, but also the wish to be united to her in marriage ; for when of old a bill of divorce was permitted,[e] it could easily have happened that she, who was repudiated by one husband, might be married to another. But this our Lord forbade, lest husbands might be solicited to abandon their wives, or wives to conduct themselves with such peevishness and moroseness towards their husbands, as thereby to impose on them a sort of necessity of repudiating them. But now, [under the gospel dispensation], this sin is more grievous, because the wife, although repudiated by her husband, cannot marry another during his lifetime. To him, therefore, who desires another man's wife, the transition from one lust to another is easy ; for he will desire either the death of the husband or the commission of adultery. The same principle holds good with regard to women, who have been betrothed to another : for, to desire them in marriage is also unlawful ; and whoever strive to dissolve the contract, by which they are affianced, violate the most sacred engagement of plighted faith. And as to covet the wife of another is highly criminal ; so is it also criminal, to desire in marriage her who is consecrated to religion and to the service of God.[f]

[e] Cf. Deut. xxiv. 1, sq.

[f] I have transposed this sentence, with Donovan, for the sake of clearness.

QUESTION XX.

He does not offend against this Law who seeks in Marriage a Woman whom he supposes to have lost her Husband.

But should any one desire in wedlock a woman who is already married, but whom he supposes to be unmarried, not being disposed, had he known that she was already married, to indulge such a desire, he certainly does not appear to violate this commandment. Pharaoh[g] and Abimelech,[h] as the Scripture informs us, were betrayed into this error; they wished to take Sarah to wife, supposing her to be unmarried, and the sister, not the wife, of Abraham.

QUESTION XXI.

What further Commands are contained in this Precept.

But to make known the remedies calculated to remove this vice of covetousness, the pastor will explain the other part of the commandment; which consists in this, that, *if riches increase, we set not our hearts upon them;*[i] that we be prepared to sacrifice them to a love of piety and religion; that we contribute cheerfully towards the relief of the poor; and that, if poverty be our own lot, we bear it with equanimity and joy. And, indeed, if we show liberality in giving our goods to the poor, it will be an effectual means of extinguishing the desire of what belongs to another. But, on the praises of poverty and the contempt of riches, the pastor will find little difficulty in collecting abundant matter, for the instruction of the faithful, from the sacred Scriptures, and the works of the Fathers.[j] To desire with ardour, and with all earnestness, the consummation, not of our own desires, but of the will of God, as it is expressed in the

[g] Gen. xii. 11, sq. [h] Ib. xx. 2, sqq. [i] Ps. lxii. 10.

[j] The following passages are given:—Job xxvii. 19; Ps. xxxiii. 11, xlviii. 17, sq.; Prov. xi. 28; Eccl. v. 9; Eccli. xi. 10, sq.; Jer. ix. 23; Matt. vi. 19, xi. 5, ix. 23, sq.; Marc. iv. 19, x. 23, sqq.; Luc. vi. 20, sqq. vii. 22, xviii. 24, sq.; 1 Tim. vi. 9, xvii.; James i. 10, sq. ii. 5; Basil. M. regul. fus. tract. interrog. 6 et 8; Greg. Naz. ser. 14; Ambr. hexæm. vi. 8, n. 51, sq.; comm. in Luc. (x. 4) lib. vii. n. 55; Hieron. ep. 14, ep. 66, ep. 120, qu. 1, ep. 130; Chrys. in Matt. hom. 4, n. 11, sq. hom. 90, n. 3, sq.; Aug. ep. 157, c. 4; Cassian. Collat. 24, c. 26; Leon. M. ser. 9, 5, c. 2, sq.; Greg. M. in Ez. l. 2, ser. 9, n. 2 et 12.

Lord's Prayer, is also commanded by this law. Now the will of God chiefly tends to this, that we be made pre-eminently holy; that we preserve our souls pure and unstained; that we practise ourselves in those duties of mind and spirit that are opposed to our bodily senses; that having subdued our sensual appetites, we pursue, under the guidance of reason and the spirit, an upright course of life; and that, moreover, we use all our endeavours to repress the force of those sensual appetites that minister to our lusts and passions.

QUESTION XXII.

What are the Meditations best suited to enable Christians to restrain the Force of Concupiscence.

But to extinguish this ardour of lusts, it will also be found very efficacious to place before our eyes the disadvantages that arise from their indulgence. Amongst those inconveniences the first is, that, whilst we obey evil desires, sin reigns in us uncontrolled; and hence the admonition of the apostle: *Let not sin, therefore, reign in your mortal body, that ye should obey it in the lusts thereof*;[k] for as, by resisting the passions, we overthrow the power of sin; so by succumbing to them, we expel God from his throne, and introduce sin in his place. Another evil is, that, as St. James teaches,[l] from concupiscence, as from a fountain, flow all sins. St. John also says: *All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life.*[m] A third disadvantage is, that by such desires the understanding is darkened; for, blinded by passion, men deem all the objects of their criminal desires, whatever they be, lawful and even laudable. Moreover, by concupiscence the seed of the divine word, sown in our souls by God, that great husbandman, is stifled: *Some*, says St. Mark, *are sown among thorns: these are they who hear the word; and the cares of this world, and the deceitfulness of riches, and the lusts of other things, entering in, choke the word, and it becometh unfruitful.*[n]

[k] Rom. vi. 12.
[l] James i. 14, sq.
[m] 1 John ii. 6.
[n] Mark iv. 18, sq.

QUESTION XXIII.

Who are most enslaved by Cupidity.

But they who, more than others, labour under this vice of concupiscence, and whom, therefore, the pastor should exhort with greater assiduity to the observance of this precept, are those who are addicted to improper diversions, or who indulge immoderately in play, and also merchants who wish for dearth and dearness, and who, that they themselves may be able to sell at too high, or purchase at too low, a price, cannot bear that others buy or sell. In this respect they too offend, who, with a view to gain by buying or selling, wish to see others want. Soldiers also, who long for war in order to be enabled to plunder; physicians too, who wish for disease; lawyers, who are anxious for a number of causes and suits; and artisans who, greedy of gain, and with a view to increase immoderately their own profits, wish for a scarcity of all necessaries for food and raiment, offend against this commandment. They too, who, envious of the praise and glory of others, strive also to tarnish, in some degree, their fame, sin grievously against this commandment; especially if they themselves are idle and worthless characters; for fame and glory are the reward of worth and industry, not of indolence and inexertion.

THE CATECHISM.

PART IV.

CHAPTER I.

ON PRAYER AND ITS NECESSITY.

QUESTION I.

In what manner we should pray to God.

Amongst the duties of the pastoral office, it is one of primary necessity to the salvation of the faithful people, to instruct them in Christian prayer, the efficacy and nature of which must needs be unknown to many, unless it be explained by the pious and faithful diligence of the pastor. The parish priest therefore should make it a most especial object of his care, that his pious hearers understand what they should ask from God, and how it is to be asked. But the perfect requisites of prayer are entirely comprised in that divine form, which Christ the Lord wished to be known to his apostles, and through them and their successors, to all subsequently who should embrace the Christian religion. Its words and sentences should therefore be so deeply impressed on the mind and memory, as for us to have them in readiness. But that the means of instructing his faithful hearers in this form of prayer may not be wanting to the pastor, we have here set down those things, that appeared to us most opportune, taken from those writers who are most celebrated for their learning and copiousness on this head; and should it be necessary, the pastor may derive further information from the same source.

QUESTION II.

Necessity of Prayer unto Salvation.

In the first place, then, the necessity of prayer must be taught, a duty not only recommended by way of counsel, but also enforced by peremptory command, as Christ our Lord declares in these words: *We ought always to pray.*[a] This necessity of prayer the Church also shows in that prelude to the Lord's prayer: *Admonished by salutary precepts, and formed by divine institution, we presume to say.*[b] Prayer then being necessary to Christian men, the Son of God, at the solicitation of his disciples: *Lord teach us to pray,*[c] prescribed to them a form of prayer, and gave them hope to obtain the objects of their petitions;[d] whilst he himself was to them a model of prayer, not only having recourse to it assiduously, but also spending whole nights therein.[e] On this duty the apostles also ceased not to deliver precepts to those who were converted to the faith of Jesus Christ: for St. Peter[f] and St. John[g] are most earnest in their exhortations to the pious on the subject; and the apostle, mindful of its nature, exhorts Christians in many places to the salutary necessity of prayer.[h]

QUESTION III.

What are the Reasons by which Men may best be led to the Knowledge of this Necessary Duty.

Besides, so numerous are our spiritual and bodily necessities, that we should have recourse to prayer as the one best interpreter of our wants, and the most efficient advocate in obtaining the object of our desires. For, to no one does God owe anything; and therefore it certainly is our duty to ask in prayer those things of which we stand in need. He has constituted these our prayers the necessary instrument to obtain the objects of our wishes.

[a] Luke xviii. 1. [b] Roman Missal. [c] Luke xi. 1.
[d] Matt. vii. 7, sqq.; Mark xi. 24; Luke xi. 9, sqq.; John xiv. 13, sqq. xv. 7, xvi. 23; 1 John iii. 22.
[e] Luke vi. 12; Matt. xiv. 23, xxvi. 36, sq.; Mark i. 35, vi. 46; Luke iii. 21, v. 16, ix. 18, 28; John xvii.
[f] 1 Peter iii. 7, iv. 7. [g] 1 John iii. 22, v. 14, sq.
[h] Rom. xii. 12; Eph. vi. 18; Phil. iv. 6; Col. iv. 2, sq.; 1 Thess. v. 17, 25; 2 Thess. iii. 1; 1 Tim. ii. 1, 2, 8, v. 5.

QUESTION IV.

We cannot satisfy our Wants in any other way save by Prayer.

Particularly as it is clear, that there are some things which cannot be obtained without its aid. For holy prayers possess that transcendant virtue by which principally demons are cast out, as there is a certain class of demons not to be expelled *save by prayer and fasting.*[i] They, therefore, who neglect to apply this practice and exercise [of prayer], deprive themselves of a powerful means of obtaining singular gifts; for, to obtain what one desires, it is necessary that our prayer be not only good but also assiduous,[j] as St. Jerome saith: *It is written: Every one that asketh receiveth:*[k] *if therefore it be not given you, it is because ye do not ask: Ask, therefore, and ye shall receive.*"[l]

CHAPTER II.

OF THE UTILITY OF PRAYER.

QUESTION I.

What are the First Fruits resulting from the Necessity of Prayer.

But this necessity [of prayer] is also fraught with most abundant spiritual fruits. Of these fruits of prayer, the pastor will, when necessary for the instruction of the faithful people, draw copiously from the pages of sacred writers. From their accumulated treasures, we have made a selection of such matter as appeared to us suited to our present purpose. Now the first fruit which we receive from prayer, is, that by it we honour God, prayer being a certain indication of religion, and being compared in Scripture to incense: *Let my prayer,* says the prophet, *be set forth before thee as incense.*[m] Wherefore we thus confess our subjection to God, whom we acknowledge and proclaim to be the author of all

[i] Matt. xvii. 21.
[j] James v. 16.
[k] Matt. vii. 8; Luke xi. 10.
[l] John xvi. 24; Hier. Comm. in Matt. l. 1, c. 7, 7, sq.
[m] Ps. cxl. (cxli.) 2.

good things; to whom alone we look; whom we have as the only refuge and bulwark of our safety and salvation. Of this fruit of prayer we are also admonished in these words: *Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.*[n]

QUESTION II.

Of the Second Fruit of Prayer.

Another most abundant and most pleasing fruit of prayer, when heard by God, follows; for, in the opinion of St. Augustine, prayer is the key of heaven: *For*, says he, *prayer ascends, and the mercy of God descends: high as are the heavens, and low as is the earth, yet God heareth the voice of man.*[o] Such is the efficacy, such the utility of prayer, that thereby we receive the fulness of heavenly gifts; for we both obtain the guidance and aid of the Holy Spirit, the preservation and security of the faith, an escape from punishment, the divine protection under temptations, and victory over the devil. In a word, there is in prayer a singular accumulation of joy: wherefore the Lord has said: *Ask, and you shall receive, that your joy may be full.*[p]

QUESTION III.

The Divine Majesty is ever ready to hear our Petitions.

Nor can we for a moment doubt that the benignity of God awaits and hearkens to this our petition; a truth to which the Scriptures in many places bear ample testimony. As, however, the texts which establish it are easily met with, we shall cite only the following, by way of example, from Isaiah: *Then*, says he, *shalt thou call, and the Lord shall answer: thou shalt cry, and he shall say, Here I am.*[q] And again: *It shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.*[r] Instances of persons who have obtained from God the objects of their prayers, because almost innumerable and easily met with, we omit.

[n] Ps. xlix. (l.) 15. [o] Aug. ser. 47 in App. [p] John xvi. 24.
[q] Isa. lviii. 9. [r] Ib. lxv. 24.

QUESTION IV.

Why our Prayers are sometimes unheard.

But it sometimes happens that we obtain not from God what we ask. True; but God the best consults our interets, either bestowing upon us other greater and more ample goods, or withholding what we ask, because neither necessary nor useful to us; nay, perhaps, if granted, it might prove superfluous and most injurious: *God,* saith St. Augustine, *denies some things in his mercy, which he grants in his wrath.*[s] Sometimes also it happens, that such is the remissness and negligence with which we pray, that we ourselves attend not to what we say. Now, if prayer be an ascent of the soul unto God,[t] and if, in prayer, the mind, instead of being fixed on God, wanders, and the tongue rambles over the words at random, without attention, without devotion, how shall we give to such empty sounds of speech the name of Christian prayer? It is therefore marvellous, if God does not accommodate himself to our will, when we ourselves, by our negligence and inattention to prayer, almost prove that we do not wish for what we ask, or ask what would be prejudicial to us.

QUESTION V.

To Devout Prayers God grants more than they ask.

But on the contrary, to those who pray with enlightened attention, God grants much more than they ask, as the apostle testifieth in his epistle to the Ephesians;[u] and as is declared in the parable of the prodigal son, who would have deemed himself fortunate in being admitted into the number of his father's hireling servants.[v] Nay, if we reflect aright, God accumulates his favours on us, even when we ask them not; and this, not only in abundance, but also without delay. Without even waiting for their utterance, God prevents the inward and silent desires of the poor, according to these words of Scripture: *Lord, thou hast heard the desire of the humble.*[w]

[s] Ep. 130, c. 14, n. 26.
[t] Damas. de fid. orth. lib. iii. c. 24; Bonav. Expos. in Luc. vi.
[u] Eph. iii. 20. [v] Luke xv. 11, sqq. [w] Ps. ix. (x.) 17.

QUESTION VI.

Third Fruit of Prayer.

Another fruit of prayer is, that by it we exercise and augment the Christian virtues, particularly faith; for as they who have not faith in God, pray not as they ought: *How then shall they call on him in whom they have not believed?*[x] so, the faithful, the more fervently they pray, the stronger and the more assured faith do they possess in the divine care and providence, which principally requires of us, that whilst we submit our wants to its dispensations, we make them all the objects of our prayers.

QUESTION VII.

Why God, knowing what Things we want, wishes to be entreated by our Prayers.

God, it is true, might bestow on us all things abundantly, although we asked them not, nor even thought of them, as he bestows on irrational creatures all things necessary for the support of life; but our most beneficent Father wishes to be invoked by his children; he wishes that, praying as we ought daily, we may pray the more confidently; he wishes us, having obtained those things that we ask, to testify and proclaim daily more and more his benignity towards us.

QUESTION VIII.

In what manner our Charity towards God is augmented by Prayer.

Charity is also augmented [by prayer]; for, recognizing God as the author of every good and every advantage to us, we embrace him with the utmost love. And as, by interviews and conversation, lovers are more inflamed to love; so, by holding intercourse with God in prayer, and supplicating his benignity, pious men, experiencing at each interview, the oftener they as it were converse with God, a more exquisite sense of delight, are the more ardently excited to love and serve him.

[x] Rom. x. 14.

QUESTION IX.

By Assiduity in Prayer we both become worthy the Divine Grace, and attain Humility, and Arms against the Devil.

Moreover, he will have us make use of this exercise of prayer, that, glowing with the constant desire to ask what we desire, we may, by this assiduity and zeal, make such advances as to be worthy to obtain those blessings, which the soul, before weak and contracted, could not contain. Besides, [God] wishes us to know and always confess what is the fact, that, unaided by heavenly grace, we can of ourselves obtain nothing, and therefore should apply ourselves to prayer with all the power of our souls. These arms, as it were, of prayer are most powerful against our implacable foes: *With the cries of our prayers,* says St. Hilary, *we must fight against the devil and his armed hosts.*[y]

QUESTION X.

Fourth Fruit of Prayer.

From prayer we also derive this important benefit, that, inclined as we are to evil, and to the indulgence of sensual appetite, through the fault of innate infirmity, [God] permits himself to be conceived in our minds; that, whilst we address him in prayer, and strive to merit his gifts, we may receive from him the love of innocence, and, by effacing all our sins, be purified from every stain.

QUESTION XI.

Last Fruit of Prayer.

Finally, as St. Jerome observes, prayer disarms the wrath of God.[z] Hence God thus addressed Moses: *Let me alone,*[a] when, by interposing his prayers, he was preventing him from inflicting on that people the punishments with which he wished to visit them; for nothing so appeases God, when his wrath is kindled, retards and averts his rage even when he is ready to strike the wicked, as the prayers of pious men.

[y] S. Hilar. tract. in Ps. lxv. n. 4.
[z] Comm. in Jer. l. 2, c. vii. v. 16.
[a] Ex. xxxii. 10.

CHAPTER III.

OF THE PARTS AND DEGREES OF PRAYER.

QUESTION I.

Of the Parts of Christian Prayer.

THE necessity and advantage of Christian prayer being explained, the faithful people should also know, how many and what are the parts of which it is composed; for that this appertains to the perfection of this duty, we learn from the apostle, who, in his epistle to Timothy, exhorting to pious and holy prayer, carefully enumerates the parts of which it consists: *I exhort, therefore, that first of all,* says he, *supplications, prayers, intercessions, and thanksgivings be made for all men.*[b] Although the distinction between these different parts of prayer is somewhat refined; yet the pastor, should he deem its explanation useful to his people, will consult amongst others St. Hilary[c] and St. Augustine.[d]

QUESTION II.

Of Petitions and Returning Thanks.

But whereas there are principally two parts of prayer, petition and thanksgiving, from which as from their source all the others flow, it appeared to us that they should by no means be passed by. For we approach God, that offering to him the tribute of our worship and veneration, we may either obtain some favour, or return him thanks for the benefits with which his bounty every day adorns and enriches us; and both of these most necessary parts of prayer God himself mentioned by the mouth of David, in those words: *Call upon me in the day of trouble: I will deliver thee; and thou shalt glorify me.*[e]

Who, if he but consider the extreme destitution and misery of men, does not know how much we stand in need of the divine bounty and goodness?

[b] 1 Tim. ii. 1. [c] Tract. in Ps. liv. n. 4, et Ps. cxl. n. 2.
[d] Aug. ep. 55, l. ii. c. 15, n. 28; ep. 149, c. 2, n. 12, sqq.; Enarr. in Ps. iv. n. 5, in Ps. ciii. fer. 1, n. 3.
[e] Ps. xlix. (l.) 15.

QUESTION III.

The Goodness and Beneficence of God to all Men is set forth.

But all who have eyes to see, and understanding, will perceive how much the will of God inclines, and how liberal is his bounty, towards the human race. For wherever we cast our eyes, wherever we turn our thoughts, the admirable light of the divine beneficence and benignity beams upon us. What have men, that is not the gift of God's bounty? And if all things are his gifts and the favours of his goodness, why should not all men, with all their might, celebrate the praises of, and return thanks to, this God of boundless beneficence? But each of these duties of petition and thanksgiving contains many degrees, one more exalted and perfect than another. To the end, therefore, that the faithful may not only pray, but also pray after the best manner, pastors will propose to them the most exalted and perfect mode of praying, and will exhort them to it with the utmost earnestness.

QUESTION IV.

What is the Best Manner of Praying and the Highest Degree of Prayer.

What then is the best manner and the most exalted degree of prayer? That, forsooth, which is made use of by pious and righteous men, who, resting on the solid foundation of true faith, rise successively from one degree of purity and fervour in prayer to another, until, at length, they reach that height, whence they can contemplate the infinite power, benignity, and wisdom of God; where, too, they attain the most assured hope, that they will obtain not only those blessings which they ask in this life, but also those unutterable rewards which God has promised to bestow on those who piously and from the heart implore the divine aid.[f] Soaring towards heaven on these two wings as it were, the soul in fervent desire approaches the Deity; adores with all honour of praise and thanksgiving, him from whom she has received such supreme blessings; and, like an only child, animated with singular piety and profound veneration, confidently lays open to her dearest parent all her wants. This sort of prayer the sacred Scriptures express by the words,

[f] Aug. Conf. l. x. c. 31, n. 45.

pouring out: says the prophet, *I poured out my prayer before him, I showed before him my trouble.*[g] Here the words, *pour out,* have the force of saying, that he who goes to pray suppresses nought, conceals nought, but pours out all, flying with confidence into the bosom of God, his most loving Father. To this the sacred doctrine exhorts us in these words: *Pour out your heart before him:*[h] and *cast thy care upon the Lord.*[i] This is that degree of prayer to which St. Augustine alludes in his Enchiridion, when he says: *What faith believes, that hope and charity implore.*[j]

QUESTION V.

Of Another Kind of Prayer.

Another degree of prayer is that of those who, pressed down by the weight of mortal sin, strive, however, with that faith which is called dead,[k] to upraise themselves and ascend to God; but, in consequence of their half-dead state and the extreme weakness of their faith, they cannot upraise themselves from the earth. Impressed, however, with a just sense of their sins, and stung with remorse, they bow themselves down with humility, and, far as they are removed from him, they implore of God, in penitential sorrow, pardon and peace. The prayer of such persons is not rejected by God: they are heard by him; nay, such men God, in his mercy, most generously invites: *Come to me, all ye that labour and are heavy laden, and I will give you rest.*[l] Of their number was that publican, who, not daring to raise his eyes towards heaven, left the temple, as our Lord declares, *justified rather than the Pharisee.*[m]

QUESTION VI.

Who among those who pray occupy the Third Degree.

A third degree of prayer is that of those who have not as yet received the light of faith; but who, whilst the divine goodness lights up [in their souls] the feeble glimmering of nature, are strongly excited to the desire and pursuit of truth, to arrive at the knowledge of which is the object of their most earnest prayers. If they persevere in such a dis-

[g] Ps. cxli. (cxlii.) 2. [h] Ps. lxi. (lxii.) 8. [i] Ps. liv. 23 (lv. 22).
[j] Ench. c. 7, n. 2. [k] James ii. 17. [l] Matt. xi. 28.
[m] Luke xviii. 10, sq.

position, God, in his mercy, will not reject their earnest desire, as we see verified by the example of Cornelius the Centurion ;[n] for against none who desire it sincerely are the doors of the divine benignity closed.

QUESTION VII.

What Class of Petitioners are held down in the Last Degree.

The last degree is that of those who, not only impenitent, but adding crime to crime, are yet not ashamed frequently to ask pardon of God for sins in which they intend to persevere. Under such circumstances they should not presume to ask pardon even of their fellow-man. To their prayer God turns a deaf ear, as it is written of Antiochus : *This wicked person vowed also to the Lord, who now no more would have mercy upon him.*[o] Those who are in this grievous condition should therefore be strongly exhorted, that, having detached themselves from affection to sin, they turn to God in good earnest and from the heart.

CHAPTER IV.

ON THE OBJECTS OF PRAYER.

QUESTION I.

Of the Objects of Prayer to God.

But as, under the head of each petition, will be pointed out in its proper place, what is and what is not a proper object of prayer, it will here suffice to admonish the faithful in general terms, to ask of God such things as are just and good ; lest, asking what they ought not, they be repulsed with the answer : *Ye know not what ye ask.*[p] But whatever it is lawful to desire, it is lawful to pray for, as this most ample promise of our Lord attests : *Ye shall ask what ye will, and it shall be done unto you* ;[q] in which he promises to grant all things.

[n] Acts x. 4, 31.
[o] 2 Macc. ix. 13.
[p] Matt. xx. 22 ; Mark x. 38.
[q] John xv. 7.

QUESTION II.

What Things are First, and of themselves, to be craved of God.

First, therefore, we must direct all our wishes and desires to make God, who is the supreme good, the grand object of our love and wishes. We must next desire those things that unite us most closely to God; whilst those that would separate us, or produce any cause of separation from him, should be utterly removed from our desires or pursuits. Hence we may infer how, after that supreme and perfect good, the other things that are called goods, are to be desired and asked from God our Father.

QUESTION III.

How far the Outward Goods of the Body are to be asked of God.

For the goods that are called bodily, and those called external, such as health, strength, beauty, riches, honours, glory, which often afford occasion and matter for sin (and which, therefore, it is not altogether pious or salutary to ask), are not to be prayed for without this limitation, that we beg for such temporal goods only for necessity, so that this sort of prayer be referred only to God; for it is lawful for us to pray for the things for which Jacob and Solomon prayed: *If,* says Jacob, *he will give me bread to eat and raiment to put on, then the Lord shall be my God.*[r] *Give me,* says Solomon, *only the necessaries of life.*[s]

QUESTION IV.

How we ought to use Riches and the other Good Things of the Body when we possess them through the Mercy of God.

When, however, by the bounty of God, we are supplied with the necessaries and comforts of life, we should recollect the exhortation of the apostle: *Let them that buy be as they possessed not, and they that use this world, as not abusing it; for the fashion of this world passeth away;*[t] and again: *If riches abound, set not your heart upon them.*[u] Their use and advantage alone belong to us, and even this with an obligation, as we learn from God himself, of sharing them

[r] Gen. xxviii. 20, sq.
[s] Prov. xxx. 8.
[t] 1 Cor. vii. 30, sq.
[u] Ps. lxi. (lxii.) 10.

with others. If we enjoy health; if we abound in other external and bodily goods; we should recollect that they are given unto us, to enable us to serve God with greater facility, and employ them all in lending assistance to our neighbour.

QUESTION V.

How we may pray for the Goods of Genius and Learning.

Genius and the embellishments that adorn it, such as learning and the arts, it is lawful to pray for; but on the condition, that they serve to promote the glory of God, and our own salvation. But that which is to be absolutely, and without reserve or condition of any sort, the object of our wishes, our desires, our prayers, is, as we have already said, the glory of God, and, next, whatever can serve to unite us to that supreme good; such as faith, the fear and love of God; but of these we shall treat more fully when explaining the petitions.

CHAPTER V.

FOR WHOM WE SHOULD PRAY.

QUESTION I.

There is no Race of Men in this World for whom it is not lawful to pray to God.

THE objects of prayer being known, the faithful people are to be taught for whom they should pray. Prayer comprehends petition and thanksgiving; and we shall therefore first treat of petition. We are then to pray for all, without exception of enemies, or nation, or religion; for every man, be he enemy, alien, or infidel, is our neighbour, whom by the command of God we are ordered to love, and for whom, therefore, we should also offer up our prayers, which is a duty of love. To this the apostle exhorts when he says: *I exhort that prayers be made for all men.*[v] In such prayers the things that appertain to the salvation of the soul should hold the first place, temporal things the second.

[v] 1 Tim. ii. 1.

QUESTION II.

For whom we ought especially to pray.

This duty we owe to the pastors of souls before all others, as we are admonished by the apostle in reference to himself; for he writes to the Colossians to pray for him, that God may *open unto him a door of utterance*;[w] a request which he also makes to the Thessalonians.[x] In the Acts of the Apostles[y] we also find that prayer was offered in the Church without intermission for Peter. Of this duty we are also admonished by St. Basil in his books *On morals*: we must, saith he, *pray for those that preside over the word of truth*.[z] In the second place, according to the same apostle, we should pray for princes; for who knows not how great a blessing we enjoy in pious and righteous princes? We should therefore beg of God that they be such, as those should be who are set over the rest of mankind. There are on record examples of holy men, by which we are admonished to pray also for the good and the pious, for they too stand in need of the prayers of others; and this has been ordained from on high, that aware of their standing in need of the suffrages of their inferiors, they be not uplifted with pride.[a]

QUESTION III.

It is shown that we must do the same for our Enemies and the Foes of the Church.

Likewise the Lord hath commanded us to pray for those *that persecute* and calumniate us.[b] It is also well known from the testimony of St. Augustine,[c] that it has been a practice received down from the apostles, to offer prayers and vows for those who are not within the pale of the Church; that faith may be given to infidels; that idolaters may be liberated from the error of impiety; that Jews, their mental darkness being dissipated, may receive the light of truth; that heretics, returning to soundness, may be in-

[w] Col. iv. 3.
[x] 1 Thess. v. 25.
[y] xii. 5.
[z] 1 Tim. ii. 2.
[a] 2 Kings xix. 4, xxii. 13; John xvii. 9, 11, 15; Rom. xv. 30; 2 Cor. i. 11.
[b] Matt. v. 44.
[c] Aug. ep. 109, c. 2, 11, 17.

structed in the precepts of the Catholic doctrine; that schismatics, linked by the bond of true charity, may be reunited to the communion of our most holy mother the Church, from whom they have separated. The great efficacy of prayers, when offered from the heart, for such men, is evinced by the examples of so many persons of all sorts, whom God daily rescueth from the power of darkness, and transferreth into the kingdom of his beloved Son, *from vessels of wrath*[d] making them vessels of mercy; and that in this the prayers of the pious have very great influence, no one who thinks aright can doubt.

QUESTION IV.

How this Benefit may be extended even to the Dead.

Prayers for the dead, that they may be liberated from the fire of purgatory, had their origin in the doctrine of the apostles; but this subject we already treated at sufficient length, when speaking of the sacrifice of the Mass.[e]

QUESTION V.

The Prayers of others avail not those who sin unto death.

But those who are said *to sin unto death*,[f] derive scarcely any advantage from prayers and supplications. It is, however, the part of Christian charity to offer up prayers for them, and with tears to endeavour, if possible, to obtain a reconciliation with God.

QUESTION VI.

In what manner we are to understand the Execrations found in the Scriptures.

With regard to the execrations uttered by holy men against the wicked, it is certain, from the opinion of the fathers, that they are either prophecies of the evils which

[d] Rom. ix. 22, sq.

[e] Usher's treatise on Purgatory must not be forgotten by the student desirous of information on this subject. Compare, also, the passages collected by Dr. Pusey, in the notes to his sermon on "the Rule of Faith," p. 52, sqq. (1851).

[f] 1 John v. 16; Matt. xii. 32; Luke xii. 10; Heb. vi. 4, sqq. x. 26, sqq.

are to befall them, or denunciations against the crimes of which they are guilty, that the sinner may be saved, but the sin destroyed.[g]

QUESTION VII.

Of the Use of Thanksgiving.

In the second part of prayer we render infinite thanks to God for the divine and immortal blessings which he has always bestowed, and still continues to bestow, upon the human race. But this duty of thanksgiving we discharge, principally, when we give singular praises to God for the victory and triumph which, aided by his goodness, the saints have achieved over all internal and external foes.

QUESTION VIII.

Among the Congratulations which are offered to God on account of the Saints, which occupy the Chief Place in the Church.

To this refers that first part of the angelical salutation, when we use it by way of prayer: *Hail*, Mary, *full of grace, the Lord is with thee; blessed art thou among women*;[h] for we honour God both by the highest praise, and by the most grateful thanks, because he accumulated all his heavenly gifts upon the most holy Virgin; and the Virgin herself we congratulate on this her singular felicity. But to this thanksgiving the Church of God has with reason added prayers to, and an invocation of, the most holy mother of God, by which we might devoutly and suppliantly fly to her, that, by her intercession, she may conciliate God to us sinners, and obtain for us those blessings of which we stand in need in this life, and in the life to come. Exiled children of Eve, who dwell in this vale of tears, we should therefore earnestly beseech the mother of mercy, and the advocate of the faithful people, to pray for us sinners, and should from her in this prayer implore aid and assistance, whose most exalted merits with God, and whose earnest desire to assist mankind by her prayers, it were impious and wicked to doubt.[i]

[g] We are referred to Ps. vi. 11, vii. 7, ix. (x.) 34, lxxviii. 6, cviii. 6, sqq.; Jer. x. 25; Hosea ix. 14; 1 Tim. i. 20; 2 Tim. iv. 14; Rev. vi. 10; Greg. Nyss. de orat. fer. l.; Aug. de serm. Dom. in mont. l. 1, c. 22, n. 76; Cassian. Collat. vii. c. 21; Thom. Aq. S. ib. 2, 2 P, q. 83, a. 8.

[h] Luke i. 28.

[i] See Decrees and Canons, Sess. xxii. c. 3, 143, and Sess. xxv. p. 213,

CHAPTER VI.

TO WHOM WE SHOULD PRAY.

QUESTION I.

Prayer, to whom chiefly to be addressed.

That God is to be prayed to and his name invoked, the force itself of nature, implanted in the minds of men, proclaims; as do also the sacred Scriptures, in which we may hear God commanding: *Call upon me in the day of trouble;*[1] and, by the word *God*, are to be understood the three persons of the adorable Trinity.

QUESTION II.

Whether the Saints who reign with Christ are also to be invoked.

In the next place we have recourse to the assistance of the saints, who are in heaven; and that to them prayers are to be addressed, is so certain in the Church of God, that the pious cannot have any doubt upon the subject. But as this point was explained in its proper place, under a separate head, to that explanation we refer the pastor and others. To remove, however, all error on the part of the unlettered, it will be advantageous to explain to the faithful the difference between the invocation [of the saints, and of God].

sqq. of my translation. "The cultus of the Blessed Virgin is acknowledged to be of later date. Surely, then, when it is taught in authorized [Roman Catholic] books, that 'it is morally impossible for those who neglect the devotion to the Blessed Virgin to be saved,' or that 'it is the will of God that all graces should pass through her hands,' and so, that we 'can only hope to obtain perseverance through her;' that 'God granted all the pardons in the Old Testament absolutely for the reverence and love of this Blessed Virgin;' God has constituted Mary the ordinary dispensatrix of his grace; 'he who neglects Mary shall die in his sins;' surely we may ask with St. Athanasius, 'Whence, or from whom, did they learn this? Who of the fathers taught it?' Were this so, how is it that Holy Scripture speaks of the throne of our Lord only as 'the throne of grace?' how that it so inculcates on us only that He is 'the one mediator between God and man,' and speaks of no one with Him? or, how that none of the apostles delivered this teaching to those after them, or for so many hundred years the Church knew nothing of it?"—Dr. Pusey, on the "Rule of Faith," p. 55, sqq.

[1] Ps. xlix. (l.) 15.

QUESTION III.

God and the Saints addressed differently.

From God and from the saints we implore assistance not after the same manner: for we implore God to grant us the blessings which we want, or to deliver us from evils; but the saints, because favourites with God, we solicit to undertake our advocacy with God, to obtain of him for us those things of which we stand in need. Hence we employ two different forms of prayer: for to God, we properly say, *Have mercy on us, hear us;* to the saints, *Pray for us.*

QUESTION IV.

In what Manner we may beseech the Saints to have mercy on us.

We may, however, also ask the saints themselves to have mercy on us, for they are most merciful; but we do so on a different principle; for we may beseech them that, touched with the misery of our condition, they would interpose, in our behalf, their favour and intercession with God. In the performance of this duty, it is most strictly incumbent on all, to beware lest they transfer to any creature the right which belongs exclusively to the Deity; and when we repeat before the image of any saint the Lord's Prayer, our idea must then be to beg of the saint to pray with us, and ask for us those favours, that are contained in the form of the Lord's Prayer, to become, in fine, our interpreter and intercessor with God; for that this is an office which the saints discharge, St. John the apostle has taught in the Revelation.[k]

CHAPTER VII.

ON THE PREPARATION FOR PRAYER.

QUESTION I.

With which Virtues the Soul should chiefly make Preparation for Prayer.

Before thou prayest, prepare thy soul, and be not as one that tempteth the Lord,[l] is in the sacred letters; for the man

[k] Rev. viii. 3, sq.

[l] Eccli. xviii. 23.

who, whilst he prays well, acts ill, and whilst he holds converse with God, suffers his mind to wander, tempteth God. As, therefore, the disposition with which we pray is of such importance, the pastor will teach his pious hearers how to pray. The first step, then, to [true] prayer, is unfeigned humility of soul, and an acknowledgment of our sins, with the conviction that, when we approach God, we are not only undeserving of receiving anything from him, but even of appearing in his presence to pray. This preparation is very frequently mentioned in the sacred letters, which also say: *He will regard the prayer of the destitute, and not despise their prayer*;[m] also: *The prayer of the humble pierceth the clouds.*[n] But to learned pastors innumerable texts of the same import will occur, which we therefore omit as unnecessary to be here enumerated. Two examples, however, which we have elsewhere touched upon, because they are apposite to our present purpose, we shall not pass over; that of the publican, which is so well known, who *standing afar off, dared not to lift up his eyes from the ground towards heaven*,[o] and that of the woman, a sinner, who, deeply moved with sorrow, bathed the feet of Christ our Lord with her tears.[p] Both declare the great weight that Christian humility brings to prayer. The next disposition is a feeling of anguish, arising from the recollection of our sins, or, at least, some sense of sorrow, for the very reason that we cannot experience sorrow. If the sinner bring not with him to prayer both, or, at least, one of these, he cannot obtain pardon.

QUESTION II.

What Vices must especially be avoided by one who wishes to pray profitably.

But whereas there are some crimes, such as violence and murder, which oppose the greatest obstacles to the efficacy of our prayers with God, we must therefore keep our hands from such cruelty and violence: *When ye spread forth your hands*, says the Lord by the mouth of Isaias, *I will hide my eyes from you; yea, when ye make many prayers, I will not hear; your hands are full of blood.*[q] We should also shun anger and strife, for they too oppose very great obstacles to

[m] Ps. ci. (cii.) 17. [n] Eccli. xxxv. 17. [o] Luke xviii. 13.
[p] Luke vii. 37, sq. [q] Isa. i. 15.

our prayers being heard: *I will therefore that men pray everywhere*, says St. Paul, *lifting up pure hands without wrath and doubting.*[r] We must also take care that we do not refuse to be appeased for injury received; for, if thus disposed, it is impossible for us to induce God by our prayers to pardon us: *When ye stand praying*, says he, *forgive, if ye have ought against any*;[s] and: *If ye forgive not men their trespasses, neither will your Father forgive your trespasses.*[t]

Insensibility and inhumanity to the poor we should also avoid; for against such men it is written: *Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.*[u] What shall we say of pride? How hateful it is in the sight of God, the testimony of St. James showeth: *God resisteth the proud, and giveth grace unto the humble.*[v] What of contempt of the Divine Oracles? *He that turneth away his ears*, says Solomon, *from hearing the law, even his prayer shall be abomination.*[w] Here, however, we are not to understand, that to implore pardon for an injury done, of murder, anger, insensibility to the wants of the poor, of pride, of contempt of the word of God, of any other crimes in fine, is excluded from the objects of prayer.

QUESTION III.

Of Faith in God, which is accounted necessary for prayer.

For this preparation of the soul, another requisite is faith, if the which be wanting, we can have no knowledge of the omnipotence or mercy of the Supreme Father, which, however, are the sources of our confidence in prayer. The necessity of faith as an accompaniment to prayer, Christ the Lord himself taught, when he said: *All things whatsoever ye shall ask in prayer, believing, ye shall receive.*[x] Of this faith St. Augustine writes in his treatise, *On the words of the Lord: If faith fails, prayer has perished.*[y] It is therefore of chief importance in prayer, that, as has been already said, we be firm and unwavering in faith, as the apostle shows by the converse: *How then shall they call on him, in whom they*

[r] 1 Tim. ii. 8.
[s] Mark xi. 25.
[t] Matt. vi. 15.
[u] Prov. xxi. 13.
[v] James iv. 6; 1 Peter v. 5.
[w] Prov. xxviii. 9.
[x] Matt. xxi. 22.
[y] Aug. ser. 116, c. 1, n. 1.

have not believed ?[z] Believe, then, we must, in order to be able to pray, and in order not to be wanting in that faith by which prayer is rendered available. For it is faith that poureth forth prayers, and prayers, all doubt being removed, give strength and stability to faith. To this effect is the exhortation of the holy Ignatius, to those who approach God with prayer : *Be not of doubtful mind in prayer ; blessed is he who hath not doubted.*[a] Wherefore, to obtain from God the objects of our prayers, faith and an assured confidence that we shall obtain it, have the greatest weight, according to the admonition of St. James ; *Let him ask in faith, nothing wavering.*[b]

QUESTION IV.

Motives to inspire us with Confidence in Prayer of obtaining those things which we ask therein.

In this duty of prayer, there is much to inspire us with confidence. We have the well-known benevolence and benignity of God towards us, when he commands us to call him *Father*, to give us to understand that we are his children : we have the almost countless number of those whose prayers to God have been successful :[c] we have that Supreme Intercessor Christ the Lord, who is ever ready to assist us, of whom we read in St. John : *If any man sin, we have an advocate with the Father, Jesus Christ the righteous ; and he is the propitiation for our sins ;*[d] and the Apostle Paul saith : *It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us ;*[e] and to Timothy : *For there is one God, and one mediator between God and man, the man Christ Jesus ;*[f] and also to the Hebrews :[g] *Wherefore, in all things it behoved him to be made like unto his brethren, that he might become a merciful and faithful high priest in things pertaining to God.* Unworthy, then, though we be, to obtain what we ask, yet through the dignity of our most excellent mediator and intercessor, Jesus Christ, we should hope and confidently trust,

[z] Rom. x. 14.

[a] Ignat. ep. ad Heron. Diac. n. 8. This spurious epistle is omitted in Hefele's edition. It will be found in Coteler, vol. ii. p. 152.

[b] James i. 6. [c] Qui Deum exoraverunt. [d] 1 John ii. 1, sq.

[e] Rom. viii. 34. [f] 1 Tim. ii. 5. [g] Heb. ii. 17.

that God will grant us all that we duly ask through him in prayer.

QUESTION V.

The Holy Spirit is the Author of our Prayers.

Finally, the Holy Ghost is the author of our prayers ; and under his guidance, they cannot fail to be heard ; for we have received *the spirit of adoption of sons of God, whereby we cry, Abba, Father.*[h] This spirit succours our infirmity and ignorance, in the discharge of this duty of prayer : nay, the apostle says : He *maketh intercession for us with groanings, which cannot be uttered.*[i]

QUESTION VI.

In what manner we ought to be assisted in Faith to attain the Divine Blessings.

Should men then at any time waver, and not feel themselves sufficiently firm in faith, let us say with the apostles : Lord, *increase our faith ;*[j] and, with the father of the demoniac boy : *Help thou my unbelief.*[k] But what most insures our fully attaining all our wishes from God, is when, abounding in faith and hope, we conform all our thoughts, actions, and prayers, to the law and will of God : *If,* saith he, *ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.*[l] In order, however, thus to obtain all things from God, there must, as we have before said, be oblivion of all injuries, and good-will and beneficence towards our neighbours.

CHAPTER VIII.

OF THE MANNER OF PRAYING.

QUESTION I.

That the People must be instructed touching the Best Manner of Praying. What is meant by praying "in spirit and in truth."

But the manner of praying is also a matter of the highest moment. Prayer in itself, it is true, is a good and salutary

[h] Rom. viii. 15. [i] Rom. viii. 26. [j] Luke xvii. 5.
[k] Mark ix. 24. [l] John xv. 7.

thing ; yet, if it be not applied aright, it availeth nought ; for we often, as St. James says, *receive not what we ask, because we ask amiss.*[m] Pastors, therefore, will instruct the faithful in the best manner of praying well, and of performing both private and public prayer. These rules of Christian prayer have been handed down from the discipline of Christ our Lord. We must then pray *in spirit and in truth ;*[n] for our Father, who is in heaven, seeketh those who would adore him *in spirit and in truth ;* and this he does, who prays with an inward and intense zeal of soul. From this spiritual manner of praying we exclude not vocal prayer : to that, however, which proceeds from earnestness of soul, we deservedly assign the first place ; and, although not uttered with the lips, it is heard by Him to whom the secret thoughts of men lie open. He heard the silent prayer of Anna, the mother of Samuel, of whom we read, that she prayed shedding tears, and only moving her lips.[o] Thus prayed David ; for he says, *My heart said unto thee, Thy face, Lord, will I seek ;*[p] and in the divine books similar examples everywhere occur, as we read.

QUESTION II.

Chief Use of Vocal Prayer.

But vocal prayer has its own proper advantages and necessity : it quickens the attention of the mind, and inflames the devotion of the suppliant, as St. Augustine wrote to Proba : *We sometimes,* says he, *excite ourselves more actively by words and other signs, to augment holy desire.*[q] We are sometimes compelled by vehement and pious emotion of mind, to give utterance to our thoughts in words ; for whilst the soul exults with joy, the tongue also should exult ; and it truly becomes us to make unto God this complete sacrifice of soul and body. That this sort of prayer was used by the apostles, we know from the Acts,[r] and from the apostle in many places.[s]

[m] James iv. 3.
[n] John iv. 23.
[o] 1 Sam. i. 10, 13, 17.
[p] Ps. xxvi. (xxvii.) 8.
[q] Aug. ep. 130, c. 9, n. 18.
[r] Acts xi. 5, xvi. 25.
[s] 1 Cor. xiv. 15 ; Eph. v. 19 ; Col. iii. 16.

QUESTION III.

Vocal Prayer more necessary in Public than in Private Prayer.

But as there are two ways of praying, private and public, it is to be observed, that private vocal prayer is employed in order to assist inward attention and devotion; whereas, in public prayer, instituted, as it has been, to excite the religion of the faithful, at certain fixed times the utterance of the words is indispensably necessary.

QUESTION IV.

To pray in spirit peculiar to Christians, who ought not to shun Long Prayers.

This practice of praying in spirit, peculiar to Christian men, is altogether unknown amongst infidels, of whom Christ our Lord hath said; *When ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye, therefore, like unto them: for your Father knoweth what things ye have need of, before ye ask him.*[t] But whilst he prohibits *much speaking*, far from rejecting long prayers, which proceed from a vehement and enduring zeal of soul, he even exhorts us to them by his own example: for not only did he spend nights in prayer,[u] but also prayed repeating three times the same words;[v] and the only inference, therefore, to be drawn is, that prayers consisting of empty sounds are unacceptable to God.

QUESTION V.

The Prayers of Hypocrites are rejected by God.

Neither do hypocrites pray from the heart; and Christ our Lord deters us from the imitation of their example in these words: *When thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward. But, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee.*[w] Here the

[t] Matt. vi. 7, sq.
[u] Luke vi. 12.
[v] Matt. xxvi. 44.
[w] Matt. vi. 5, sq.

word *chamber* may be referred to the heart of man, into which it is not enough [for prayer] to enter; but it should also be closed against every intrusion or interference from abroad, by which the integrity of prayer may be violated; for then will our heavenly Father, who sees most distinctly our minds and secret thoughts, grant our petition.

QUESTION VI.

We must not cease from the Practice of Prayer if that we ask be delayed.

Another condition required by prayer is importunity, the great efficacy of which the Redeemer shows by the example of the judge, who, whilst *he feared not God, nor regarded man*, yet, overcome by the assiduity and diligence of the widow, yielded to her entreaty.[x] In our prayers to God we should therefore be assiduous; nor should we imitate those who become tired of praying, unless, after having prayed once or twice, they succeed in obtaining the object of their prayers. Of this duty we should never be weary, as we are taught by the authority of Christ our Lord, and of the apostle; but should the will at any time fail us, we should beg of God with prayer strength to persevere.

QUESTION VII.

Christ bade us ask in his name whatever we desire of our Heavenly Father.

The Son of God also desires that our prayers should reach the Father in his name; for, by his merits and the influence of his meditation, our prayers acquire such weight, as to be heard by our heavenly Father; for he himself saith in St. John: *Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full;*[y] and again: *Whatsoever you shall ask the Father in my name, that will I do.*[z]

QUESTION VIII.

The Fervour of the Saints in prayer is to be imitated, and Thanksgiving added to Petition.

Let us imitate the fervour of holy men in prayer; and with prayer let us join thanksgiving, after the example of

[x] Luke xviii. 2, sqq. [y] John xvi. 23, sq. [z] John xiv. 13.

the apostles, who, as may be seen in St. Paul,[a] always observed this practice.

QUESTION IX.

When Prayer is Fervent and Efficacious, Fasting and Almsgiving must be added.

Let us also unite fasting and almsgiving with prayer. Fasting indeed is most intimately connected with prayer; for the mind of those who are loaded with meat and drink is so pressed down, as not to be able to raise itself to the contemplation of God, or to comprehend the meaning of prayer. Almsgiving comes next, and has also an intimate connection with prayer; for who can say that he has charity, who, possessing the means of acting kindly to those who depend for subsistence on the mercy of others, aids not a neighbour and a brother? In what language shall he who is devoid of charity, demand assistance from God, unless, whilst he implores the pardon of his sins, he at the same time humbly beg of God [to grant him] charity? This triple remedy was therefore divinely ordained, to aid man unto salvation; for whereas by sin we offend God, wrong our neighbour, or injure ourselves, we appease the wrath of God by holy prayer; redeem our offences against man by alms-deeds; by fasting, wash away the defilements of our past life. And although they each avail all sorts of crimes, yet are they especially appropriate and adapted to each of those sins, which we have mentioned.

CHAPTER IX.

OF THE PREFACE TO THE LORD'S PRAYER.

OUR FATHER WHICH ART IN HEAVEN.

QUESTION I.

Why in this Preface Christ used the name "Father," rather than "Lord" or "Judge."

WHEREAS this form of Christian prayer, delivered by Jesus Christ, has such a force that, before we come to its prayers

[a] 1 Cor. xiv. 18; Eph. i. 16, v. 19, sq.; Col. iii. 17; 1 Tim. ii. 1.

and petitions, we are to premise certain prefatory words, by which, piously drawing nigh unto God, we may also more confidently approach him, it is the duty of the pastor to give a distinct and perspicuous exposition of them, that his pious people may have recourse to prayers with the greater alacrity, and may understand that in prayer they are to commune with God their Father. To consider the words that compose this preface, they are indeed very few in number; but, looking to the matter, they are of the highest importance, and replete with mysteries.

FATHER.

The first word, which, by the command and institution of God, we utter in this prayer, is *Father*. The Saviour, it is true, might have commenced this divine prayer with a word more expressive of majesty, such as *Creator*, or *Lord;* yet did he omit these, lest they might be associated with ideas of fear, choosing rather an expression that inspires love and confidence in those who pray to and petition God: for what sweeter name than that of Father? a name which sounds indulgence and love.

QUESTION II.

First Proof of the Propriety of the Appellation of "Father."

The suitableness of the word *Father*, as applied to God, the faithful may be taught from the arguments of Creation, Government, and Redemption. For whereas God created man according to his own image, an image which he impressed not on the other living creatures; on account of this peculiar privilege with which he adorned man, justly is he called in Sacred Scripture the Father of all men; the Father not alone of believers, but also of unbelievers.

QUESTION III.

Second Proof.

His government may also supply the pastor with an argument [for this appellation;] for, by the exercise of a special superintending care and providence over our interests, he manifests the love of a Father towards us. But in the explanation of this argument, to comprehend more clearly the fatherly care of God over men, it seems necessary

to say a few words touching the guardianship of angels, under whose protection men are.

QUESTION IV.

By the Providence of God, Angels are intrusted with the Guardianship of the Human Race.

Angels are commissioned by the providence of God to guard the human race, and to be present with every man to protect him from any serious injury. For as parents, when their children have occasion to travel a dangerous way, infested [by robbers,] appoint persons to defend and assist them in case of danger; so has our heavenly Father placed over each of us, in this our journey towards the heavenly country, angels, guarded by whose care and diligence, we may escape the ambushes prepared by our enemies, repel their terrible attacks, and proceed directly on our journey, secured by their guiding protection against the devious wandering, into which our treacherous foe may mislead us from the way that leadeth unto heaven.

QUESTION V.

By what Arguments we may clearly understand the Great Utility which redounds to Men from the Guardianship of the Angels.

The advantage derived to the human race from this special care and providence of God, the functions and administration of which are intrusted to angels, whose nature occupies an intermediate place between man and the Deity, appears from the numerous examples recorded in Scripture, which testify that angels, by the intervention of the divine goodness, have frequently wrought wondrous things in the sight of men; from which we are taught to infer, that innumerable other important services are rendered us invisibly by angels, the guardians of our safety and salvation. The angel Raphael, who was appointed by God the companion and guide of Tobit,[b] conducted him, and brought him back safe; assisted to save him from being devoured by an enormous fish, and pointed out to him the singular virtue of its liver, gall, and heart;[c] expelled the demon, and, by fettering and binding up his power, preserved Tobit from

[b] Tob. xii. 3. [c] Ib. vi. 2, sqq.

harm ;[d] taught the young man the true and legitimate rights and use of marriage ;[e] and restored to the elder Tobit the use of his sight.[f]

QUESTION VI.

Of the Angel by whom St. Peter was freed from Prison.

On the admirable advantages that flow from the care and guardianship of angels, the angel that liberated the prince of the apostles will also afford abundant matter for instructing the pious flock. To this event, therefore, pastors will also call their attention: they will point out the angel illumining the darkness of the prison; awakening Peter by touching his side; loosing his chains; bursting his bonds; admonishing him to rise, and, taking up his sandals and other apparel, to follow him. They will also point out the same angel restoring Peter to liberty; conducting him out of prison through the midst of the guards; throwing open the door of his prison; and ultimately placing him in safety.[g] The history of the Sacred Scriptures, as we have already observed, abounds in examples, by which we are enabled to understand the magnitude of the benefits conferred on men by God through the ministry and intervention of angels, not sent on particular and private occasions only, but from the hour of our birth appointed to take care of us, and by their tutelary protection to watch over the safety of each individual of the human race. In the exposition of this point of doctrine, the diligence [of the pastor] will be rewarded by the fact, that the minds of the faithful will be interested, and excited to acknowledge and revere the paternal care and providence of God over them.

QUESTION VII.

By what other Argument the Faithful may recognize the Paternal Care of God for Men.

Here the pastor will exalt and proclaim aloud the riches of the goodness of God towards the human race, [of that God,] who, although since the first parent of our race and sin, we have never ceased to offend him by innumerable crimes and

[d] Tob. viii. 3.
[e] Ib. vi. 17, sqq.
[f] Ib. xi. 8, 15.
[g] Acts xii. 7, sqq. v. 19.

enormities even up to the present day, yet retains his love for us, and never lays aside his especial care over us. To imagine that he is unmindful of man were insanity, and nothing less than to hurl against the Deity the most blasphemous insult. God is wrath with Israel, because of the blasphemy of that nation, who supposed themselves deserted by the aid of heaven; for we read in Exodus: *They tempted the Lord, saying, Is the Lord among us or not?*[h] And in Ezekiel, the Lord is angry with the same people for having said: *The Lord seeth us not: the Lord hath forsaken the earth.*[i] By these authorities the faithful are therefore to be deterred from the impious supposition, that God can possibly be forgetful of man. This complaint the Israelites, as we read in Isaiah, make against God; and its folly God repels by a similitude, which breathes nought but kindness; *Zion said: The Lord hath forsaken me, and my Lord hath forgotten me:* to which God answers; *Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will not I forget thee. Behold I have graven thee upon the palms of my hands.*[j]

QUESTION VIII.

The Benignity of God towards us is shown from the Example of our First Parents.

Clearly as this truth is established by these passages, yet, to persuade the minds of the faithful with absolute conviction, that at no time can God forget men, or withdraw from them the offices of paternal affection, pastors will add to the evidence of this truth, by introducing the most striking example of our first parents. When you hear them sharply reproved, for having despised and violated the command of God; when you hear their condemnation pronounced in this awful sentence: *Cursed is the ground for thy sake: in sorrow shalt thou eat of it all the days of thy life: thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field:*[k] when you see them expelled from Paradise, and when, to take away all hope of return, you read that a cherub was stationed at the entrance, brandishing

[h] Ex. xvii. 7.
[i] Ez. viii. 12.
[j] Isa. xlix. 14, 15, sq.
[k] Gen. iii. 17, sq.

a flaming sword, turning every way :[1] when you know that, to avenge the injury done him, God consigned them to afflictions both of mind and body : when you see and know all this, would you not be led to think, that man was irrecoverably lost ; that he was not only utterly deprived of the divine assistance, but also abandoned to every sort of injury ? Nevertheless, in the midst of so great evidences of the divine wrath and revenge, a gleam of the love of God shot forth. [The Scriptures] inform us, that *the Lord God made for Adam and his wife coats of skins, and clothed them ;*[m] a most convincing proof, that at no time would God abandon man. This sentiment, that no injuries offered to God by man can exhaust the divine love, is conveyed in these words of David : *Hath God in anger shut up his tender mercies ?*[n] This Habakuk, addressing himself to God, explains, when he says : *In wrath remember mercy :*[o] and this Micah thus unfolds : *Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his inheritance ? He retaineth not his anger for ever, because he delighteth in mercy.*[p] And so it really is ; when we imagine that God has utterly abandoned us, that we are utterly bereft of his protection, then is it that in a special manner he, of his infinite goodness, seeks after and taketh care of us ; for, in his anger, he stays the sword of his justice, and ceases not to pour out the unexhausted treasures of his mercy.

QUESTION IX.

Third Reason why God heaps up the Blessings of his fatherly Love upon the Human Race.

The creation and government [of the world] therefore serve to display, in an admirable manner, the singular love and protecting care of God towards man ; but amongst both the great work of redemption stands out so prominently, that this God of boundless beneficence, our father and parent, has by this third benefit heaped up, and shed a lustre on his supreme benignity towards us.[q] The pastor, therefore, will announce to his spiritual children, and will inculcate con-

[1] Gen. iii. 24. [m] iii. 21. [n] Ps. lxxvii. 9.
[o] Habak. iii. 2. [p] Mic. vii. 18.
[q] John iii. 16 ; Rom. v. 8, sq. ; Gal. i. 4, iv. 4, sqq.

tinually in their ears this surpassing manifestation of the love of God towards us, to the end that they may know, that by redemption they are become, after an admirable manner, the children of God: *To them he gave power*, says St. John, *to be made the sons of God;*[r] and: *Who are born of God.*[s] Therefore it is that baptism, which we receive as the first pledge and memorial of redemption, is called *the sacrament of regeneration;* for thereby we are born children of God: *That which is born of the spirit*, says our Lord, *is spirit;* and: *ye must be born again;*[t] and the apostle Peter says: *Being born again, not of corruptible seed, but of incorruptible, by the word of God who liveth.*[u]

QUESTION X.

By the Singular Kindness of God we are made Sons of God by Redemption.

By virtue of this our redemption we have received the Holy Spirit, and are dignified with the grace of God, by which we are adopted the sons of God: *Ye have not received the spirit of bondage again to fear*, saith the apostle Paul, *but ye have received the spirit of adoption, whereby we cry: Abba, Father.*[v] Of this adoption, the force and efficacy are explained by St. John in these words: *Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God.*[w]

QUESTION XI.

What Offices Christians, being now made Sons of God, ought to do in return for so many instances of fatherly Love.

Having explained these things, the faithful people must be reminded of the reciprocal affection which they owe to God, our most loving Father, that, by this means, they may comprehend what love and piety, what obedience and veneration, they should render to their Creator, Governor, and Redeemer; with what hope and confidence they should invoke his name. But to instruct the ignorance, and correct the perversity of such as may imagine that prosperity and a successful course of life are the only proofs that God preserves his love towards us; and that the calamities and adversity by which he may try us, indicate his hostility of disposition towards, and

[r] John i. 12. [s] i. 13. [t] John iii. 6, sq.
[u] 1 Peter i. 23. [v] Rom. viii. 15. [w] 1 John iii. 1.

the utter alienation of his love from us, it must be shown, that when *the hand of the Lord touches us,*[x] it is not at all with hostile purpose, but with a view to heal by striking ;[y] and that the wound that cometh from God is medicinal. For he chastises the sinners to reclaim them by salutary severity, and by the infliction of present punishment to rescue them from everlasting perdition, for he visits our *transgressions with a rod, and* our *iniquity with stripes ; but his loving kindness he will not take away* from us.[z] The faithful, therefore, are to be admonished to recognize, in such chastisement, the fatherly love of God,[a] to keep in their memory and on their lips these words of the patient Job ;[b] to repeat these words of the prophet Jeremiah, spoken in the name of the people of Israel : *Thou hast chastised me, and I was chastised as a bullock unaccustomed to the yoke : turn me, and I shall be turned ; for thou art the Lord my God ;*[c] and to keep before their eyes the example of Tobit, who, when he felt the fatherly hand of God upon him, visiting him with blindness, exclaimed, *Blessed art thou, O God, for thou hast scourged me.*[d]

QUESTION XII.

It must be inculcated that God never forgets us.

Here the faithful should beware most carefully against the error of believing, that whatever afflictions or calamities befall them, happen without the knowledge of God ; for he himself saith : *A hair of your head shall not perish :*[e] nay, let them rather console themselves with these words of the divine oracles, contained in the Revelation : *As many as I love, I rebuke and chasten ;*[f] and let their apprehension be calmed by this exhortation, addressed by St. Paul to the Hebrews : *My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him : for whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth. But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore,*

[x] Job xix. 21.
[y] Deut. xxxii. 39.
[z] Ps. lxxxviii. (lxxxix.) 33, sq.
[a] James v. 11.
[b] Job v. 18. For he maketh sore and bindeth up, he woundeth and his hands make whole.
[c] Jer. xxxi. 18.
[d] Tob. xi. 17.
[e] Luke xxi. 18.
[f] Rev. iii. 19.

we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? [g]

OUR.

QUESTION XIII.

Why we are here ordered to call God "our" Father, in the Plural.

When we all invoke the Father, calling him *our Father*, we are taught that, as a necessary consequence of the gift and right of the divine adoption, the faithful are all brethren, and should love one another as brethren: *Ye are all brethren*, saith the Redeemer; *for one is your Father, which is in heaven;* [h] and hence also in their epistles, the apostles call all the faithful *brethren*. Another necessary consequence is, that by the same adoption of God, not only are all the faithful united in one common relationship of brotherhood, but, as the only-begotten Son of God is man, they are called and are his brethren also. Hence the apostle, in his epistle to the Hebrews, speaking of the Son of God, says: *He is not ashamed to call them brethren, saying: I will declare thy name unto my brethren.* [i] This David had, so many centuries before, prophesied of Christ the Lord; [j] and Christ himself thus addresses the women in the Gospel: *Go, tell my brethren that they go into Galilee; and there shall they see me.* [k] This he said after his resurrection from the dead, when he had put on immortality, lest it should be supposed that this fraternal relation was dissolved by his resurrection, and ascension into heaven. So far is the resurrection of Christ from dissolving this bond of union and love, that we are assured, that from the throne of majesty and glory, on which he will sit on the last day *to judge all men*, [l] he will call even *the least* of the faithful by the name of brethren. [m]

[g] Heb. xii. 5, sq. 8, sq.
[h] Matt. xxiii. 8. sq.
[i] Heb. ii. 11, sq.
[j] Ps. xxi. 23 (xxii. 22).
[k] Matt. xxviii. 10; John xx. 17.
[l] Matt. xxv. 31.
[m] Ib. v. 40.

QUESTION XIV.

Wherefore the Faithful are accounted among the Brethren of Christ.

But how can we possibly be other than brethren of Christ, called as we are *joint heirs* with him?[n] For he is *the first-begotten,*[o] appointed *heir of all;*[p] but we, begotten in the next place, are co-heirs with him, according to the measure of heavenly gifts, according to the degree of love with which we approve ourselves servants and co-operators of the Holy Ghost, by whose inspiration we are impelled and inflamed to virtue and to meritorious actions, that, relying on his grace, we may engage with fortitude in the combat for salvation, the wise and firm termination of which will be rewarded by our Heavenly Parent, at the close of our earthly career, with that imperishable crown of righteousness, reserved for all who shall have run the same course: *for,* says the apostle, *God is not unrighteous, to forget* our *work and labour of love.*[q]

QUESTION XV.

In what manner we ought to pray for others, and to account all Men mutually Brothers.

But with what sentiments of heartfelt piety we should utter the word *our,* we learn from St. Chrysostom, who says, that *God willingly hears the prayer of a Christian, not only when offered for himself, but for another; because nature prompts us to pray for ourselves, grace for others; necessity obliges us to pray for ourselves, brotherly charity exhorts us to pray for another.* He adds: *The prayer, that fraternal charity recommends, is more pleasing to God than that which necessity utters.*[r] On this subject of salutary prayer, a matter so important, it is the duty of the pastor to admonish and exhort all of every age, condition, and rank, that, mindful of this common brotherhood, instead of arrogating an insolent superiority over others, they exhibit in their conduct a bearing of courtesy and fraternal regard. For although there are many gradations of office in the Church of God; yet that diversity of rank and office is very far from removing

[n] Rom. viii. 17. [o] Col. i. 18. [p] Heb. i. 2. [q] Ib. vi. 10.
[r] Opus imperf. in Matth. hom. xiv.; vid. Th. Aq. 5, th. 2, 2 P. qu. 83, a. 7.

the bond of this fraternal relationship: in the same manner as variety of use and diversity of function do not cause this or that member of the same body to forfeit the name or office of a member.

QUESTION XVI.

For what Reasons Christians are united in so strong a Connection of Relationship.

Take the monarch, invested with royal authority: is he not, if one of the faithful, the brother of all who are within the communion of the Christian faith? Yes; and why? Because there is not one God the Father of the rich, and of kings, and another of the poor, and of subjects; but there is one God, who is common Father and Lord of all. Wherefore, one spiritual origin of all, the nobility, the dignity, the natal splendor of all is therefore the same, born as we all are of the same spirit, through the same sacrament of faith, children of God, and coheirs to the same inheritance. The wealthy and the great have not one Christ for their God, the poor and the lowly another; they are not initiated by different sacraments, nor do they expect a different inheritance of the celestial kingdom. No, we are all brethren, and, as the apostle saith to the Ephesians, *We are members of* Christ's *body, of his flesh, and of his bones.*[s] The apostle signifies the same in his epistle to the Galatians: *Ye are all the children of God, by faith in Christ Jesus; for as many of you as have been baptized in Christ, have put on Christ. There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female; for ye are all one in Christ Jesus.*[t] But this is a subject that pastors of souls should treat of with accuracy, and dwell on with knowledge, because it is not less calculated to fortify and animate the indigent and the lowly, than to restrain and repress the arrogance of the rich and the powerful. It was to remedy this human evil, that the apostle urged, and pressed on the attention of the faithful, this fraternal charity.[u]

[s] Ephes. v. 30.

[t] Gal. iii. 26, sqq.

[u] Rom. xii. 10, xiii. 8, sqq.; 1 Cor. xiii. 13, xiv. 1; Gal. v. 13, sq.; 1 Thess. iv. 9.

QUESTION XVII.

In what Spirit the Christian should utter the words "Our Father."

When, then, O Christian, thou art about to address this prayer to God, remember that thou, as a son, dost approach God thy Father; when, therefore, thou beginnest the prayer, and utterest the words, *Our Father*, think how lofty is the position to which the supreme bounty of God hath raised thee, commanding thee, as he does, to approach him, not with the reluctance and timidity of a servant approaching his Lord, but with the willing eagerness and security of a child flying to his father; and, in this remembrance and this thought, consider with what care and devotion on thy part, thou shouldest pray; for thou must endeavour to approach him as becometh a child of God; that is, that thy prayers and actions may not be unworthy of the divine origin, with which it has pleased the most gracious God to ennoble thee. To this duty the apostle exhorts, when he says: *Be ye therefore followers of God, as dear children;*[v] that of us may be truly said, what the same apostle wrote to the Thessalonians, *Ye are all the children of light, and the children of the day.*[w]

WHICH ART IN HEAVEN.

QUESTION XVIII.

Since God is everywhere present, how can he be said to have his Dwelling peculiarly in Heaven?

It is certain amongst all who have a correct idea of God, that he is everywhere present. This is, however, not to be understood as though he consisted of parts, filling and governing one place with one part, another place with another; for God is a spirit, and therefore indivisible. And who would presume to circumscribe within the limits of any place, or confine to any particular spot, Him, who saith of himself, *Do I not fill heaven and earth?*[x] which again is to be understood to mean, that by his power and virtue God embraces heaven and earth, and all things contained in heaven and earth; not that he himself is contained in any place. For God is present with all things, either creating them, or pre-

[v] Eph. v. 1. [w] 1 Thess. v. 5. [x] Jer. xxiii. 24.

serving them when created, whilst he himself is confined to no place, is circumscribed by no limits, nor so defined as to prevent his being present everywhere with his nature and power, which the blessed David expresses in these words: *If I ascend up into heaven, thou art there.*[y] Although God be present in all places and things, and, as we have said, circumscribed by no limits, yet He is frequently said in Scripture to have his dwelling in the heavens,[z] because the heavens which we behold are the noblest part of the world; undecaying; surpassing all other objects in power, magnitude, and beauty; and moving in uniform and steady revolutions. To elevate, therefore, the souls of men to the contemplation of his infinite power and majesty, which shine forth most pre-eminently in the work of the heavens, God declares in the divine writings, that his dwelling is in the heavens. He also frequently declares, as is the fact, that there is no part of the universe that is not embraced by his nature and power, there present.[a]

QUESTION XIX.

What Subject for Meditation is presented to the Faithful by the words "which art in Heaven."

In this consideration, however, the faithful will propose to themselves not only the image of the universal Father of all, but likewise that of God reigning in heaven, to the end that, when approaching him in prayer, they may recollect, that heart and soul are to be upraised to heaven; and in proportion as we derive hope and confidence from the word, *Father*, in the same proportion should we learn Christian humility and piety from the glorious nature and divine majesty of our Father *who is in heaven.* These words also define the proper objects of prayer, for all our supplications offered for the useful and necessary things of this life, except they embrace the good things of heaven, and are directed to that end, are to no purpose, and are unworthy of a Christian. Of this manner of praying, pastors therefore will admonish their pious hearers, and will strengthen the admonition with the authority of the apostle: *If,* saith he, *ye then be risen with*

[y] Ps. cxxxviii. (cxxxix.) 8.
[z] Deut. xxxiii. 26, sq.; 1 Kings viii. 30.
[a] Gen. xiv. 22; Deut. iv. 39, x. 14; 1 Kings viii. 27; Acts xvii. 24.

Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your affection on things above, not on the things on the earth.[b]

CHAPTER X.

OF THE FIRST PETITION IN THE LORD'S PRAYER.

HALLOWED BE THY NAME.

QUESTION I.

Why we should begin our Requests from the Hallowing of the Divine Name.

WHAT should be the objects and order of our prayers to God, we learn from the instruction and injunction of the Lord and Master of all: for as prayer is the messenger and interpreter of our wishes and desires, we then pray as we ought, and in accordance with reason, when the order of our demands corresponds with that of the objects to be sought. True charity admonishes us to consecrate to God our whole soul and affections, because, constituting in himself alone the supreme good, he justly commands our most particular and especial love; and this heartfelt and peculiar love we cannot cherish towards God, unless we prefer his honour and glory to all created things. Whatever good we or others enjoy, whatever is called good, having proceeded from him must yield to him, who is the sovereign good. That our prayers, therefore, may proceed in order, the Saviour has placed this petition, which concerns our chief good, at the head of the others; thus teaching us that, before we pray for anything for our neighbour or ourselves, we should pray for those things that appertain to the glory of God, and make known to him our wishes and desires for their accomplishment. Thus shall we remain in the practice of charity, by which we are taught to love God more than ourselves, and to make what we desire for the sake of God the first, and what for ourselves, the next object of our prayers.

[b] Col. iii. 1, sq.

QUESTION II.

Since the Divine Nature cannot be increased by, or deficient in, anything, why was it Necessary that we should here crave Sanctification of the Name of God?

But as desires and petitions regard those things that we want, and as God, that is to say, his nature, can receive no accession, nor does the divine substance, adorned as it is after an ineffable manner with all perfections, admit of increase, we must understand, that what we ask from God regarding himself are extrinsic, and belong to his outward glory; for we desire and pray that the name of God may be better known to the nations; that his kingdom may be enlarged; and that the number of faithful servants to the divine name may be every day increased; three things, his name, his kingdom, and the obedience [paid to his name], that belong not to the intrinsic and essential, but to the extrinsic and accidental, good of God.

QUESTION III.

In what manner this First Petition is to be understood, and what Vows Christ desires us to offer to God the Father in this Petition.

But that the force and import of these petitions may the more clearly be understood, it will belong to the pastor to inform the faithful people, that the words, *on earth, as it is in heaven,* may be referred to each of the three first petitions: as, *Hallowed be thy name on earth, as it is in heaven;* also: *Thy kingdom come on earth as it is in heaven;* and likewise: *Thy will be done on earth, as it is in heaven;* but when we pray that the name of God may be hallowed, we mean that the sanctity and glory of the divine name may be augmented. And here the pastor will observe, and will instruct his pious hearers, that our Saviour does not say, that it be hallowed on earth, in the same manner, that is, with the same perfection, as it is in heaven, for this were utterly impossible; but that it be hallowed through love, and from the inmost affection of the soul.

QUESTION IV.

In what manner the Name of God, in itself holy, can be hallowed by us.

True, in itself his name requires not to be hallowed ; *It is terrible and holy,*[c] as God himself is by his own nature holy;[d] nor can anything be added to the holiness which he possesses from all eternity ; yet, as on earth he is treated with much less honour than is due, and is even sometimes dishonoured by impious and blasphemous execrations, therefore do we desire and pray, that his name may be celebrated with praises, honour, and glory, as it is praised, honoured, and glorified in heaven ; or, in other words, that his honour and worship may be so constantly in our hearts, in our souls, and on our lips, that we may glorify him with all veneration both internal and external ; and, like the citizens of the heaven above, celebrate, with all our might, the praises of the high, pure, and glorious God. For we pray that, as the spirits in heaven praise and glorify God with one accord,[e] mankind may do the same on earth, and that all nations may know, worship, and venerate God, so that no mortals may exist who embrace not the religion of Christ, and, dedicating themselves wholly to God, may believe that he is the fountain of all holiness, and that there is nothing pure or holy, that does not emanate from the sanctity of his divine name.

QUESTION V.

How it is that the Name of God can be Holy amongst the Unfaithful.

For the apostle beareth witness, that the Church is cleansed *by the laver of water in the word of life ;*[f] meaning by *the word of life,* the name of the Father, and of the Son, and of the Holy Ghost, in which we are baptized and sanctified. As for those then on whom the divine name has not been invoked, there can be no expiation, no purity, no integrity, we desire and pray of God, that the whole race of mankind, quitting the darkness of impure infidelity, and illumined by the rays of the divine light, may confess the power of this name, so as to seek therein true sanctity, and receiving the sacrament of baptism in the name of the holy and undivided

[c] Ps. cx. (cxi.) 9.
[d] Lev. xi. 44, xix. 2, xx. 7.
[e] Ps. lxxxiii. 5 (lxxxiv. 4).
[f] Eph. v. 26.

Trinity, may be conducted by the right hand of God himself unto perfect holiness.

QUESTION VI.

In what manner the Name of God can be Sanctified among Sinners.

Our desires and prayers also extend no less to those who, contaminated by crimes and enormities, have lost the spotless integrity of baptism, and the robe of innocence, whence the most foul spirit has again taken up his abode in those most unhappy beings.[g] We therefore desire, and beseech of God, that in them also his name may be hallowed; that returning to the heart, and unto holiness, they may recover through the sacrament of penance their former holiness, and present themselves a pure and holy temple and dwelling to God.[h]

QUESTION VII.

In what manner all Men may be able to sanctify the Name of God in themselves.

We pray, in fine, that God may display his light to the minds of all, by which they may be enabled to see, that from him we receive *every best gift and every perfect gift, coming from the Father of lights;*[i] to whom they should refer temperance, justice, life, salvation, all goods, in a word, of soul and body, whether they regard external things, or things of life, or salvation, as his gifts, from whom, as the Church proclaims, all blessings proceed.[j] If the sun by his light, if the other heavenly bodies[k] by their motion and revolution, minister to the race of man; if life is sustained by this circumfused air; if the earth by the profusion of its productions and fruits supports the life of all; if through the agency of the civil magistrate we enjoy quiet and tranquillity; these and innumerable similar blessings we receive from the boundless benignity of God. Nay, those causes, which philosophers call *secondary*, we should regard as so many instruments, marvellous in their production, and admirably adapted to our use, by which the hand

[g] Cf. Matt. xii. 43, sqq.; Luke xi. 24, sq.
[h] 1 Cor. iii. 16, sq.; 2 Cor. vi. 16; Eph. ii. 21, sq.
[i] James i. 17.
[j] In oratione Dom. v. post Pascha.
[k] Sidera.

of God distributes to us his blessings, and diffuses them far and wide.

QUESTION VIII.

In what manner the Name of God is Hallowed by the Acknowledgment and Veneration of the Catholic Church.

But the most important object of the petition is this, that all recognize and revere the spouse of Christ, our most holy Mother the Church, in whom alone is that copious and perennial fountain to cleanse and efface all the stains of sin, from which are drawn all the sacraments of salvation and sanctification; by which, as it were by so many celestial conduits, the fertilizing dew of sanctity is conveyed to us from God; to whom alone, and to those whom she embraces and fosters in her bosom, belongs the invocation of that divine name, which alone, *under heaven,* is *given among men,* whereby we must be saved.[l]

QUESTION IX.

In what manner the Name of God is defiled by Christians at the Present Time.

But pastors will urge this point with peculiar emphasis, that it is the part of a good son, not only to pray to God his Father in words, but to endeavour, in deed and in work, to present a bright example of the sanctification of the divine name. Would that there were none, who, whilst they pray assiduously for this sanctification of the name of God, violate and defile it, as far as on them depends, by their deeds; who are sometimes the criminal cause why God himself is blasphemed; and against whom the apostle hath said: *The name of God through you is blasphemed amongst the Gentiles;*[m] and we read in Ezekiel.[n] *They entered unto the heathen whither they went, they profaned my holy name, when they said to them, These are the people of the Lord, and are gone forth out of his land.* For as are the lives and morals of the professors of religion, so does the unlettered multitude judge of religion itself and of its author. Those therefore who live, as they have undertaken to do, according to the rules of the Christian religion, and who regulate their prayers and actions according to its

[l] Acts iv. 12. [m] Rom. ii. 24. [n] Ez. xxxvi. 20, sqq.

standard, afford great occasion to others, to praise, honour, and glorify the name of our Father who is in heaven. To excite other men to the praise and exaltation of the divine name is an obligation, which our Lord himself hath imposed on us, whom he thus addresses in the Evangelist: *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven;*[o] and the prince of the apostles: *Having your conversation honest among the Gentiles, that, by your good works which they shall behold, they may glorify God.*[p]

CHAPTER XI.

OF THE SECOND PETITION.

THY KINGDOM COME.

QUESTION I.

How often in Scripture the Preaching of the Kingdom of Heaven is recommended.

The kingdom of heaven, which we pray for in this second petition, is the great end to which is referred, and in which terminates all the preaching of the gospel. For from it St. John the Baptist commenced his exhortation to penance, when he says: *Do penance, for the kingdom of heaven is at hand;*[q] and with it the Saviour of the human kind opens his preaching.[r] In that salutary discourse on the mount also, in which he pointed out to his disciples the way to everlasting life, having proposed, as it were, the subject-matter of his discourse, he commences with the kingdom of heaven: *Blessed are the poor in spirit, for theirs is the kingdom of heaven:*[s] nay more, to those who would have detained him with them, he assigned the same cause for his departure: *To other cities also I must preach the kingdom of God; for therefore am I sent.*[t] This kingdom he afterwards commanded the apostles to preach;[u] and to him who

[o] Matt. v. 16. [p] 1 Pet. ii. 12. [q] Matt. ii. 2.
[r] Matt. iv. 17. [s] Matt. v. 3. [t] Luke iv. 43.
[u] Matt. x. 7.

expressed a wish *to go and bury* his *father*, he replied: *Go thou, and preach the kingdom of God;*[v] and after he had risen from the dead, during the forty days on which he appeared to his apostles, he discoursed of *the kingdom of God.*[w] Pastors, therefore, will treat this second petition with the greatest attention, that faithful hearers may understand its great importance and necessity.

QUESTION II.

What is comprehended in this Second Petition.

In the first place, they will find its judicious and accurate exposition much facilitated by the reflection, that [the Redeemer] commanded this petition, although united with the others, to be also offered separately, to the end that we may seek with the greatest earnestness the object of our prayer: *Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.*[x] And, indeed, so great is the efficacy and profusion of heavenly gifts contained in this petition, that it embodies all things necessary for the preservation of the life of soul and body. What king, who pays no attention to those things on which depends the safety of his kingdom, should we esteem worthy of the name? If, then, men are anxious for the safety of their kingdom, what must be the solicitude and providential care, with which we must believe that the King of kings guards the life and safety of man? In this petition, therefore, [*Thy kingdom come,*] are comprised all things that we stand in need of in our present pilgrimage, or rather exile; and this God graciously promises that he will grant us, for he immediately subjoins; *All these things shall be added unto you;* thus unequivocally declaring, that he is that king, who, with bounteous hand, bestows upon the race of man an abundance of all things; in the contemplation of whose infinite goodness David was enraptured, when he sang: *The Lord is my shepherd, I shall not want.*[y]

[v] Luke ix. 60.
[w] Acts i. 3.
[x] Matt. vi. 33.
[y] Ps. xxii. (xxiii.) 1.

QUESTION III.

Means of obtaining what we ask in this Petition.

But it is not enough, however, that we earnestly petition for the kingdom of God, unless we also employ in our petition all those instruments, as it were, by which it is sought and found. For the five foolish virgins uttered the same earnest petition in these words: *Lord, Lord, open unto us;*[z] but because they used not the means necessary to secure its attainment, therefore were they excluded; and not without good reason, for God himself has said: *Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven.*[a]

QUESTION IV.

Of the Motives by which Men are incited to the Desire of the Kingdom of God.

The priests, therefore, who are charged with the care of souls, will draw from the most abundant fountains of the sacred letters such considerations as are calculated to excite the faithful to the desire and pursuit of the kingdom of heaven; which set before their eyes our deplorable condition; and which should so affect them, that, reflecting, and coming to themselves, they may call to mind the supreme felicity and the unspeakable goods, with which the eternal abode of God our Father abounds. Here we are exiles,[b] inhabitants of a land in which dwell demons; whose hatred to us cannot be mitigated; seeing they are the most malignant and implacable foes of mankind. What shall we say of those domestic and intestine battles, in which the soul and the body, the flesh and the spirit, are continually engaged against each other;[c] in which we have always to apprehend defeat; nay, in which our instant defeat must be inevitable, were we not defended by the protecting right hand of God? Feeling this weight of misery, the apostle exclaims: *O wretched man that I am! who shall deliver me from the body of this death?*[d]

[z] Matt. xxv. 11. [a] Ib. vii. 21. [b] Heb. xi. 13.
[c] Matt. xxvi. 41; Rom. vii. 18; Gal. v. 17. [d] Rom. vii. 24.

QUESTION V.

How great is the Misery of Man, is shown by a Comparison of Other Things with Man.

This misery of our condition, it is true, strikes us at once of itself, yet, by comparison with that of other natures and creatures, it may still more forcibly be understood. Whether irrational or even inanimate, they are seldom seen to depart from the acts proper to them, from the instinct, the movements innate in them by nature, so as to fail of obtaining their proposed and determinate end. This is so obvious in the beasts of the field, in fishes, birds, as not to require elucidation; but if we look to the heavens, do we not behold the verification of what is said by David? *For ever, O Lord, thy word is settled in heaven.*[e] Constant in their motion, and uninterrupted in their revolution, they depart not in the least from the laws prescribed from above. If, moreover, we regard the earth, and the rest of the universe, one may at once perceive that they adhere strictly to, or at least deviate but very little [from the laws of their being.] But the most unhappy race of man is continually falling aside: he seldom realizes his good purposes, but generally abandons and despises what he has commenced well: his best resolutions, which pleased for a time, are suddenly abandoned; and after their rejection he plunges into projects at once degrading and pernicious.

QUESTION VI.

Chief Cause of Man's Misery.

What then is the cause of this inconstancy and misery? Manifestly a contempt of the divine inspirations; for we close our ears to the admonitions of God, we are unwilling to raise our eyes to the divine lights which shine before us, nor do we hearken to our heavenly Father when he giveth precepts for our salvation. To depict to the eyes of the faithful people the miseries of man's condition, to detail their various causes, and to point out the remedies for their removal, are therefore amongst the objects which should employ the zealous exertions of pastors; and in the dis-

[e] Ps. cxviii. (cxix.) 89.

charge of this duty, their labour will be not a little facilitated, by employing what has been said on the subject by John Chrysostom and Augustine,[f] men eminent for sanctity; but principally by consulting our exposition of the Creed. For who can be so abandoned a man as, with the knowledge of these truths, and aided by the preventing grace of God, not to endeavour, like the prodigal son mentioned in the gospel,[g] to arise from his abasement, assume an erect attitude, and hasten into the presence of his heavenly Father and King?

QUESTION VII.

Meaning of the words "Kingdom of God" in the Sacred Writings.

Having explained these matters, [the pastor] will proceed to point out how salutary is this petition of the faithful, and the objects for which it sues: the declaration of which becomes the more necessary, as the words, *kingdom of God*, have a variety of significations, the exposition of which will not be found without advantage in elucidating other passages of Scripture, and is necessary to the knowledge of our present subject. The words, *kingdom of God*, then, ordinarily in Scripture, signify not only that power which he possesses over all men, and over universal creation, but also his providence, by which he rules and governs the world; and in this sense they frequently occur in Scripture: *In his hands,* says the prophet, *are the ends of the earth.*[h] The word *ends* includes those things also that lie hidden and buried in the depths of the earth, and in the inmost recesses of all things; and in this sense Mardochæus exclaims, *O Lord Lord, Almighty King, for the whole world is in thy power, and there is no man that can gainsay thee: and there is none that can resist thee, which art the Lord.*[i]

[f] Chrys. ad prop. Antioch. hom. xviii. n. 4; hom. v. n. 4; ad Stagir. a Daem. vex. l. 1, n. 5. Aug. opus imperf. c. Jul. ll. vi.; de Civ. Dei, l. xxi. c. 14; l. xxii. c. 22; Enchir. c. 23, sqq.

[g] Luke xv. 17, sqq.

[h] Ps. cxiv. (cxv.) 4. "Deep places," in our version.

[i] Esth. xiii. 9, 11.

QUESTION VIII.

Of what kind is the Kingdom of Christ towards the Pious.

By the kingdom of God is also understood that special and singular system of providence, by which God protects, and watches over, pious and holy men; and of this peculiar and pre-eminent care David speaks, when he says: *The Lord is my shepherd, I shall not want;*[j] and Isaiah: *The Lord is our king: he will save us.*[k] But although, even in this life, the pious and the holy are, as we have already observed, placed in an especial manner under this kingly power of God; yet did Christ our Lord inform Pilate, that his kingdom was not of this world,[l] that is to say, had not its origin in this world, which both was created, and is doomed to perish. This is the tenure on which empire is held by emperors, kings, commonwealths, dukes, and all those who govern states and provinces at the desire and election of men, or who, by violent and unjust usurpation, have seized upon sovereign power. Not so Christ our Lord, who, as the prophet declares, is appointed king by God;[m] whose kingdom, as the apostle says, is *righteousness: the kingdom of God,* says he, *is righteousness and peace, and joy in the Holy Ghost.*[n]

QUESTION IX.

In what manner Christ reigns in his own Faithful.

But Christ the Lord reigneth in us by the inward virtues, faith, hope, charity; virtues by which we are in some sort constituted a portion of his kingdom; and being in a peculiar manner subject to God, we are consecrated to his worship and veneration; that as the apostle said, *I live, yet not I; but Christ liveth in me,*[o] so we too may say: I reign, yet not I; but Christ reigneth in me.

But this kingdom is called *righteousness,* because it is based on the righteousness of Christ our Lord; and of this kingdom our Lord saith in St. Luke: *The kingdom of God is within you.*[p] For although Jesus Christ reigneth by faith in all who are within the bosom of our holy mother the Church,

[j] Ps. xxii. (xxiii.) 1.
[k] Isa. xxxiii. 22.
[l] John xviii. 36.
[m] Ps. ii. 6.
[n] Rom. xiv. 17.
[o] Gal. ii. 20.
[p] Luke xvii. 21.

yet doth he in an especial manner reign over those who, endued with superior faith, hope, and charity, have yielded themselves as pure and living members unto God; and in these is said to consist the kingdom of grace.

QUESTION X.

Of the Kingdom of Glory of Christ our Lord.

By the words [*kingdom of God*] is also meant that kingdom of his glory, of which we hear Christ our Lord saying in St. Matthew: *Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world.*[q] This same kingdom the thief in St. Luke, acknowledging his crimes, admirably begged of him in these words: *Lord, remember me when thou comest into thy kingdom:*[r] of this kingdom St. John speaks: *Except a man be born again of water and of the Spirit, he cannot enter into the kingdom of God;*[s] and of it the apostle saith, in his epistle to the Ephesians: *No whoremonger, nor unclean person, nor covetous man (who is an idolater), hath any inheritance in the kingdom of Christ, and of God.*[t] To it also refer some of the parables made use of by our Lord, when speaking of the kingdom of heaven.[u]

QUESTION XI.

Of the Nature and Variety of the Kingdom of Grace and of Glory.

But the kingdom of grace must necessarily precede that of glory, for the glory of God cannot reign in him, in whom his grace has not reigned. Grace, according to the saying of the Redeemer himself, *is a well of water springing up into everlasting life,*[v] and how shall we designate glory otherwise than a certain perfect and absolute grace? for as long as we are clothed with this frail and mortal body, whilst, weak and wandering in this dark pilgrimage and exile, we are separated from the Lord, rejecting the aid of the kingdom of grace by which we were supported, we often stumble and fall; but when the light of the kingdom of glory, which is perfect, shall have shone upon us, we shall stand for ever firm and

[q] Matt. xxv. 34.
[r] Luke xxiii. 42.
[s] John iii. 5.
[t] Eph. v. 5.
[u] Matt. xiii. 24, sqq. 31, sq. 33, 44, sqq. xx. 1, sqq. xxii. 2.
[v] John iv. 14.

immoveable. Then shall every imperfection and inconvenience be utterly removed: then shall every infirmity be strengthened and invigorated; then, in a word, will God himself reign in our souls and bodies. But on this subject we treated at considerable length in [the exposition of] the Creed, when speaking of *the resurrection of the flesh.*

QUESTION XII.

Objects of this Petition to God.

Having thus explained what is meant by the ordinary acceptation of the words *kingdom of God,* we now come to point out the particular objects sought for in this petition. We beg, therefore, of God, that the kingdom of Christ, that is, his Church, may be propagated; that infidels and Jews may turn to embrace the faith of Christ our Lord, and the knowledge of the true God; that schismatics and heretics may return to soundness, and to the communion of the Church of God, which they have deserted; that thus may be fulfilled and realized the words of the Lord, spoken by the mouth of Isaiah: *Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; for thy Maker is thine husband.*[w] And again: *The Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about and see: all they gather themselves together, they come to thee: thy sons shall come from afar, and thy daughters shall be nursed at thy side.*[x]

QUESTION XIII.

Second Object of this Petition.

But as in the Church of God, there are those who, confessing God in words, denying him in deed,[y] exhibit a deformed faith, in whom, because of sin, the devil dwells and rules as in his proper abode, we also pray that to them may come the kingdom of God, by which the darkness of sins being dispelled, and [their minds] being illumined by the rays of the divine light, they may be restored to their former

[w] Isa. liv. 2, 3, 5. [x] Isa. lx. 3, sq. et ii. 2, sq. [y] Tit. i. 16.

dignity of children of God ; that, all heresy and schism being removed, and all offences and causes of wickedness eradicated from his kingdom, our heavenly Father may *cleanse the floor*[z] of his Church ; and that, worshipping God in piety and holiness, she may enjoy undisturbed and tranquil peace.

QUESTION XIV.

Third Object.

Finally, we pray that in us God alone may live, alone may reign ; that death may no longer exist, but may *be swallowed up in the victory* of Christ our Lord,[a] who, having broken and scattered every principality, power, and virtue of the enemy, *may subject all things* to his dominion.[b]

QUESTION XV.

What are the Chief Duties and Matters for Contemplation presented to Christians by Occasion of this Petition.

But pastors will take care to teach the faithful people, and this the nature of the petition demands, with what thoughts and meditations they should be impressed, in order to offer this prayer piously to God. And first they will exhort them to consider the force and import of that similitude brought forward by the Redeemer : *The kingdom of heaven is like unto a treasure hid in a field ; the which when a man hath found, he hideth, and for joy thereof, goeth and selleth all he hath, and buyeth that field ;*[c] for he who knows the riches of Christ our Lord, will despise all things when compared to them ; to him, wealth, riches, power, will appear as dross ; for nothing can be compared to, or at all stand before, that invaluable treasure.[d] Whoever, therefore, is blessed with this knowledge, will exclaim with the apostle : *I count all things but loss, and do count them but dung, that I may win Christ.*[e] This is that precious jewel of the gospel, to purchase which he who sells all his earthly goods, shall enjoy eternal bliss.[f]

[z] Matt. iii. 12.
[a] 1 Cor. xv. 54 ; Isa. xxv. 8.
[b] 1 Cor. xv. 24, sq.
[c] Matt. xiii. 44.
[d] Job xxviii. 15, sq. ; Prov. viii. 10, sq. ; Wisd. vii. 8, sqq.
[e] Phil. iii. 8.
[f] Matt. xiii. 46.

QUESTION XVI.

How desirable is the Kingdom of Christ through Grace in this World and through Glory in the World to come.

O, happy we, should Jesus Christ shed on our path so much light, as that we may be able to discover this jewel of divine grace, by which he reigneth in those that are his; for then should we be prepared to sell all that we have on earth, and even ourselves, to purchase and secure its possession; for then in fine should we confidently say: *Who shall separate us from the love of Christ?*[g] But would we know the surpassing excellence of the kingdom of God's glory, let us hear the concurrent language and sentiment of the prophet and of the apostle: *Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.*[h]

QUESTION XVII.

To obtain the Objects of our Prayers, Humility is a Necessary Disposition.

To obtain the object of our prayers, it will be found most available to reflect within ourselves who we are; that is, children of Adam, justly outcasts and exiles from paradise, and deserving, by our unworthiness and perversity, to become the objects of God's supreme hatred, and be doomed to everlasting punishment. We should therefore be impressed with sentiments of deep humility and abasement: our prayers too should be replete with Christian humility; and mistrusting ourselves entirely, we shall seek refuge, like the publican,[i] in the mercy of God; and, attributing all to his bounty, shall render immortal thanks to him who has imparted to us his spirit, relying on whom, we are emboldened to say, *Abba, Father.*[j]

QUESTION XVIII.

What Efforts should be made to attain the Kingdom of Heaven.

We must also be careful to consider what is to be done, what avoided, in order to arrive at the kingdom of heaven; for we are not called by God to lead a life of ease and

[g] Rom. viii. 35.
[h] Isa. lxiv. 4; 1 Cor. ii. 9.
[i] Luke xviii. 13.
[j] Rom. viii. 15.

indolence :[k] nay, he declares, that *the kingdom of heaven suffereth violence, and the violent take it by force ;*[l] and : *If thou wilt enter into life, keep the commandments.*[m] It is not enough, therefore, that we pray for the kingdom of God, unless men also give their best attention and exertions to its attainment. For we must co-operate with the grace of God, in pursuing that course that leads to heaven. God, who has promised to be with us at all times,[n] never abandons us ; so that we have only not to forsake God, nor [abandon] ourselves. And indeed it is God who, in this kingdom of his Church, provides all those succours, by which he defends the life of man and accomplishes his eternal salvation, be they invisible to us ; such as those which we receive from the hosts of angelic spirits, or visible, such as we receive from the sacraments, those most abundant sources of celestial virtue. In these, there is so great a safeguard, divinely ordained for us, that we not only may be secure from the dominion of our most determined enemies, but may even lay prostrate, and trample under-foot, the tyrant himself, with all his nefarious satellites.

QUESTION XIX.

Conclusion of this Petition, and another Brief Exposition thereof.

Wherefore, in conclusion, let us earnestly implore of the Spirit of God, that he command us to do all things in accordance with his will ; that he overthrow the empire of Satan, so as that he may have no power over us on that last great day ; that Christ may be victorious and triumphant ;[o] that his laws may be in effect throughout the world ;[p] that his decrees may be observed ; that there be found no traitor to, or deserter from, his standard ; but that all may so conduct themselves, as to come with confidence into the presence of God their king,[q] and may attain the possession of the heavenly kingdom, prepared for them from all eternity, in the enjoyment of endless bliss with Christ.[r]

[k] Matt. xx. 6.
[l] Ib. xi. 12.
[m] Ib. xix. 17.
[n] Ib. xxviii. 20, xviii. 20.
[o] 1 Cor. xv. 25, sqq. 54, sqq. ; 2 Cor. ii. 14.
[p] Matt. xxiv. 14.
[q] Rom. v. 2. ; Eph. ii. 18, iii. 12.
[r] Matt. xxv. 34, xx. 23.

CHAPTER XII.

OF THE THIRD PETITION.

THY WILL BE DONE.

QUESTION I.

Why "Thy will be done" is subjoined to the Prayer for the Coming of God's Kingdom.

As Christ our Lord has said : *Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven,*[s] the prayer of all, who desire to enter into the kingdom of heaven, should be, that his will may be done; and therefore does this petition immediately succeed that which prays for the coming of his kingdom.

QUESTION II.

In what way we may attain to the Right Understanding of this Petition.

But that the faithful may understand the necessity of what we ask in this petition, and the numerous and salutary gifts which we may obtain through its concession, pastors will direct their attention to the load of misery and wretchedness, with which primeval guilt has oppressed mankind.

QUESTION III.

Of the Evils which the Sin of our First Parent brought upon the Human Race.

From the beginning God hath implanted in creatures an innate desire of their own happiness, that, by a sort of natural impulse, they might seek and desire their proper end, from which, except impeded by some external obstacle, they never deviate. This propensity of seeking his end, which is God, the Author and Parent of his happiness, existed originally in man, and, endowed as he is with reason and judgment, was in him a more noble and exalted principle. But whilst irrational creatures, which at their first creation

[s] Matt. vii. 21.

were good, preserved this their instinctive impulse, and thus continued, and still continue, in their original state and condition; the unhappy race of men held not in the direct course, and lost not only the goods of original righteousness, with which he had been supernaturally gifted and adorned by God, but also weakened the predominant natural desire of the soul, the love of virtue. *Every one of them is gone back; they are altogether become filthy; there is none that doeth good, no, not one;*[t] *for the imagination and thought of man's heart are prone to evil from his youth.*[u] Hence, it is easy to understand, that of himself no man is wise unto salvation, but that all are prone to evil;[v] and that innumerable are the corrupt lusts of men, by which they are hurried with ardent impetuosity to anger, hatred, pride, ambition, and to almost every species of evil.

QUESTION IV.

Although Man is overwhelmed with many Miseries, yet he is ignorant of his own State.

Although we are continually beset by these evils; yet, and this is the greatest misery of our race, many of them appear to us not to be evils, a melancholy proof of the most calamitous condition of men, who, blinded by passion, see not, that what they deem salutary is generally pestiferous: nay, they are hurried with precipitation towards those pernicious evils, as towards a desirable and enviable good; whilst the things that are really good and honourable, are shunned as the contrary. Of this false estimate and corrupt judgment of man, God thus expresses his detestation: *Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter.*[w]

QUESTION V.

In what manner the Sacred Writings depict this our Unhappy State.

In order, therefore, to place before our eyes the miseries [of our condition], the sacred Scriptures compare us to those who have lost the natural sense of taste; and who, in consequence, loathe wholesome food, and relish only what is unwholesome.

[t] Ps. lii. 4 (liii. 3); Rom. iii. 12.
[u] Gen. ii. 21, vi. 5, viii. 21.
[v] Rom. vii. 19, sqq.
[w] Isa. v. 20.

It also compares us to sick persons; for as they, unless they shake off disease, are unable to fill the offices, or discharge the duties, of sound and healthy men; so neither can we, without the aid of divine grace, perform actions acceptable to God.

QUESTION VI.

How great is the Infirmity of Man in the Corrupt State of Nature for the Performance of any Good Thing.

And if, being thus circumstanced, we accomplish some things, they are trivial, and of little or no moment towards the attainment of salvation. But to love and serve God as we ought, which is something greater and more exalted than we in our prostrated condition can accomplish, that we can never do, unless aided by the grace of God.

QUESTION VII.

In Divine Things we are like unto Children.

Another most appropriate comparison to illustrate the miserable condition of the human race, is that by which we are likened unto children, who, if left to their own discretion, are hastily excited to everything. We indeed, if deprived of the divine protection, are children, imprudent, given to ludicrous conversations and trivial pursuits; for wisdom thus reproves us: *How long, ye simple ones, will ye love simplicity, and fools covet those things which are hurtful to themselves?*[x] And the apostle thus exhorts us: *Be not children in understanding.*[y] We, however, are the dupes of still greater silliness, and of grosser error than children; for they only lack human wisdom, which however they may in time attain of themselves; but we, unless guided and assisted from above, can never aspire to the divine wisdom which is necessary unto salvation; for having spurned those things that are really good, unless the assistance of God be at hand, we rush on voluntary destruction.

[x] Prov. i. 22. [y] 1 Cor. xiv. 20.

QUESTION VIII.

What Remedy for so Great Evils is proposed in this Petition.

But should any man's soul, emerging from the darkness in which it is enveloped, discover these miseries that encompass it; should man, awakening from his lethargy, feel the law of the members, and recognize the desires of sense, as repugnant to the spirit:[z] should he discern every evil propensity of his nature, who would not ardently seek a suitable remedy for the mass of misery entailed on us by our corrupt nature, and sigh for that salutary rule, by which the life of a Christian is to be regulated, and to which it is to be conformed? This, then, is what we implore, when we thus address God in prayer: *Thy will be done;* for we having fallen into this misery by disobeying and despising the divine will, God proposes to us, as the sole corrective of so many and so great evils, a conformity to his will, which by sinning we despised; and commands us to regulate all our thoughts and actions by this standard; and for the attainment of this end, we humbly address to him the prayer, *Thy will be done.*

QUESTION IX.

This Petition necessary even to the Just.

The same should also be the earnest prayer of those in whose souls God already reigns, and who have already been illumined with the rays of the divine light, by the aid of which grace they may obey the will of God. Although thus gifted and disposed, they still have to struggle with their own passions, on account of the propensity to evil implanted in the sensual appetites of man; so that even though we be of their number, we are still exposed to great danger from ourselves, lest, drawn aside and allured by *the concupiscences which war in* our *members*,[a] we again stray from the way of salvation; a danger of which Christ our Lord admonishes us in these words: *Watch ye and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.*[b]

[z] Rom. vii. 20. [a] James i. 14. [b] Matt. xxvi. 41.

QUESTION X.

Concupiscence, which no one can utterly extinguish, still reigns in the Just.

To reduce the desires of the flesh to such a state of subjection, as that they may never after be excited, is not in the power of man; not even of him who has been justified by the grace of God; for although the grace of God healeth the minds of those who are justified, it removeth not the infirmity of the flesh, according to these words of the apostle: *I know that there dwelleth not in me, that is to say in my flesh, any good thing;*[c] for the moment the first man lost original righteousness, which after a manner was a bridle to the passions, reason was no longer able to restrain him within the bounds of duty; so as not to desire those things that are repugnant also to reason. Hence the apostle saith that sin, that is a propensity to sin, *dwelleth in the flesh*,[d] in order that we may understand, that it does not, like a stranger, make a temporary stay with us, but, as an inhabitant of our body, takes up its permanent abode in our members, as long as we live. Continually beset then as we are by domestic and intestine enemies, we at once perceive the necessity of flying to the assistance of God, and of praying that his will may be done in us.

QUESTION XI.

Meaning of the words "Will of God."

In the next place, omitting many questions on the will of God, which scholastic doctors have discussed usefully and at large,[e] we say, that the word *will* is here put for that which is commonly called *the will of sign*,[f] and signifies what God commands or admonishes us to do or to avoid. Here, therefore, the word *will* comprehends all things that are proposed to us as the means of attaining heavenly bliss, whether they regard faith or morals; all things, in fine, which Christ our Lord has commanded or prohibited, either in person or

[c] Rom. vii. 18. [d] Ib. vii. 20.

[e] Anselm. de volunt. Dei. Thom. Aq. in i. sent. dist. 45-48. Bonavent. in i. sent. dist. 45, qu. 1, a. 4.

[f] Thom. Aq. in i. sent. dist. 45, qu. 1, a. 4. "Voluntas signi."

through his church ; and of this will the apostle says : *Be ye not unwise, but understanding what is the will of God.*[g]

QUESTION XII.

What we pray for in the Third Petition.

When, therefore, we say, *Thy will be done*, we first beseech our heavenly Father to enable us to obey the divine commands, and to serve him *in holiness and righteousness all the days of our lives ;*[h] to do all things in accordance with his will and pleasure ; to perform those duties, of which we are admonished in sacred Scripture ; guided and assisted by him, to perform all other things that become those, *who are born not of the will of the flesh, but of God,*[i] following the example of Christ our Lord, who was *made obedient unto death, even the death of the cross ;*[j] to be prepared to suffer all things rather than depart even in the least from his will.

QUESTION XIII.

To whom it is especially granted to burn most ardently with Zeal and Love for the Things prayed for here.

Nor is there any one who desires or loves more ardently the objects of this petition, than he to whom it has been given to contemplate the surpassing dignity of those who obey God. He it is who understands, that with the utmost truth is it said, that to serve God and obey him, is to reign :[k] *Whoever*, saith the Lord, *shall do the will of my Father, which is in heaven ; the same is my brother, and sister, and mother ;*[l] that is to say, to him am I most closely united by all the bonds of benevolence and love. The saints, with scarcely a single exception, failed not to make the principal gift contained in this petition the object of their earnest prayers :[m] all indeed have made use of this admirable prayer, but not unfrequently in different words ; and amongst them David,

[g] Eph. v. 17.
[h] Luke i. 75.
[i] John i. 13 ; 1 Pet. i. 23.
[j] Phil. ii. 8.
[k] Vid. Ann. Senecæ, lib. de vita beata, cap. 15 ; D. Bern. de S. Andrea Ap. fer. ii. n. 1, 2, ep. 114, n. 2, ep. 412, n. 1 ; de Divers. fer. 26, n. 4.
[l] Matt. xii. 50 ; Mark iii. 35 ; Luke viii. 21.
[m] Ps. xxxix. 9 ; Matt. xxvi. 42 ; Luke xxii. 42 ; Acts xxiv. 14.

whose language displays such marvellous sweetness, pours out the same prayer in various aspirations, at one time exclaiming: *O! that my ways were directed to keep thy statutes;*[n] at another time saying: *Make me to go in the path of thy commandments;*[o] sometimes: *Order my steps in thy word, and let not any iniquity have dominion over me.*[p] In the same spirit he says: *Give me understanding, that I may learn thy commandments;*[q] *Teach me thy judgments;*[r] *Give me understanding, that I may know thy testimonies.*[s] The same sentiment he often expresses, and varies in other words: and [the pastor] must diligently notice the passages, and explain them to the faithful; that all may understand the fulness and profusion of salutary gifts comprehended in the first part of this petition.

QUESTION XIV.

What we further signify in this Petition.

In the second place, when we pray, *Thy will be done,* we express our detestation of the works of the flesh; of which the apostle saith: *Now the works of the flesh are manifest; which are, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like;*[t] and: *If ye live after the flesh, ye shall die.*[u] We also beg of God, that he suffer us not to yield to the suggestions of sensual appetite, of lust, or of our infirmity, but that he govern our will by his. Sensualists, whose care is fixed on, whose thoughts are absorbed in, earthly things, are far removed from the will of God; for they are hurried headlong to the indulgence of their sensual appetites, and to place all their happiness in their gratification, pronouncing them blessed who attain what they desire. But we, on the contrary, beseech God, in the language of the apostle, that we *make not provision for the flesh, to fulfil the lusts thereof,*[v] but that *his will be done.*

[n] Ps. cxviii. (cxix.) 5.
[o] Ib. 35.
[p] Ib. 133.
[q] Ib. 73.
[r] Ib. 108.
[s] Ib. 125.
[t] Gal. v. 19, sqq.
[u] Rom. viii. 13.
[v] Ib. xiii. 14.

QUESTION XV.

It is better to wish for God's Will to be done than our own.

We are not, however, easily brought to entreat God not to satisfy our inordinate desires; for to this it is difficult to bring the mind, whereas, by offering such a prayer, we seem in some sort to hate ourselves. By those who are wholly slaves to the body, such conduct is attributed to folly; but be it ours cheerfully to incur the imputation of folly for sake of Christ,[w] who has said, *If any man will come after me, let him deny himself.*[x] Better is it, we know, to desire what is right and just, than to obtain what is opposed to reason, to virtue, to the laws of God. And certainly the condition of the man who attains the gratification of his rash and libidinous desires, is worse than that of him who obtains not the object of his pious desires.

QUESTION XVI.

Those Things which bear not the Semblance of Piety must not be sought for from God.

Our prayers, however, have not solely for object that God should deny us what accords with our own desires, vitiated as we know they are, but also that he would deny us those things for which, under the persuasion and impulse of the devil, who transformeth himself into an angel of light,[y] we sometimes pray, believing them to be good. The desire of the prince of the apostles to dissuade our Lord from his determination to go to meet death, appeared most reasonable and pious; yet did our Lord severely rebuke him, because it originated, not in divine impulse, but in natural feeling.[z] What stronger proof of love towards the Lord than that evinced by the request of St. James and St. John, who, in their wrath against the Samaritans for refusing to entertain their Master, besought him to command fire to descend from heaven to consume those obdurate and inhuman men? Yet were they reproved by Christ our Lord in these words: *You know not what manner of spirit ye are of; for the Son of Man is not come to destroy men's lives, but to save.*[a]

[w] 1 Cor. i. 25, ii. 14, iii. 19.
[x] Matt. xvi. 24.
[y] 2 Cor. xi. 14.
[z] Matt. xvi. 22, sq.
[a] Luke ix. 54, 55, sq.

QUESTION XVII.

When the Things we crave appertain to the Preservation of Nature, we must especially ask that they may be, if God be willing.

But we should beseech God that his will be done, not only when what we desire is, or appears to be, evil, but also when it is not evil; when, for instance, the will obeys that first impulse of nature that prompts it to desire the things necessary for our preservation, and to reject the contrary. When about to pray for such things, let us therefore say from our heart, *Thy will be done.* Let us imitate him, from whom we have received salvation and the discipline of salvation, who, when agitated by a natural dread of torments and of a most cruel death, in that horror of extreme torture bowed with submission to the will of his Divine Father: *Not my will,* saith he, *but thine be done.*[b]

QUESTION XVIII.

Without the Aid of God, we cannot avoid Sin. We therefore pray for it in this Petition.

But so wondrous is the degeneracy of the human race, that, even when they have done violence to inordinate desire, and subjected it to the will of God, they cannot avoid sin without his assistance, by which they are protected from evil and directed to good. To this petition, therefore, we must have recourse, and beseech God to perfect in us what he hath begun; to repress the turbulent motions of desire; to render our appetites subject to reason; to make us, in a word, entirely conformable to his will. We also pray that the whole world may receive the knowledge of his will; that thus *the mystery of God, hidden from ages and from generation,*[c] may be made known and manifest to all.

ON EARTH AS IT IS IN HEAVEN.

QUESTION XIX.

Of the Meaning of this Clause.

We also pray for the form and manner of this obedience, that is, that our conformity to the will of God may be regu-

[b] Matt. xxvi. 39.

[c] Col. i. 26, sq.; Eph. iii. 4, sq.

lated according to the rule observed by the blessed angels, and the choirs of other celestial spirits; that, as they spontaneously, and with supreme delight, obey the Divine Being, we too may yield a most cheerful obedience to the will of God, in the manner most acceptable to him.

QUESTION XX.

God must be obeyed, not for the Sake of Reward, but out of Pure Love.

And, indeed, God requires, that in serving him we be actuated by intense love and exalted charity; that, whilst we devote ourselves entirely to him, with the hope of receiving heavenly rewards, we hope for that reward, because it hath pleased the Divine Majesty that we should enter on that hope. Let our whole hope, therefore, be based on that love of God, who has proposed eternal happiness as the reward of our love. For there are those who serve another with love, but who do so with a view solely to some recompense, which is the whole aim of their love. Others there are who, influenced by love alone, and by piety, look to nothing else in him whom they serve, than his goodness and virtue, filled with the idea and with admiration of whom, they esteem themselves happy in being able to serve him.

QUESTION XXI.

Other Expositions of the Same Clause.

This is the meaning of the opposition of the sentence, *On earth as it is in heaven*, for we must endeavour, as much as possible, to be obedient to God, as we have said the blessed spirits are, whose praises in the performance of this exercise of supreme obedience are celebrated by David in the psalm that begins, *Bless the Lord, all ye his hosts; ye ministers of his that do his pleasure.*[d] Should any one, however, adopting the interpretation of St. Cyprian,[e] understand the words *in heaven* to mean, in the good and the pious, and the words *on earth*, in the wicked and the impious, we approve of the interpretation, by the word *heaven* understanding *the spirit*, and by the word *earth, the flesh*, that all creatures, animate and inanimate, may in all things obey the will of God.

[d] Ps. cii. (ciii.) 21.

[e] De Orat. Dom. (p. 209).—Donovan.

QUESTION XXII.

This Petition contains Thanksgiving.

This petition also includes thanksgiving; for we revere the most holy will of God, and in utmost transports of joy celebrate all his works with the highest praises and gratulations, knowing as we do with certainty that he has *done all things well.*[f] God is confessedly omnipotent, and the necessary consequence thereof is, that at his command were all things created. Since we also affirm that he is the Supreme Good, we must therefore confess that all his works are good; for he imparted his own goodness to all. If, however, we fathom not the divine economy in all things, disregarding every cause of ambiguity, and rejecting all hesitation, we profess with the apostle, that *inscrutable are his ways.*[g] We also find a most powerful motive for revering the will of God in the reflection, that by him we have been made worthy of his heavenly light; for he *hath delivered us from the power of darkness, and hath translated us into the kingdom of his beloved Son.*[h]

QUESTION XXIII.

What Reference to Contemplation is contained in this Petition.

But, to close our exposition of this petition, in regard to the meditation thereupon, we must revert to a subject at which we glanced at its commencement, which is, that in uttering this petition, the faithful people should be humble and lowly in spirit, keeping in view the violence of inordinate desires, innate in nature, which revolts against the will of God; recollecting that in this duty [of obedience] man is excelled by all other creatures, of whom it is written, *All are thy servants;*[i] and reflecting, that he must be very weak who, unsupported by the divine aid, is unable to undertake, not to say perform, anything acceptable to God.[j] But as there is nothing more magnificent, nothing more exalted, than, as we have said, to serve God, and to live according to his law and precepts, what can be more desirable to a Christian man than to *walk in the ways of the Lord;*[k] to think nothing, to undertake

[f] Gen. i. 31; Mark vii. 37.
[g] Rom. xi. 33.
[h] Col. i. 13.
[i] Ps. cxviii. (cxix.) 91.
[j] 1 Cor. xv. 10; 2 Cor. iii. 5.
[k] Ps. cxviii. (cxix.) 1.

nothing, that is at variance with the will of God? In order, then, that the faithful may adopt this rule of life, and adhere to it with the greater diligence, [the pastor] will recur to the divine writings for instances of individuals who failed in all their undertakings, by not referring their views to the will of God.

QUESTION XXIV.

How much Advantage in regard to the Quiet Passing of our Life we may derive from Meditating on this Petition.

Finally, let the faithful be admonished to acquiesce implicitly in the simple and absolute will of God; let him who thinks that he holds a place in society inferior to his dignity, bear his lot with a patient mind: let him not abandon his own sphere; but *abide in the same calling in which he was called;*[l] and subject his own judgment to the will of God, who consults better for our interests, than we ourselves can do by the suggestions of our own desires. If oppressed by poverty at home, if by sickness of body, if by persecutions, if by other troubles and afflictions, we must be firmly convinced, that none of these things can befall us without the will of God, which is the supreme reason of all things; and that therefore we should not suffer ourselves to be too grievously disturbed by them, but bear them with an unconquered mind, having always on our lips the words of the apostles, *The will of the Lord be done;*[m] and those of holy Job, *The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.*[n]

CHAPTER XIII.

OF THE FOURTH PETITION.

GIVE US THIS DAY OUR DAILY BREAD.

QUESTION I.

What Order is to be observed in this Prayer of our Lord.

The fourth and following petitions, in which we particularly and expressly pray for succours of soul and body,

[l] 1 Cor. vii. 20; Ephes. iv. 1. [m] Acts xxi. 14. [n] Job i. 21.

are subordinate to those that preceded; for, in the order and arrangement of the Lord's Prayer, we ask for what regards the body and its sustenance after what regards divine things, because, as men are referred to God as to their ultimate end, so in like manner are the goods of human life directed to those of the next.

QUESTION II.

Why the Goods of Human Life are lawfully prayed and sought for from God.

The former therefore are to be desired and prayed for, either because the divine order so requires, or because we have occasion for those aids to attain divine goods, which are comprised in the kingdom and glory of our heavenly Father, and in the practice and observance of those precepts which we know to emanate from the will of God. To God, therefore, and to his glory, we should refer all the force and purport of this petition.

QUESTION III.

In asking for Temporal Blessings, what Limit is to be observed.

Pastors, then, will perform their duty towards faithful hearers, by endeavouring to make them understand, that, in praying for what regards the use and enjoyment of earthly things, our minds and thoughts are to be directed to a conformity with the ordinance of God, from which we are never in the least to swerve. For by these petitions for earthly and transient things, we but too often transgress in what the apostle saith: *We know not what we should pray for, as we ought.*[o] Temporal blessings, therefore, *we should pray for as we ought,* lest, praying for anything as we ought not, we receive from God for answer: *Ye know not what ye ask.*[p] But to judge aright what petition is good, and what bad, the design and purpose of the petitioner affords a sure criterion. Thus if a person seek temporal blessings with the idea that they are absolutely good, and, resting in them as in the desired end, seek nothing else, he undoubtedly does not pray as he ought; for, as St. Augustine[q] observes, *we ask not these temporal things as our goods, but as our necessaries.* The apostle also, in his epistle to the Corinthians, teacheth, that

[o] Rom. viii. 26.
[p] Matt. xx. 22.
[q] De ser. Dom. in mont. l. ii. c. 16, n. 55.

whatever regards the necessary purposes of life is to be referred to the glory of God: *Therefore, whether ye eat or drink,* says he, *or whatsoever you do, do all to the glory of God.*[r]

QUESTION IV.

How many and how great Goods Man obtained in a State of Innocence.

But that the faithful may perceive how great is the necessity of this petition, pastors will remind them how much we stand in need of external things for the maintenance and preservation of life. This they will more easily comprehend, if they compare the wants of the first parent of our race with those of his posterity. For although in a most exalted state of innocence, from which he, and through his fault all his posterity, fell, he had need to use food to recruit his strength; yet between his wants, and those to which our life is subject, there exists a wide difference. He would not have stood in need of clothes to cover his body, of a house to shelter him, of weapons to defend him, of medicine to restore health, nor of many other things, which we require for the protection and preservation of our weak and frail nature. To enjoy immortality, it would have been sufficient [to eat of] the fruit which the blessed tree of life would have spontaneously yielded to him and his posterity.[s] Placed, however, by God in that habitation of pleasure in order to be occupied, he was not, in the midst of such supreme delights of paradise, to lead a life of indolence;[t] but to him no employment could be troublesome, no duty unpleasant. Occupied in the cultivation of those happy gardens, his care would have been ever blessed with a profusion of fruits the most delicious, his labours or hopes never frustrated.

QUESTION V.

What great Evils followed the Sin of Adam.

But his posterity are not only deprived of the fruit of the tree of life,[u] but also visited with this horrible sentence: *Cursed is the ground for thy sake: in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall*

[r] 1 Cor. x. 31.
[s] Gen. ii. 9, iii. 22.
[t] Ib. ii. 15.
[u] Ib. iii. 17, sqq.

it bring forth to thee, and thou shalt eat the herb of the earth. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it thou wast taken: for dust thou art, and unto dust thou shalt return.[v] Entirely different, therefore, is our lot from what his and that of his posterity would have been, had he obeyed the command of God. Therefore have all things been thrown into disorder, and have been changed utterly for the worst; and of the consequent evils the most grievous is, that the heaviest cost, the severest labour and sweat, are very often expended without fruit; either because the crops deteriorate, are smothered by the springing up of noxious weeds, or perish stricken and prostrated by rains, storm, hail, blight, or mildew. Thus is the entire labour of the year in a brief season reduced to nothing, by some calamity arising from the atmosphere or the soil, a calamity caused by the enormity of our crimes, from which God turneth away, and is prevented from blessing our labours; but the dreadful sentence first pronounced against us still remains: *In the sweat of thy face shalt thou eat bread.*

QUESTION VI.

Men are compelled to labour, in order to relieve their Necessities; yet, if God be not favourable, they labour in vain.

In treating of this subject, therefore, pastors will exert their diligence, to the end that the faithful people may know, that, if these misfortunes and miseries are incidental to man, the fault is his own; that he must sweat and toil to procure things necessary to life; but that unless God bless our labours, all our hopes must prove deceitful, all our exertions unavailing; for *neither he that planteth is anything, nor he that watereth; but God that giveth the increase;*[w] and: *Except the Lord build the house, they labour in vain that build it.*[x]

QUESTION VII.

God must be besought to supply us with the Things of which we stand in need. This he doeth abundantly.

Pastors therefore will teach, that those things that are necessary to human existence, or, at least, to its comforts, are

[v] Ib. iii. 17, sqq. [w] 1 Cor. iii. 7. [x] Ps. cxxvi. (cxxvii.) 1.

almost innumerable ; and by this knowledge of our wants and weaknesses, the faithful will be stimulated to have recourse to their heavenly Father, and humbly to solicit from him terrestrial and celestial blessings. They will follow the example of the prodigal son, who, when he began to experience want in a far country, and there was no man who, when he hungered, might even give him the husks [on which the swine fed,] at length returning to himself, perceived that, for the evils that oppressed him, he could expect a remedy from no one save only from his father.[y] Here also the faithful people will have recourse more confidently to prayer, if, in reflecting on the divine goodness, they recollect that his paternal ears are ever open to the cries of his children. For whilst he exhorts us to ask for bread, he promises to bestow it on us abundantly, if we ask it as we ought; whereas, by teaching us how to ask, he exhorts ; by exhorting, he urges ; by urging, he promises ; by promising, he inspires us with the most certain hope of obtaining it.

QUESTION VIII.

Objects of this Prayer for Bread.

When, therefore, the minds of the faithful are thus animated and inflamed, [the pastor] will next proceed to declare the objects of this petition ; and first, what is that bread for which we pray. It should then be known that, in the sacred Scriptures, the word *bread* has a variety of significations,[z] but more especially the two following ; first, whatsoever is necessary for the sustenance of the body, and for our other bodily wants ; secondly, whatsoever the divine bounty has bestowed on us for the life and salvation of the soul ; but in this place, according to the interpretation and authority of the holy fathers, we ask those succours of which we stand in need in this life.

[y] Luke xv. 14, sqq.

[z] Cf. Gen. xiv. 18, xlix. 20 ; Ex. xvi. 32, xxv. 30, xxix. 2 ; Lev. xxiii. 14, 17 ; Num. xiv. 9 ; Deut. viii. 3 ; 1 Kings xxi. 6 ; 2 Kings xii. 20 ; Job xx. 14 ; Ps. xl. 10, ci. 5 ; Isa. xxviii. 28 ; Jer. xi. 19 ; John vi. 31, sqq.—Donovan.

QUESTION IX.

It is shown that Temporal Blessings may be asked of God.

Those, therefore, who say that it is unlawful for Christian men to ask from God the earthly goods of this life, are by no means to be listened to; for to this error are opposed not only the unanimous opinions of the fathers,[a] but also very many examples both in the Old and New Testament. Thus Jacob, making a vow, prayed as follows: *If God will be with me, and will keep me in this way which I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then the Lord shall be my God, and this stone, which I have set for a pillar, shall be the house of God; and of all that thou shalt give me, I will surely give the tenth to thee.*[b] Solomon also prayed for a means of subsistence in this life, when he said: *Give me neither poverty nor riches: feed me with food convenient for me.*[c] Nay, the Saviour of the human kind himself commands us to pray *for those things which no one will dare deny are corporeal blessings: Pray*, says he, *that your flight be not in the winter, neither on the Sabbath.*[d] St. James also saith: *Is any among you afflicted? Let him pray. Is any merry? Let him sing.*[e] And the apostle thus addresses himself to the Romans: *I beseech you, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God, for me, that I may be delivered from them that do not believe in Judea.*[f] As then we are divinely permitted to ask those temporal succours, and as this perfect form of prayer was delivered by Christ our Lord, there can be no doubt that it constitutes one of the seven petitions.

QUESTION X.

What, appertaining to the Needs of the Body, is here understood by the Name of "Bread."

We also ask our daily bread, that is to say, the things necessary for sustenance, understanding by the word *bread*,

[a] Cypr. de Orat. Dom. Basil. M. regul. brev. tract. interrog. 252. Constit. monast. c. 1, n. 3. Chrys. in Joan. hom. 43, n. 2. Cypr. ad Dem. Thom. Aq. in iv. Sent. dist. 15, qu. 4, a. 4.

[b] Gen. xxviii. 20, sq. [c] Prov. xxx. 8. [d] Matt. xxiv. 20.

[e] James v. 13. [f] Rom. xv. 30, sq.

whatever is sufficient for food and raiment, whether it be bread, meat, fish, or anything else ; for in this sense we find the word made use of by Elijah, when admonishing the king to give bread to the Assyrian soldiers, who had received a large quantity of meats.[g] We also know that of Christ our Lord it is written, that he *went into the house of a certain prince of the Pharisees on the Sabbath-day to eat bread,*[h] that is to say, whatever appertained to eating and drink. To comprehend the full meaning of the petition, it is also to be observed, that by this word bread we are not to understand a profusion of exquisite meats, and of rich clothing, but what is necessary and simple ; according as the apostle writes : *Having food and raiment, let us be therewith content ;*[i] and of Solomon as already quoted : *Feed me with food convenient for me.*[j]

QUESTION XI.

Why we do not ask simply for "bread," but for "our bread."

Of this frugality and parsimony, we are admonished in the next word of the prayer ; for when we say *our*, we pray for that bread to satisfy our necessities, not to gratify luxury ; for we do not say *our*, to imply that of ourselves, and independently of God, we can procure it ; for we read in David : *These wait all upon thee, that thou mayest give them their meat in due season ; that thou givest them they gather : thou openest thy hand, they are filled with good ;*[k] and in another place : *The eyes of all wait upon thee, O Lord ; thou givest them their meat in due season,*[l] but to imply, that it is necessary for our sustenance, and is given to us by God, the Father of all, who by his providence feeds all living creatures.

QUESTION XII.

The Bread that we crave as "our bread," must be obtained by our own Labour.

It is also called *our* bread, because we are to obtain it lawfully, not by injustice, fraud, or theft ; for what we obtain by evil arts, is not our own, but the property of another ; and it generally happens, that the injustice is embittered by the

[g] 2 Kings vi. 22, sq.
[h] Luke xiv. 1.
[i] 1 Tim. vi. 8.
[j] Prov. xxx. 8.
[k] Ps. ciii. (civ.) 27, sq.
[l] Ib. cxliv. (cxlv.) 15.

acquisition, the possession, or, at least, by the loss of such [ill-gotten] goods; whilst, on the contrary, the fruits of honest industry are enjoyed by religious men in peace and great happiness, according to these words of the prophet: *For thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee.*[m] To those who, by honest labour, strive to obtain the means of subsistence, God promises the fruit of his benignity in these words: *The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee.*[n] The object of this petition, however, is not solely to beg of God to grant us to use with the aid of his benignity the fruit of our virtuous toil, for that we truly call our own; but we also pray for a right understanding, well and prudently to use what we have acquired well.

DAILY.

QUESTION XIII.

Why this word is added.

By this word also, is conveyed that idea of frugality and parsimony, of which we have just spoken; for we pray not for variety or delicacy of meat, but for that which may satisfy the necessary demands of nature; and they should here blush who, loathing with fastidiousness ordinary meat and drink, look for the rarest viands and the richest wines. The word *daily* conveys a no less severe censure against those to whom Isaiah holds out these awful threats: *Woe unto them that join house to house, that lay field to field, even till there be no place: that they may be placed alone in the midst of the earth!*[o] The cupidity of such men is insatiable: *He that loveth silver,* says Solomon, *shall not be satisfied with silver;*[p] and to them apply the words of the apostle: *They that will be rich, fall into temptation, and a snare.*[q] We also call it *our daily bread,* because we use it to recruit the waste of vital humour, which suffers daily diminution from the natural heat of the system.

Finally, another reason for the use of the word *daily,* is the necessity of unceasing prayer, to the end that we may be

[m] Ps. cxxvii. (cxxviii.) 2.
[n] Deut. xxviii. 8.
[o] Isa. v. 8.
[p] Eccl. v. 10.
[q] 1 Tim. vi. 9.

kept in the practice of loving and serving God ; and that we may be thoroughly convinced, as is the case, that on him depend our life and salvation.

GIVE US.

QUESTION XIV.

What these two words signify.

What ample matter is afforded by these two words, for exhorting the faithful to worship and revere with piety and holiness the infinite power of God, *in whose hands are all things,*[r] and to detest that execrable ostentation of Satan : *To me all things are delivered, and to whom I will, I give them ;*[s] is too obvious not to strike every one ; for by the sovereign will of God alone are all things dispensed, and preserved, and increased.

QUESTION XV.

In what sense these words are applicable to the Rich.

But what necessity, some one may ask, have the rich to pray for their daily bread, possessing as they do abundance of all things. They are under the necessity of praying thus, not that those things in which by the benignity of God they abound, may be given to them, but that they may not lose what they abundantly possess. Let, therefore, the rich, as the apostle teacheth, hence learn, *not to be high-minded, nor to trust in uncertain riches, but in the living God ; who giveth us richly all things to enjoy.*[t] As a reason for the necessity of this petition, St. Chrysostom saith, that in it we pray not only for the means of subsistence, but *that it may be supplied us by the hand of God,*[u] which, imparting to *our daily bread* a salubrious and salutary influence, renders the food profitable to the body, and the body subject to the soul.

QUESTION XVI.

Why we say "give us," not "give me."

But why say *give us,* in the plural number, not *give me ?* Because it is the proper part of Christian charity, that each

[r] Ps. xxiii. (xxiv.) 1. [s] Luke iv. 6. [t] 1 Tim. vi. 17.
[u] Chrys. opus. imperf. in Matt. hom. 14.

individual be solicitous not for himself alone, but also active in the cause of his neighbour; and that, whilst he attends to his own interests, he forget not the interests of others.[v] Furthermore, the gifts which God bestows, he bestows not with a view that he to whom they are given, should possess them exclusively, or live luxuriously in their enjoyment; but that he should impart his superfluities to others. As St. Ambrose and St. Basil say, *It is the bread of the hungry that thou withholdest: it is the clothes of the naked that thou lockest up; it is the redemption, the freedom, the money of the wretched, that thou dost bury under ground.*[w]

THIS DAY.

QUESTION XVII.

What is meant by these words.

These words remind us of our common infirmity; for who is there who, although he may not hope to be able by his own exertions to provide permanent subsistence, does not feel confident of having it in his power to procure necessary food at least for the day? Yet even this confidence God will not permit us to entertain, for he has commanded us to ask him for the food even of each successive day; and the reason is, that as we all stand in need of daily bread, we should all, as a necessary consequence, make daily use of the Lord's Prayer. Thus much touching that bread, which, received by the mouth, serveth to nourish and support the body, and which, being common to believers and unbelievers, to pious and impious, God, *who maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust,*[x] bestows, in his admirable beneficence, indiscriminately on all.

QUESTION XVIII.

What is here to be understood by the Spiritual Bread, included in this Petition.

It now remains to treat of that spiritual bread, which we also ask in this petition, and under which are comprehended

[v] Cf. 1 Cor. xiii. 4. sq.; Cypr. de Or. Dom.; Thom. Aq. S. th. 2, 2, p. q. 83, a. 7.

[w] Basil. hom. in Luc. xii. 18, n. 7. Add Amb. l. de Nabuthe Jezrael.

[x] Matt. v. 45; cf. Luke vi. 35.

all things necessary in this life for the safety and salvation of the soul. The soul, not less than the body, is nourished by a variety of food ; for the word of God is the food of the soul, as wisdom saith : *Come, eat my bread, and drink the wine which I have mingled.*[y] When God deprives men of the means of hearing this his word, which he often does when grievously provoked by our crimes, he is then said to visit the human race with famine ; for thus we read in Amos : *I will send a famine in the land, not a famine of bread, nor a thirst of water, but of hearing the words of the Lord.*[z] And as an incapability of taking food, or of retaining it when taken, is a sure sign of approaching death ; so is it a strong proof of the utter hopelessness of salvation, when men either seek not the word of God, or, having it, endure it not, but utter against God the blasphemous cry, *Depart from us, for we desire not the knowledge of thy ways.*[a] Such is the phrenzy, such the mental blindness of those, who, disregarding the Catholic bishops and priests, who legitimately preside over them, and abandoning the holy Catholic Church, have transferred themselves to the direction of heretics, who corrupt the word of God.

QUESTION XIX.

Of the true Supernatural Bread, which is Christ the Lord.

Christ our Lord is also that bread, which is the food of the soul : *I am,* says he, *the bread which came down from heaven.*[b] It is incredible with what pleasure and delight this bread fills the souls of the pious, when they have most to contend with earthly troubles and disasters ; and of this we have an illustration in the holy choir of the apostles, of whom it is recorded : *They indeed went from the presence of the council, rejoicing that they were counted worthy to suffer shame for the name of Jesus.*[c] The lives of the saints are replete with similar examples ;[d] and of these inward delights of the righteous, God thus speaks: *To him that overcometh, I will give to eat of the hidden manna.*[e]

[y] Prov. ix. 5. [z] Amos viii. 11. [a] Job xxi. 14.
[b] John vi. 41. [c] Acts v. 41.
[d] V. Acta Sanctor. die iv. Januar. die iii. August. etc.
[e] Rev. ii. 17.

QUESTION XX.

Christ is truly contained in the Sacrament of the Eucharist, and therefore is properly called our Bread.

But Christ our Lord, who is substantially contained in the sacrament of the Eucharist, is himself pre-eminently our bread. This ineffable pledge of his love he bequeathed to us, when he was about to return to the Father; and of it he said: *He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him:*[f] *take, eat: this is my body.*[g] But, for useful matter to the faithful people on this subject, pastors will recur to what we have already said specially touching the force and nature of this sacrament. But it is called *our bread*, because it is the food of faithful men only, that is, of those who, uniting charity with faith, wash away the defilements of sins in the sacrament of penance; who, not unmindful that they are the children of God, receive and adore this divine sacrament, with all possible holiness and veneration.

QUESTION XXI.

Why the Eucharist is called our Daily Bread.

It is called *daily* for two obvious reasons; the one, that in the sacred mysteries of the Christian Church it is offered to God daily, and is given to those who seek it with piety and holiness: the other, that it should be received daily, or at least that we should live in such a manner as to be worthy, as far as possible, to receive it daily. Let those who, on the contrary, are of opinion, that we should not partake of this salutary banquet of the soul but at distant intervals, hear what St. Ambrose[h] says: *If it is daily bread, why dost thou receive it yearly?*

QUESTION XXII.

How we ought to be affected, if we receive not the sought-for Bread forthwith.

But in this petition the faithful are emphatically to be exhorted, when they have honestly used their best consideration and industry to procure the necessary means of subsistence, to leave the issue to God, and submit their own

[f] John vi. 56. [g] 1 Cor. xi. 24.
[h] Ambr. de Sacram. l. v. c. 4, n. 25.

desire to the will of him, who *shall not suffer the righteous to waver for ever.*[i] For God will either grant what is asked; and thus their wishes will be realized; or he will not grant it; and this will afford most unequivocal proof, that what they desire will promote neither their interest nor their salvation, whereas it is denied to the pious by God, who is more careful of their salvation than they themselves. This topic pastors can amplify, by explaining the reasons admirably collected by St. Augustine in his letter to Proba.[j]

QUESTION XXIII.

What subject for Meditation is here presented.

Finally, in the exposition of this petition, [the pastor must exhort] the rich to recollect, that they are to look upon their wealth and riches as gifts of God, and to reflect that these goods are accumulated on them in order that they may share them with the indigent. And with this truth the words of the apostle, in his first epistle to Timothy, will be found to accord,[k] and will supply pastors with an abundance of divine precepts, wherewith to elucidate the subject in a useful and salutary manner.

CHAPTER XIV.

OF THE FIFTH PETITION.

AND FORGIVE US OUR DEBTS, AS WE ALSO FORGIVE OUR DEBTORS.

QUESTION I.

From the Passion of Christ, Remission of all our Sins proceeded.

ALTHOUGH the things which display the infinite power of God, combined with equal wisdom and goodness, are so numerous, that, turn our eyes and thoughts where we will, we meet with the most certain evidences of omnipotence and benignity; yet of a truth does nothing more eloquently proclaim his supreme love and admirable charity towards us,

[i] Ps. liv. 23 (lv. 22).
[j] Aug. ep. 130, c. 14, n. 26.
[k] 1 Tim. vi. 17, sq.

than the inexplicable mystery of the passion of Jesus Christ,[l] whence sprang that perennial fountain to wash away the defilements of sin, in which, under the guidance and gift of God, we desire to be merged and purified, when we beg of him to *forgive us our debts.*

QUESTION II.

What this Fifth Petition contains.

This petition contains a sort of summary of those benefits, which have been accumulated on the human race through Jesus Christ, as was foretold by Isaiah: *The iniquity of Jacob shall be purged; and this is all the fruit to take away his sin.*[m] This is also the language of David, proclaiming those blessed, who could partake of that salutary fruit: *Blessed is he whose transgressions are forgiven.*[n] Wherefore a petition, which we perceive to be so important to salvation, is to be considered and explained by the pastor with accuracy and diligence.

QUESTION III.

The Manner of Prayer here is different from that of the previous words.

But now we enter on a new manner of praying, for hitherto we asked of God not only eternal and spiritual, but also transient and temporal blessings; but now we deprecate the evils of the soul and of the body, of this life and of the life everlasting.

QUESTION IV.

Things required in him that seeketh to obtain Pardon for a Sin.

Whereas, however, to obtain what we ask, we must pray as we ought, it appears expedient to explain the disposition wherewith this prayer should be offered to God. The pastors then will admonish the faithful people, that he who comes to offer this petition, must first acknowledge, and next feel sorrow and compunction for, his sins; and must feel firmly persuaded that to the sinner, when thus disposed, God is willing to extend pardon, a conviction necessary to the sinner, lest perchance the bitter remembrance and acknowledgment of his sins should be followed by despair of pardon, as

[l] John iii. 16; Rom. v. 8; 1 John iv. 9.
[m] Isa. xxvii. 9.
[n] Ps. xxxi. (xxxii.) 1.

was the case of old with Cain[o] and Judas,[p] both of whom held God to be solely an avenger and punisher of crime, and not also a God of clemency and mercy. In this petition, therefore, we should be so disposed, as that, acknowledging our sins in the bitterness of our souls, we may fly to God as to a father, not as a judge, imploring him to deal with us not according to his justice, but his mercy.

QUESTION V.

Motives to lead Man to the Acknowledgment of his Sins.

We shall be easily induced to acknowledge our sins, if we but listen to God himself admonishing us in the Scriptures of our sinfulness; for we read in David: *They are all gone aside: they are altogether become filthy: there is none that doeth good, no not one.*[q] Solomon speaks to the same effect: *There is not a just man upon earth, that doeth good, and sinneth not;*[r] and to this subject apply also these words: *Who can say: I have made my heart clean, I am pure from my sins?*[s] St. John has written to the same effect, with a view to deter men from arrogance: *If we say that we have no sin, we deceive ourselves, and the truth is not in us;*[t] and Jeremiah: *Thou hast said, Because I am innocent, surely his anger shall turn from me. Behold, I will plead with thee, because thou sayest, I have not sinned.*[u] Their sentiments the same Christ our Lord, who spake by their mouth, confirms by this form of prayer, in which he commands us to confess our sins; for the Council of Milevis[v] forbids to interpret it otherwise, in these words: *It hath pleased the council, that whosoever will have it, that these words of the Lord's Prayer: Forgive us our debts, are said by holy men in humility and not in truth, be anathema; for who can endure a person praying, and lying not to men but to God, saying with the lips that he desires to be forgiven, but with the heart, that he has no debts to be remitted.*

[o] Gen. iv. 13.
[p] Matt. xxvii. 4, sq.
[q] Ps. xiii. (xiv.) 3, lii. 4.
[r] Eccl. vii. 20.
[s] Prov. xx. 9.
[t] John i. 8.
[u] Jer. ii. 35.
[v] Conc. Mil. ii. can. 8; cf. Conc. Trid. sess. vi. c. xi.

QUESTION VI.

In what manner after Sin is acknowledged, biting Grief and true Repentance are excited in the mind.

But in the necessary acknowledgment of our sins, it is not enough that we lightly call them to mind: for the recollection of them must be bitter, must touch the heart, stimulate the mind, and brand us with sorrow. This point then pastors will treat with diligence, to the end that their hearers may not only recall to their recollection their sins and iniquities, but may also recall them with displeasure and sorrow; that, pained to their innermost senses, they may betake themselves unto God their Father, humbly imploring him to pluck from the soul the inherent stings of sin.

[The pastors] should not, however, be content themselves with placing before the eyes of the faithful the turpitude of sin: they should also depicture the unworthiness and degradation of us men, who, mere rottenness and corruption that we are, dare to outrage in a manner beyond all belief the incomprehensible majesty and ineffable excellence of God, particularly after having been created, redeemed, and enriched by him with countless and invaluable blessings.

QUESTION VII.

In what manner we, through sin, deliver ourselves up to the most Disgraceful Servitude of the Devil.

And why? that, estranged from God our Father, who is the supreme good, and lured by the most base rewards of sin, we may devote ourselves to the devil, to become his most wretched slaves. For language is inadequate to depict the cruel tyranny which he exercises over the minds of those who, having shaken off the sweet yoke of God, and broken the most lovely bond of charity, by which our spirit is bound to God our Father, have gone over to their relentless enemy, who is therefore called in Scripture *the prince and ruler of the world,*[w] *the prince of darkness,*[x] and *king over all the children of pride;*[y] and to those who are the victims of the tyranny of the devil, apply with truth these words of Isaiah:

[w] John xii. 31. [x] Eph. vi. 12.
[y] Job xli. 34.

O Lord our God, other lords besides thee have had dominion over us.[z]

QUESTION VIII.

What great evils Sin entails on the Mind.

If we are unmoved at having violated this covenant of love, let our insensibility be excited at least by the calamities and miseries into which we fall through sin. It violates the sanctity of the soul, which we know is wedded unto Christ; profanes the temple of the Lord, against the contaminators of which the apostle utters this denunciation: *If any man violate the temple of God, him shall God destroy.*[a] Innumerable are the evils that sin has brought upon man, which almost infinite pest David expressed in these words: *There is no soundness in my flesh, because of thine anger: neither is there any rest in my bones, because of my sin.*[b] He marks the virulence of this bane, by confessing that it left no part of him uninfected; for the poison of sin entered even into his bones, that is to say, it infected his understanding and will, which are the two most solid faculties of the soul. This wide-spread pestilence the sacred Scriptures point out, when they designate sinners, *the lame, the deaf, the dumb, the blind, the palsied.* But, besides the anguish which he felt on account of the wickedness, as it were, of his sins, David was afflicted yet more by his knowledge of having provoked the wrath of God; for the wicked are at war with God,[c] whom their crimes offend beyond relief: *Wrath and indignation,* saith the apostle, *tribulation and anguish, upon every soul of man that doeth evil.*[d] For although the sinful act is transient, the sin by its guilt and stain remains; and the impending wrath of God pursues sin, as the shadow does the body.

QUESTION IX.

How, having perceived the Calamity of our Sins, we ought to be turned unto Repentance.

Pierced by these stings, David was excited to seek pardon for his sins; and that the faithful, imitating his example, may learn to grieve, that is, to become truly

[z] Isa. xxvi. 13.
[a] 1 Cor. iii. 17.
[b] Ps. xxxvii. (xxxviii.) 3. Isa. lix.
[c] Rom. ii. 8, sq.

penitent, and to cherish the hope of pardon, pastors will place before their eyes and impress upon their attention, the example of his penitential sorrow, and the lessons of instruction drawn from his fiftieth psalm. The importance of such instruction as teaches us to grieve for our sins, God himself declareth by the mouth of Jeremiah, who, when exhorting Israel to repentance, admonishes him to awake to a sense of the evils that flow from sin: *Know, therefore, and see that it is an evil and a bitter thing that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts.*[e] They who lack this necessary sense of acknowledgment and grief, are said by the prophets Isaiah,[f] Ezekiel,[g] and Zachariah,[h] to have *a stout heart, a hard heart, a heart of adamant;* for like stone they are softened by no sorrow, and are devoid of every principle of life, that is, of the salutary recognition of their own sinfulness.

QUESTION X.

By what Meditation the Sinner is to be encouraged to hope for Pardon, after Acknowledgment and Detestation of his Sins.

But lest, terrified by the grievousness of their crimes, the people despair of obtaining pardon, the pastor will animate them to hope by these considerations; that, as is declared in one of the articles of the Creed, Christ our Lord gave power to his Church to remit sins, and that in this petition he maketh known unto us the extent of God's goodness and bounty towards us; for if God were not disposed and ready to pardon penitent sinners, never would he have prescribed to us this formula of prayer: *Forgive us our debts.* We should, therefore, be firmly convinced in mind, that, commanding us, as he does in this petition, to solicit, he will also bestow on us, his paternal mercy.

QUESTION XI.

In what manner, if we repent, God easily pardoneth our Sins.

For this petition implies, that God is so disposed towards us, as willingly to pardon us when truly penitent. For God it is against whom, having cast off obedience, we sin; the order of whose wisdom we disturb, as far as in us lies;

[e] Jer. ii. 19. [f] xlvi. 12. [g] xxxvi. 26. [h] vii. 12.

whom we offend, whom we outrage by word and deed; but he also is our most beneficent Father, who, having it in his power to pardon all transgressions, not only declares his willingness to do so, but also urges us to seek pardon from him, and teacheth us in what words we are to do so. To no one, therefore, can it be matter of doubt, that, under his guidance, we have it in our power to conciliate the favour of God; and as this attestation of the divine willingness to pardon sin, increases faith, nurtures hope, and inflames charity, it will be worth while to amplify this subject, by citing some scriptural authorities to this effect, and by referring to the examples of individuals, whose repentance of the most grievous crimes God rewarded with pardon.[i] As, however, in our exposition of the prefatory portion of this prayer, and of that part of the Creed which treats of the forgiveness of sins, we were as diffuse on the subject as circumstances allowed, pastors will revert to those places for whatever may seem pertinent for further instruction on this point, for the rest drawing on the fountains of the divine writings.

QUESTION XII.

What in that part of the Petition is understood by the name "Debtors."

He will also pursue the same plan [of instruction] laid down by us in the other petitions, that the faithful may understand the meaning of the word *debts* in the present passage; lest perhaps, deceived by the ambiguity of the word, they may pray for something different from what should be prayed for. In the first place, then, we are to know, that in it we by no means pray for exemption from the debt we owe to God on so many accounts, the payment of which is essential to salvation, that of *loving him with our whole heart, our whole soul, and our whole might*;[j] neither do we ask to be in future exempt from the duties of obedience, worship, veneration, or any other similar obligation, although comprised under the word *debts*; but we pray that he may deliver us from our sins. This is the interpretation of St. Luke, who, instead of *debts*, makes use of the word *sins*;[k]

[i] *E. g.* Jud. x. 10, sq.; 1 Kings vii.; 2 Kings xii. 13, xxiv.; John iii. —Donovan.

[j] Deut. vi. 5; Matt. xxii. 37; Mark xii. 30; Luke. 27.

[k] Luke xi. 4, vii. 41, sqq.

for this reason, that by their commission we become responsible to God, and incur a debt of punishment, which we liquidate by satisfaction or by suffering. Of this nature was the debt of which Christ our Lord spoke by the mouth of his prophet: *Then I restored that which I took not away.*[1] From which words of God we may infer, that we are not only debtors, but also unequal to the payment of our debt; the sinner being of himself utterly incapable of making satisfaction.

QUESTION XIII.

Whence derive Means of Satisfying.

We, therefore, must fly to the mercy of God; and as justice, of which God is most tenacious, is an equal and corresponding attribute to mercy, we must have recourse to prayer, and to the advocacy of the passion of our Lord Jesus Christ, without which no one ever obtained pardon for sins, and from which, as from its source, have flown all the efficacy and virtue of satisfaction. For of such value is the price paid by Christ our Lord on the cross, and communicated to us through the sacraments received either actually or in desire, that it obtains and accomplishes for us the object of our prayer in this petition, namely, the remission of our sins.

QUESTION XIV.

We here pray for Indulgence and Remission of Venial and Mortal Sins.

Here we ask pardon not only for our venial offences, for which pardon may most easily be obtained, but also for grievous and mortal sins, of which the petition cannot procure forgiveness, unless it derive that efficacy from the sacrament of penance, received, as we have already said, either actually or in desire.

QUESTION XV.

Meaning of "our" in this, different from that of "our" in the preceding Petition.

The word *our*, we here use in a sense entirely different from that in which we said, *our bread;* for that bread is ours, because given unto us by the kindness of God;

[1] Ps. lxviii. 5 (lxix. 4).

whereas the sins which we commit are ours, because with us rests the guilt thereof: they are our voluntary acts, otherwise they would not have the character of sin. Sustaining, therefore, and confessing our sins, we implore the clemency of God, which is necessary for their expiation. In this we make use of no palliation of our guilt, nor do we transfer the blame to others, as did our first parents Adam and Eve:[m] we point out[n] ourselves, pouring out, if we are wise, the prayer of the prophet: *Incline not my heart to any evil thing, to practise wicked works.*[o]

QUESTION XVI.

Why each Person says, "Forgive us," not "Forgive me."

Nor do we say, *forgive me*, but, *forgive us:* because the fraternal relationship and charity, which subsist between all men, demand of each of us, in our solicitude for the common salvation of all, when we pray for ourselves, to pray also for them. This manner of praying, delivered by Christ our Lord, and subsequently received and always retained by the Church of God, was most strictly observed and enforced by the apostles themselves;[p] and of this ardent zeal and earnestness in praying for the salvation of others we have the splendid example of Moses in the Old, and of St. Paul in the New, Testament; the former of whom besought God in these words: *Yet now if thou wilt forgive their sin; and, if not, blot me, I pray thee, out of thy book which thou hast written;*[q] and the latter said: *I could wish that myself were accursed from Christ, for my brethren.*[r]

AS WE ALSO FORGIVE OUR DEBTORS.

QUESTION XVII.

How these words are to be understood.

The word *as* may be understood in two ways; for when we beg of God to pardon us our sins, as we pardon the wrongs and contumelies which we receive at the hands of

[m] Gen. iii. 12, sq.
[n] Indicamus. Donovan appears to have read "judicamus."
[o] Ps. cxl. (cxli.) 4.
[p] Rom. i. 9; 2 Cor. xi. 28.
[q] Ex. xxxii. 32.
[r] Rom. ix. 3.

those by whom we have been injured, it has the force of a comparison. It is also the mark of a condition, and in this sense we find it interpreted by Christ our Lord: *If*, says he, *ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.*[s] Either sense, however, equally implies the necessity of forgiveness on our part, intimating as it does, that if we desire to obtain from God the pardon of our offences, we must spare those from whom we have received injury. For such is the rigour with which God exacts from us oblivion of injuries, and mutual affection and love, that he rejects and despises the gifts and sacrifices of those who are not reconciled to one another.[t]

QUESTION XVIII.

The Remission of all Injuries is proved to be agreeable both to the Dictates of Nature and the Mandates of Christ.

To conduct ourselves towards others, as we would have them conduct themselves towards us, is an obligation founded also upon the law of nature:[u] how great, then, must be the insolence of him, who, whilst his breast is armed with enmity against his neighbour, demands of God to pass over the punishment due to his offences. Those, therefore, who have sustained injuries, should be prepared and prompt to pardon, urged to it as they are by this form of prayer, and also by the command of God in St. Luke: *If thy brother trespass against thee, rebuke him; and if he repent, forgive him; and if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him;*[v] and in the Gospel of St. Matthew we read: *Love your enemies;*[w] and the apostle, and before him Solomon, said: *If thine enemy hunger, feed him; if he thirst, give him drink;*[x] and we read in the evangelist St. Mark: *When ye stand praying, forgive if ye have anything against any; that your Father also which is in heaven, may forgive you your trespasses.*[y]

[s] Matt. vi. 14, sq.; cf. Mark xi. 25, sq.; Eccli. xxxviii. 2, sq.
[t] Matt. v. 23, sq.
[u] Cf. ib. vii. 12; Luke vi. 31; Tob. iv. 16.
[v] Luke xvii. 3, sq.
[w] Matt. v. 44; Luke vi. 27.
[x] Rom. xii. 20; Prov. xxv. 21.
[y] Mark xi. 25.

QUESTION XIX.

By what Arguments the Minds of Men may be bent to the Lenity which God here demands.

But, whereas, through the fault of depraved nature, there is nothing to which man brings himself more reluctantly than to the pardoning of injuries, pastors will exert all the powers and all the resources of their minds, to change and bend the dispositions of the faithful to this mildness and mercy necessary to a Christian. Let them dwell on those passages of the divine oracles, in which we hear God himself commanding us to pardon our enemies; and let them proclaim what is most true, that easily to forgive injuries, and to love their enemies from the heart, is a strong evidence of their being the children of God; for, in loving our enemies, there shines forth in us some likeness to God our Father, who, by the death of his Son, ransomed from everlasting perdition, and reconciled to himself, the human race, who before were his most inveterate enemies. Let the closing passage of this exhortation and injunction be the command of Christ our Lord, which we cannot, without utter disgrace and ruin, refuse to obey: *Pray for them that despitefully use you and persecute you; that ye may be the children of your Father which is in heaven.*[z]

QUESTION XX.

How those should be dealt with, who are unable utterly to Obliterate all Injuries from their Minds.

In this place, however, is required no ordinary prudence on the part of pastors, lest, knowing the difficulty and necessity of this precept, any one despair of salvation. For there are those who, aware that they ought to bury injuries in voluntary oblivion, and to love those that injured them, desire to do so, and do so as far as they are able, but feel that they cannot possibly efface from the mind all recollection of injuries. For there lurk in the mind some lingering grudges, in consequence of which they are agitated by the mighty waves of a troubled conscience, fearing lest, not having simply and sincerely laid aside their enmities, they are guilty

[z] Matt. v. 44, sq.

of disobedience to the command of God. Here, therefore, pastors will explain the opposite inclinings of the flesh and of the spirit, the one being prone to revenge, the other ready to pardon ; from which contrariety arise between them continued struggles and conflicts.[a] He will therefore show that, if the appetites of corrupt nature are ever reclaiming against and opposed to reason, we are not to yield to misgivings regarding salvation, provided the spirit persevere in the duty and disposition of forgiving injuries, and of loving our neighbour.

QUESTION XXI.

Those who still Retain the Desire of Revenge, may make use of this Prayer without Sin.

Some perhaps there may be, who, because they have not yet succeeded in bringing themselves to forget injuries and love their enemies, are therefore deterred by the condition contained in this petition, as already explained, from making use of the Lord's Prayer. To remove from their minds this pernicious error, pastors will adduce the two following considerations : first, that whosoever belongs to the number of the faithful offers this prayer in the name of the entire Church, which must necessarily contain within it some pious persons, who have forgiven their debtors the debts here mentioned ; and, secondly, that when we offer this prayer to God, we also pray for whatever co-operation with the petition is necessary on our part in order to obtain the object of our prayer. For we pray for the pardon of our sins and the gift of true repentance : we pray for a feeling of inward sorrow : we pray for a horror of our sins, and that we may be able to confess them truly and piously to the priest. As then it is also necessary for us to forgive those who inflicted on us any loss or injury, when we ask pardon of God, we also beg of him to grant us grace to be reconciled to those against whom we harbour hatred. Those, therefore, who are agitated by the groundless and depraved apprehension, that to utter this prayer would be to provoke the wrath of God still more, are to be deterred from such an opinion ; and are, on the contrary, to be also exhorted to the frequent use of prayer, in which they should beseech God our Father to grant them the dis-

[a] Matt. xxvi. 41 ; Rom. vii. 23, viii. 2, sqq. ; Gal. v. 17.

position to forgive those who have injured them, and to love their enemies.

QUESTION XXII.

What is to be done in order to render our Prayer for the Remission of Sins efficacious.

But that our prayer may be really fruitful, we should first seriously reflect and consider that we are suppliants to God, soliciting from him pardon, which is not granted but to the penitent; that we should therefore be endued with the charity and piety that become penitents; and that it becomes them in an especial manner to keep, as it were before their eyes, their own crimes and enormities, and to expiate them with tears. With this consideration should be united circumspection in guarding for the future against the occasions of sinning; and against whatever may possibly expose us to the danger of offending God our Father. Under these precautions David suffered, when he said: *My sin is always before me;*[b] and in another place: *All night make I my bed to swim: I water my couch with my tears.*[c] Let each one also propose to himself the most ardent love of prayer, with which they were animated who obtained from God the pardon of their sins; such as that of the publican, who, standing afar off through shame and grief, and with eyes fixed on the ground, smote his breast, crying, *God be merciful to me a sinner;*[d] and also of the woman, *a sinner*, who, standing behind Christ our Lord, and having washed his feet and wiped them with her hair, kissed them;[e] and, lastly, of Peter the prince of the apostles, who, *going out, wept bitterly.*[f]

QUESTION XXIII.

What are the Chief Remedies to Heal the Wounds of the Soul.

It should next be considered, that the weaker men are, and the more liable to diseases of the mind, the greater the necessity they are under of having recourse to numerous and frequent remedies. The remedies of a sickening soul are penance and the eucharist; and to these, therefore, the faithful people should have frequent recourse. Almsdeeds also,

[b] Ps. l. 5 (li. 3). [c] Ib. vi. 6. [d] Luke xviii. 13.
[e] Ib. vii. 37, sq. [f] Matt. xxvi. 75.

as the sacred Scriptures declare,[g] are an efficacious remedy for healing the wounds of the soul; and those, therefore, who desire to offer up this prayer piously, should act kindly to the poor according to their means; for, of the great efficacy of alms in effacing the stains of sin, we have in Tobit the testimony of holy Raphael, the angel of the Lord, who says: *Alms deliver from death, and shall purge away all sin; those that exercise alms and righteousness shall be filled with life.*[h] We have also that of Daniel, who thus admonished king Nebuchodonosor: *Break off thy sins by righteousness, and thine iniquities by showing mercy to the poor.*[i] But a most excellent species of benefaction, and exercise of mercy, is forgetfulness of injuries, and good-will towards those who injure us or ours, in person, property, or character. Whosoever therefore desires to experience in an especial manner the mercy of God, should make an offering to God of all his enmities, remit every offence, and pray for his enemies with the best good-will, seizing every opportunity of deserving well of them also. This, however, is a subject which was explained when we treated of murder; and we therefore refer pastors to that exposition. They will, however, conclude what they have to say on this petition with the reflection, that nothing is, or can be conceived, more unjust, than that he, who is so rigorous towards his fellow-man as to extend indulgence to no one, should demand of God to be mild and benignant towards himself.

[g] Cf. Deut. xv. 7, sqq.; Tob. iv. 7, sq.; Ps. xl. 2; Prov. xiv. 31; Eccli. iii. 33; Luke xi. 2, sqq.

[h] Tob. xii. 9.

[i] Dan. iv. 27.

CHAPTER XV.

OF THE SIXTH PETITION.

AND LEAD US NOT INTO TEMPTATION.

QUESTION I.

How great is the Danger, lest, after receiving the Remission of Sins, we again relapse into Sin.

When the children of God, having obtained the pardon of their sins, and being inflamed with the desire of giving worship and veneration to God, long for the kingdom of heaven, and when, engaged in the performance of all the duties of piety toward the divine Being, they depend entirely on his paternal will and providence; then it is, no doubt, that the enemy of the human race employs the more actively all his artifices, and prepares all his machinery to attack them so violently, as to justify the apprehension, that, wavering and altered in their resolutions, they may relapse into sin, and their condition thus become far worse than before.[j] To them may justly be applied these words of the apostle: *It had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.*[k]

QUESTION II.

In what manner Christ wished to fortify us against the Snares of our most Cunning Enemy.

Therefore doth Christ our Lord command us to offer this petition, to the end that we may commend ourselves daily to God, and implore his paternal care and assistance, nothing doubtful that when destitute of his protection, we must be caught in the snares of our most crafty enemy. Nor is it in this rule of prayer alone that he hath commanded us to beg of God not to suffer us to be led into temptation; he does the same in his address to his apostles, just upon the moment

[j] See Matt. xii. 43, sqq.; Luke xi. 24, sqq. [k] 2 Peter ii. 21.

of his death, after he had declared them *clean*,[l] he admonishes them of this duty in these words: *Pray that ye enter not into temptation.*[m] This admonition, reiterated by our Lord, imposes a heavy obligation on pastors to spare no pains in inciting the faithful to a frequent use of this prayer, that, beset as men hourly are by their enemy the devil, with so many serious dangers of this sort, they may assiduously address to God, who alone can repel those dangers, the prayer, *Lead us not into temptation.*

QUESTION III.

From what Reasons men may best understand the Necessity of this Petition.

The faithful people will understand the paramount necessity of the divine assistance, if they but reflect on their own weakness and ignorance, if they recall to mind these words of Christ our Lord: *The spirit indeed is willing, but the flesh is weak;*[n] and if they consider the grievous and destructive calamities that must befall men through the instigation of the devil, if they be not upheld and assisted by the heavenly right hand. What dearer example can there be of human infirmity than that which the holy choir of the apostles affords? Evincing, as they had before done, such resolute courage, they however, at the very first alarm, abandoned the Saviour, and fled.[o] A still more striking illustration is presented to us in the conduct of the prince of the apostles, who, when he, loud in professing extraordinary fortitude and love towards Christ our Lord, and confiding much in himself, had said, *Though I should die with thee, yet I will not deny thee*,[p] yet a short time after, affrighted by the voice of a poor servant-maid, he affirmed with an oath that he knew not the Lord.[q] Doubtless his strength was not equal to his intense alacrity; but if, by the frailty of human nature, in which they confided, men of eminent holiness have fallen into most grievous sin, what have not others to fear who are very far inferior to them in holiness.

[l] John xiii. 10. [m] Matt. xxvi. 41. [n] Ib. xxvi. 41.
[o] Ib. xxvi. 56. [p] Ib. vs. 35. [q] Ib. xxvi. 69, sqq.

QUESTION IV.

To how many, and how great Temptations the Life of Man is exposed.

The pastor, therefore, will place before the eyes of the faithful people the conflicts and dangers in which we are continually engaged, whilst the soul dwells in this mortal body, assailed as we are on all sides by the world, the flesh, and the devil. Of the effects of anger, of lust, in us, who has not had sad experience to his cost? Who is not harassed by their assaults? Who feels not their stings? Who burns not with these smouldering torches? In truth, so numerous are these assaults, so varied these attacks, that it is extremely difficult to escape some grievous wound. Besides the enemies that dwell and live within us,[r] there are also those most sharp foes, of whom it is written: *For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.*[s]

QUESTION V.

How grievous are the Assaults of Demons upon us, according to the opinion of St. Paul.

The efforts of our inward conflicts are seconded by the attacks and attempts of the devils from without, who assail us openly, and insinuate themselves also by stratagems[t] into our souls; insomuch, that it is not without difficulty that we can beware of them. These the apostle calls *princes*, on account of the excellence of their nature (for by nature they are superior to man, and to all other visible creatures); he calls them *powers*, because they excel not only by their nature, but also by their power; he calls them *rulers of the world of darkness*, for they rule not the world of light and glory, that is to say, the good and the pious; but the gloom and darkness, that is, those who, blinded by the defilement and darkness of a wicked and guilty life, are delighted to have the devil for a leader, the prince of darkness. He also calls the evil demons *the spirits of wickedness*; for there is a wickedness of the flesh and of the spirit. The wickedness of flesh inflames the appetite to sensual lusts and pleasures;

[r] Matt. x. 36. [s] Eph. vi. 12. [t] Per cuniculos.

the spirits of wickedness are wicked purposes and desires, which belong to the superior part of the soul, and are more criminal than the former, in proportion as mind itself and reason are superior. This wickedness of Satan the apostle denominates *in the high places*, because its chief aim is to deprive us of the inheritance of heaven. Hence we may understand that the power of the [infernal] enemies is great, their courage undaunted, their hatred enormous and unmeasured; that they wage against us a perpetual war with such fury, that with them there can be no peace, no cessation of hostilities.

QUESTION VI.

Of the Boldness and Perversity of the Devil in Tempting.

How bold they are, we may form an idea from the words of Satan recorded by the prophet, *I will ascend into heaven;*[u] he attacked our first parents in Paradise;[v] he assailed the prophets;[w] he beset the apostles, and, as our Lord declares in the gospel, he would *sift them as wheat;*[x] nor was his audacity abashed even by the presence of our Lord himself![y] His insatiable cupidity and unwearied diligence are thus expressed by St. Peter: *Your adversary the devil as a roaring lion walketh about, seeking whom he may devour.*[z] Nor are we tempted by one demon only, for sometimes a host of demons combine in the assault against us individually. This was avowed by the evil spirit, who, when asked his name by Christ our Lord, replied, *My name is legion,*[a] that is, a host of demons, which had tormented that unhappy being; and of another it is written, *He taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there, and the last state of that man is worse than the first.*[b]

QUESTION VII.

Why the Pious are harassed by Demons, more than the Wicked.

There are many who, because they feel not in themselves the impulses and assaults of the devil, imagine that the whole matter is fictitious. No wonder that such persons are not

[u] Isa. xiv. 13. [v] Gen. iii. 1, sqq. [w] Job i. 2.
[x] Luke xxii. 31. [y] Matt. iv. 1, sqq. [z] Peter v. 8.
[a] Mark v. 9. See the authorities referred to by Kuinoel.
[b] Matt. xii. 45.

attacked by the devil, to whom they have surrendered at discretion. They possess neither piety nor charity, nor any other virtue worthy of a Christian, and are hence entirely subject to the dominion of the devil; and becoming as they do his willing abodes,[c] there needs no temptation to insure their overthrow. But those who have dedicated themselves to God, leading a heavenly life upon earth, are the chief objects of the assaults of Satan; against them he harbours most malignant hatred, for them he is every moment laying snares. The history of the Sacred Scriptures abounds in examples of holy men, whom, although firm and resolute, he perverted by violence or artifice. Adam,[d] David,[e] Solomon, and others,[g] whom it were tedious to enumerate, experienced the violent assaults and crafty cunning of demons, which human wisdom and strength are unable to combat. Who then can esteem himself sufficiently secure in his own resources? Hence the necessity of offering to God pure and pious prayer, that he suffer us not to be tempted above our strength, *but make issue with temptation, that* we *may be able to bear it.*[h]

QUESTION VIII.

Demons cannot tempt Men as much, or as long as they desire.

But should any of the faithful, through weakness of mind or ignorance of the truth, feel terrified at the power of the devils, they are to be encouraged, when overtaken by the storm of temptation, to take refuge in this harbour of prayer, for the power and pertinacity of Satan, however great, are not, in his utter hatred of mankind, such as to enable him to tempt or torment as much, or as long, as he pleases; but all his power is governed by the control and permission of God. Of this we have a most conspicuous example in Job, nothing belonging to whom could the devil have touched, had not God said, *Behold, all that he hath is in thy hand;*[i] whilst, on the other hand, he himself, with his children, and all that he possessed, would have been at once destroyed by the devil, if God had not added, *Only put not forth thy hand upon him-*

[c] Cf. Luke xi. 21, 24; John xv. 19.
[d] Gen. iii. 1, sqq.
[e] 2 Kings xi. 2, sqq.
[f] 1 Kings xi.
[g] *E. g.* Judges xvi.; 1 Kings xv.; 4 Kings xx. 13, sqq.
[h] 1 Cor. x. 13; cf. 2 Peter ii. 9.
[i] Job i. 12.

self. So restricted is the power of devils,[j] that, without the permission of God, they could not enter even into the swine mentioned by the Evangelists.[k]

QUESTION IX.

Meaning of "Temptation."

But to understand the force of this petition, it is necessary to point out the meaning of the word *temptation*, as here employed, and also, what it is *to be led into temptation. To tempt, is to make trial of him who is tempted, that, eliciting from him what we desire, we may extract the truth.*[l] In this sense of the word, God does not tempt; for what is it that is unknown to God? *All things are naked and opened to his eyes.*[m] Another species of temptation consists in pushing our scrutiny rather far, when we have some further object in view, either for a good or an evil purpose; for a good purpose, as when some one's worth is thus tried, in order that having been ascertained and known, it may be rewarded and honoured, and his example proposed to others for imitation, and that, in fine, all may therefore be excited to give praises unto God. This is the only sort of temptation consistent with God; and of it we have an example in these words of Deuteronomy: *The Lord your God proveth you, to know whether ye love the Lord your God with all your heart, and with all your soul.*[n] In this sense God is also said to tempt those who are his, when he oppresses them with want, disease, and other calamities, with a view to try their patience, and in them to present to others an example of Christian duty. We read that Abraham was thus tempted to immolate his son, by which fact he became a singular example of obedience and patience, to the remembrance of men for ever:[o] thus also is it written of Tobit, *Because thou wast acceptable to God, it was necessary that temptation should prove thee.*[p]

[j] Cf. 2 Peter ii. 4; Rev. ii. 10, xx. 2.
[k] Mark v. 9, sqq.; cf. Matt. viii. 28, sqq.; Luke viii. 27, sqq.
[l] Thom. Aq. S. th. 2, 2 P. qu. 97, a. 1.
[m] Heb. iv. 13.
[n] Deut. xiii. 3.
[o] Gen. xxii. 1, sqq.
[p] Tob. xii. 13. I cannot find this passage.

QUESTION X.

In what manner the Devil Tempts Men.

Men are tempted for an evil purpose, when they are impelled to sin or destruction; and this is the peculiar province of the devil; for he tempts mankind with the view of deceiving and precipitating them into ruin; and, therefore, is he called in Scripture, *the Tempter*.[q] In those temptations, at one time stimulating us from within, he makes use of the agency of the affections and passions of the mind; at another time assailing us from without, he makes use of external things, of prosperity to puff us up with pride, or of adversity to break our spirits. He sometimes employs as his emissaries and scouts depraved men, particularly heretics, who, sitting *in the chair of pestilence*,[r] scatter the deadly seeds of evil doctrines, unsettling, and precipitating headlong their adherents, who draw no line of distinction between vice and virtue, and are of themselves inclined to evil.

QUESTION XI.

In what manner any one is said to be Led into Temptation.

We are said to be *led into temptation*, when we yield to temptation. And we are so led in a twofold manner; first, when abandoning our position, we rush into the evil to which we are allured by the temptations of others. God tempts no man thus; for to no one is God the author of sin, nay, he hates *all who work iniquity*;[s] and accordingly we also read in St. James: *Let no man, when he is tempted, say, I am tempted of God; for God cannot be tempted of evil*.[t] Next, he too is said to lead us into temptation, who, although he himself does not tempt us, nor co-operate in tempting us, yet, having it in his power, does not prevent us from being tempted, or from yielding to temptations. In this manner God indeed suffers the good and the pious to be tempted, but leaves them not unsupported by his grace. Sometimes, however, we fall, being left to ourselves by the just and hidden judgment of God, in punishment of our crimes.

[q] Matt. iv. 3.
[r] Ps. i. 1. "In the seat of the scornful."
[s] Ps. v. 5.
[t] James i. 13.

QUESTION XII.

The Blessings of God sometimes lead us into Temptation.

God is also said to lead us into temptation, when we abuse, to our own destruction, the blessings which he hath bestowed upon us as the means of salvation ; and, like the prodigal son, dissipate in luxurious living our Father's substance, yielding to our evil desires.[u] In such circumstances we may truly say what the apostle hath said of the law : *The commandment which was ordained to life, I found to be unto death.*[v] Of this Jerusalem, as Ezekiel testifies, affords an apposite exemplification. Enriched and adorned by God with every sort of embellishment, insomuch that God said by the mouth of that prophet, *Thou wast perfect through my comeliness, which I had put upon thee ;*[w] yet, loaded with an accumulation of divine gifts, that city, far from evincing gratitude to God, from whom she had received, and was still receiving, so many favours ; far from making use of those heavenly blessings for the end for which they had received them, the attainment of her own happiness, cast away the hope and idea of celestial fruit [Jerusalem], most ungrateful to God her Father, was sunk in abandoned luxury, looking only to the enjoyment of her present abundance. On this subject Ezekiel[x] dwells at considerable length, in the same chapter. Those, therefore, who convert into instruments of vice the abundant means of virtuous deeds, with which he has blessed them, are equally ungrateful to God as was Jerusalem.

QUESTION XIII.

In what manner we are to understand the Words of Scripture, when God is said to Tempt Man.

But it behoves us particularly to observe this usage of Scripture, which sometimes signifies the permission of God in language which, if taken literally, implies, as it were, a positive act on the part of God, for in Exodus we read : *I will harden the heart of Pharaoh ;*[y] and in Isaiah : *Make the heart of this people ;*[z] and the apostle writes to the Romans : *God delivered them up to vile affections, and to a reprobate mind.*[a]

[u] Luke xv. 13.
[v] Rom. vii. 10.
[w] Ezek. xvi. 14.
[x] Ib. 15, sq.
[y] Ex. vii. 3.
[z] Isa. vi. 10.
[a] Rom. i. 26, 28.

These and similar passages,[b] we are not at all to understand as implying any positive act on the part of God, but his permission only.

QUESTION XIV.

In this part of the Prayer we do not ask Freedom from all Temptation, but that we may not be Deserted by God in Temptation.

These things premised, it will not be difficult to know what we pray for in this petition. We ask not to be entirely exempted from temptation, as man's life is a temptation upon earth ;[c] and this is useful and advantageous to the race of man ; for in temptations we are taught to know ourselves, that is, our own weakness, and to humble ourselves *under the mighty hand of God* ;[d] and by fighting manfully, we expect to *receive a crown of glory that fadeth not away* ;[e] *for he also that striveth for the mastery is not crowned, except he strive lawfully* ;[f] and as St. James saith : *Blessed is the man that endureth temptation ; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.*[g] But if we are sometimes hard pressed by the temptations of the enemy, it will cheer us much to reflect, that we have *a High-priest* to help us, *who can have compassion on our infirmities, tempted himself in all things.*[h]

What, then, do we here pray for? We pray that, unforsaken by the divine assistance, we may not yield to temptation, deceived by the wicked one ; nor may give up the victory, worsted in the contest ; that the grace of God may be at hand, to refresh and invigorate us on the evil day, when our own strength fails.

QUESTION XV.

In what manner we should Beseech Assistance from God in our Temptation.

We should therefore implore the assistance of God in general under all temptations, and when assailed by any par-

[b] Rom. ix. 18, xi. 8 ; 2 Thess. ii. 10 ; Matt. xiii. 15 ; John xii. 40 ; Acts xxviii. 27 ; Isa. xxix. 10 ; 1 Kings xviii. 10.

[c] The editors give this note :—Job vii. 1, secundum lxx. qui πειρατηριον habent ; versio autem Vulg. pro *tentatio* leg. *militia.* Cf. Hieron. ep. 130, n. 7. Aug. de prædest. Sanct. c. xiv. 2, 26. Our translation has "warfare" in the marginal reading.

[d] 1 Peter v. 6. [e] Ib. v. 4. [f] 2 Tim. ii. 5.

[g] James i. 12. [h] Heb. iv. 15.

ticular temptation, we should have recourse in particular to prayer. This we find to have been done by David under almost every species of temptation; for against lying he prays in these words: *Take not the word of truth utterly out of my mouth;*[i] against covetousness thus: *Incline my heart unto thy testimonies, and not to covetousness;*[j] and against the vanities of this life, and the allurements of concupiscence, he makes use of this prayer: *Turn away mine eyes from beholding vanity.*[k] We therefore pray that we may not yield to evil desires, nor be wearied in enduring temptation;[l] that we *turn not aside from the way of the Lord;*[m] that in adversity as in prosperity we may preserve equanimity and fortitude; and that God may not in any respect deprive us of his protection. We pray, in fine, that *God my tread Satan under* our *feet.*[n]

QUESTION XVI.

How Victory may be borne off from Temptation, and by what means it may be obtained.

It remains that the pastor exhort the faithful people to those things, which in this petition should constitute the chief objects of their thoughts and meditations. In offering this prayer, it will be found most salutary, if, aware of our extreme weakness, we distrust our strength; and, placing all our hope of safety in the goodness of God, and relying on his protection, we encounter even the greatest dangers with greatness of soul, calling to mind particularly the many instances of persons, who, animated with this hope, and armed with this resolution, were delivered by God from the gaping jaws of Satan. When Joseph was surrounded on every side by the burning torches of a furious woman,[o] did not God rescue him from the extreme peril, and exalt him to glory?[p] Did he not preserve Susannah in safety, when beset by the ministers of Satan, and on the very point of being made the victim of a nefarious sentence? Nor should this excite our surprise, *for her heart,* saith the prophet, *had confidence in the Lord.*[q] Distinguished is the praise and the glory of Job,

[i] Ps. cxviii. (cxix.) 43.
[j] Ib. 36.
[k] Ib. 37.
[l] Heb. xii. 3.
[m] Deut. xxxi. 29.
[n] Rom. xvi. 20.
[o] Gen. xxxix. 7, 10, 12.
[p] Ib. xli. 38, sqq.
[q] Hist. of Sus. 35.

who triumphed over the world, the flesh, the devil! There are many similar examples, by which the pastor should diligently exhort his pious people to that hope and confidence.

QUESTION XVII.

Christ is the Standard-Bearer in our Conflict, all the Holy are Comrades, and they who follow them not, are Cowards.

The faithful should also reflect, under what leader they have to fight against the temptations of the enemy, no other than Christ our Lord, who was victorious in the same combat.[r] He himself conquered the devil: he is that *stronger man,* who *coming upon the strong armed man,* overcame him, deprived him of his arms, and stripped him of his spoils.[s] Of his victory over the world, we read in St. John, *Have confidence; I have overcome the world;*[t] and in the Revelation he is called *the conquering lion;* and is said to have gone forth *conquering, that he might conquer;*[u] and by this his victory he has given to his followers the power to conquer. The epistle of the apostle to the Hebrews abounds with the victories of holy men, *who through faith subdued kingdoms, stopped the mouths of lions;* and what follows.[v] Whilst we read of such achievements, let us also take into the account the victories every day won by men eminent for faith, hope, and charity, in their inward and outward conflicts with the devil; victories so numerous and so signal, that, were we spectators of them, we should deem no event more frequent, none more glorious. Of the defeat of these enemies St. John says: *I have written to you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.*[w]

QUESTION XVIII.

In what manner the Devil may be Overcome by us.

Satan, however, is overcome not by indolence, sleep, wine, revelling, lust; but by prayer, labour, watching, abstinence, continence, chastity: *Watch ye and pray, that ye enter not into*

[r] Matt. iv. 4, sqq.; Luke iv. 4, sqq. Add Col. ii. 15; Heb. ii. 14; John xvi. 11.
[s] Luke xi. 22. [t] John xvi. 33. [u] Rev. v. 5, vi. 2.
[v] Heb. xi. 33. [w] 1 John ii. 14.

temptation,[x] is, as we have already said, the admonition [of our Lord] : they who make use of these weapons in that conflict are sure to put the enemy to flight ; for from those *who resist the devil, he is sure to flee.*[y] In these victories, however, which are achieved by holy men, let no one indulge self-complacency, nor presumptuously flatter himself, that by his own exertions he is able to withstand the hostile temptations and assaults of devils : for this is not within the power of human nature, nor the competency of human frailty.

QUESTION XIX.

In what manner Strength to Conquer is given us by God.

This strength, by which we lay prostrate the satellites of Satan, is given by God, who maketh our *arms like a brazen bow ;*[z] by whose aid, *the bows of the mighty men are broken, and they are girt with strength ;*[a] who giveth us *the protection of salvation ;*[b] whose *right hand* receiveth us ;[c] who teacheth our *hands to fight, and* our *fingers to war ;*[d] so that, for the victory, we should give thanks, and be grateful to God alone, by whose inspiration and assistance alone we are able to conquer. This grateful acknowledgment is exemplified in the conduct of the apostle : *Thanks be to God*, says he, *which giveth us the victory, through our Lord Jesus Christ.*[e] The voice from heaven in the Revelation also proclaims God to be the author of our victories : *Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ, for the accuser of our brethren is cast down ; and they overcame him by the blood of the Lamb.*[f] That to Christ our Lord belongs the victory obtained over the world and the flesh, we learn from the same authority : *They shall make war with the Lamb, and the Lamb shall overcome them.*[g] On the cause and manner of conquering temptation, let thus much suffice.

[x] Matt. xxvi. 41.
[y] James iv. 7.
[z] Ps. xvii. 35 (xviii. 34). "A bow of steel to be broken by our arms."
[a] 1 Sam. ii. 4.
[b] Ps. xvii. 36 (xviii. 35).
[c] Ib.
[d] Ps. cxliii. (cxliv.) 1.
[e] 1 Cor. xv. 57.
[f] Rev. xii. 10, sq.
[g] Rev. xvii. 14.

QUESTION XX.

The Rewards which await the Victors in the Spiritual Conflict.

These things explained, the pastor will propose to the faithful people the crowns prepared by God, and the eternal amplitude of rewards destined for those who conquer : he will cite divine authorities to this effect from the same revelation : *He that overcometh, shall not be hurt of the second death ;*[h] and in another place : *He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, and I will confess his name before my Father, and before his angels ;*[i] and a little after, our God and Lord himself thus addresses John : *Him that shall overcome, I will make a pillar in the temple of my God ; and he shall go out no more ;*[j] he then says : *To him that overcometh, I will grant to sit with me in my throne ; even as I also overcame and am set down with my Father in his throne.*[k] Finally, having unveiled the glory of the saints, and the never-ending bliss which they shall enjoy in heaven, he adds, *He that overcometh, shall inherit all things ; and I will be his God, and he shall be my son.*[l]

CHAPTER XVI.

OF THE SEVENTH PETITION.

BUT DELIVER US FROM EVIL.

QUESTION I.

Nothing is contained in the Former Petitions, which is not included in the Latter.

This last petition, with which the Son of God concluded this divine prayer, is equivalent to all the rest. To show its force and weight, he made use of this same clause when, about to quit this life, he invoked God his Father for the salvation of mankind : *I pray,* saith he, *that thou shouldest keep them from the evil.*[m] In this formula of

[h] Rev. ii. 11. [i] Ib. iii. 5. [j] Ib. iii. 12.
[k] Ib. 21. [l] Ib. xxi. 7. [m] John xvii. 15.

prayer, therefore, which he delivered by way of precept, and confirmed by example, he as it were embraced in an epitome the force and substance of the other petitions; for, when we shall have obtained what is contained in that prayer, according to St. Cyprian, *nothing more remains to be demanded, when once we ask the protection of God against evil: that once obtained, we stand safe and secure against all the combined efforts of the devil and the world.*[n] Such then being the importance of this petition, the pastor ought to bestow extreme diligence on the exposition thereof to the faithful. But it differs from the preceding petition in this respect, that in the former we ask the avoidance of sin, but in this, escape from punishment.

QUESTION II.

What urges us to pour forth this Prayer before God.

Nor can it be any longer necessary to remind the faithful people of the numerous inconveniences and calamities to which they are exposed, and how much they stand in need of the heavenly assistance. For not only have both sacred[o] and profane[p] writers, most copiously described the many and great miseries to which the life of man is exposed, but the dangers which beset himself and others have made almost every man understand them; and we are all persuaded of the truth of these words of holy Job, himself a model of patience: *Man, that is born of a woman, is of few days, and full of trouble; he cometh forth like a flower, and is cut down, he fleeth also as a shadow, and continueth not.*[q] And that no day passes without its own trouble or inconvenience is attested by this saying of Christ our Lord: *Sufficient unto the day is the evil thereof;*[r] and indeed, the condition of human life is pointed out by our Lord himself, when he admonishes us, that we are to *take up our cross* daily, and follow him.[s]

[n] De orat. Dom.

[o] Cf. Job xiii. 9; Ps. lxxxix. 5, sqq. cii. 14, sqq. cxliii. 3, sq.; Eccl. vii. 1; Isa. xl. 6, sq.; Eccli. xiv. 18; James i. 10, iv. 15; 1 Peter i. 24, al.

[p] Cf. Aug. de Civ. Dei, lib. xiv. c. 25, lib. xv. c. 5, lib. xix. c. 4, et contra Julian. lib. iv. c. 15, n. 78. Coll. Ann. Senecæ lib. de brev. vit. plur. ll. [q] Job xiv. 1, sq. [r] Matt. vi. 34. [s] Luke ix. 23.

Feeling, therefore, as every one does, the labours and dangers inseparable from this system of life, it will be easy to convince the faithful, that of God is to be implored deliverance from evils, especially as nothing more powerfully induces men to pray than a desire and hope of deliverance from those ills, which oppress or threaten them. For to fly to God for assistance in distress, is a principle implanted in the human mind; as it is written, *Fill their faces with shame, that they may seek thy name, O Lord.*[t]

QUESTION III.

How to Pray to God for the Removal of Dangers and Calamities.

If then in dangers and calamities men almost spontaneously call on God, it surely becomes the duty of those, to whose fidelity and prudence their salvation is confided, to instruct them, in an especial manner, as to the proper performance of this duty. For there are not wanting those, who, contrary to the command of Christ our Lord, invert the order of prayer; for he, who commands us to have recourse to him *in the day of tribulation*,[u] has also prescribed to us the order of prayer. For it is his will that, before we pray that he deliver us from evil, we pray that the name of God be sanctified, and that his kingdom come, and so of the other petitions [of the the Lord's Prayer], by which, as it were, by so many steps, we ascend to this place. Yet are there those who, if their head, their side, their foot, ache; if they sustain loss of property; if threats or dangers from an enemy alarm them; in famine, in war, or pestilence, omit all the other gradations of the Lord's Prayer, and ask only to be delivered from those evils. This practice, however, is at variance with the command of Christ: *Seek first the kingdom of God.*[v] Those, therefore, who pray aright, when they beg to be delivered from calamities and evils, refer all to the glory of God. Thus, when David offered this prayer: *Lord, rebuke me not in thine anger*,[w] he subjoined a reason, by which he shows the most earnest desire for the glory of God: *For*, saith he, *there is in death no remembrance of thee: and who shall give thee thanks in hell?*[x] and, having, on another

[t] Ps. lxxxii. 17 (lxxxiii. 16).
[u] Ib. xlix. (l.) 15.
[v] Matt. vi. 33.
[w] Ps. vi. 1.
[x] Ps. vi. 5.

occasion, implored God to have mercy on him, he added: *I will teach transgressors thy ways; and the sinners shall be converted to thee.*[y] The faithful are to be excited to this salutary manner of praying, and to an imitation of the prophet; and at the same time their attention should also be directed to the great difference that exists between the prayers of the infidel and those of the Christian.

QUESTION IV.

Difference between the Prayers of Infidels and Christians.

The unbelievers also beg earnestly of God that they may recover from sickness, and be healed of their wounds, that they may escape pressing or impending ills; but they nevertheless place their principal hope of deliverance in the remedies provided by nature, or by the industry of man; and also make no scruple of using medicine given no matter by whom, no matter if accompanied by charms, spells, or other diabolical arts, provided some hope of recovery be held out. Not so Christians: in sickness and in all adversities, they fly to God as their sovereign refuge and resource for safety; him only do they acknowledge and revere as the author of all good, and their deliverer; to him they unhesitatingly ascribe whatever healing virtue resides in medicines; and are convinced that their degree of efficacy in restoring health to the sick is such as God wills it should be; for medicine is given by God to the human race to heal their infirmities. Hence these words of Ecclesiasticus: *The Most High hath created medicines out of the earth, and he that is wise will not abhor them.*[z] They, therefore, who have pledged their fidelity to Jesus Christ, do not place their supreme hope of recovery in such remedies; but place it in God, the author of these medicines.

QUESTION V.

In what manner in Disease we ought to Trust in God alone, who has Delivered many from the most Critical Dangers.

And hence, in the sacred Scriptures is condemned the conduct of those who, confiding in the power of medicine, seek no assistance from God.[a] Nay, more, those who regu-

[y] Ps. li. 3, 13. [z] Eccli. xxxviii. 4. [a] Chron. xvi. 12; Jer. xlvi. 11.

late their lives by the divine laws, abstain from the use of all remedies that are not evidently intended by God to be medicinal ;[b] and, were there even a certain hope of recovery by using any other, they abhor them as charms and diabolical artifices. The faithful, then, are to be exhorted to repose their confidence in God ; for our most beneficent Father hath ordered us to beg of him our deliverance from evil, that in the very fact of his having so ordered we may also find a hope of its attainment. Of this there are many instances in Scripture, so that they who by reasoning may not be inspired with confidence, may be compelled to yield to a strong array of examples. Abraham,[c] Jacob,[d] Lot,[e] Joseph,[f] David,[g] are, in the eyes of all, most unexceptionable witnesses of the divine benignity. The instances recorded in the New Testament of persons rescued from the greatest dangers by the effect of pious prayer, are so numerous as to supersede the necessity of citing examples ;[h] and we shall, therefore, content ourselves with one sentence from the prophet, which is sufficient to confirm even the weakest : *The righteous cry, and the Lord heareth ; and delivered them out of all their troubles.*[i]

QUESTION VI.

What is here understood by the name of "Evil," and of the meaning of this Petition.

The force and nature of the petition next follows, that the faithful may understand that in it we do not altogether solicit deliverance from every species of evil. For there are some things that are commonly considered evils, and which, notwithstanding, are fraught with advantage to those who suffer

[b] Lev. xx. 6 ; 1 Sam. xxviii. 7, sqq.

[c] Gen. xii. 2, sq. xiii. 15, sq. xv. 1, sqq. xvii. 2, sqq. xxii. 12, 16, sqq.

[d] Gen. xxviii. 12, sqq. xxx. 43, xxxi. 24, xxxiii. 4, xxxv. 3, 5, 9, sqq. xlvi. 1, sqq.

[e] Gen. xiv. 11, sq. 16, xix. 15, sqq.

[f] Gen. xxxix. 2, sq. 23, xli. 14, l. 20.

[g] 1 Sam. xvi. 12, sq. xvii. 37, xviii. 12, 14, 28, xxiii. 14. Add Job xlii. 10 ; Tob. iii. 24, xi. 17 ; Judith xiii. 20, sqq. ; Esther xiv. 1, sqq.

[h] Cf. Matt. ii. 13 ; Luke i. 46, sqq. ; Acts x. 1, sqq. xi. 5, sqq. xxvii. 20, sqq. al. In these, and many of the subsequent references, I have preserved all that are given by the editors.

[i] Ps. xxxiii. 18 (xxxiv. 17).

them, such as that *sting* experienced by the apostle, that, by the aid of the grace of God, *power* might be *made perfect in weakness.*[j] When the pious learn the influence of such things, far from praying for their removal, they rejoice in them exceedingly. It is, therefore, against those evils only, which cannot bring any advantage to the soul, that we pray; not against such as may be auxiliary to our salvation.

QUESTION VII.

How many and how great are the Evils from which we desire to be Liberated.

The full force of the petition, therefore, is this, that, freed from sin, we may also be freed from the danger of temptation, from internal and external evils; that we may be protected from water, from fire, from lightning; that the hail may not injure the fruits of the earth; that we be not visited by dearth, seditions, war; that God may keep away diseases, pestilence, desolation, may preserve us from slavery, imprisonment, exile, treason, plots, and from all other evils, by which the life of man is wont to be filled with such terror and misery. Finally, we pray that [God] may remove all causes of sin and iniquity. We do not, however, pray to be delivered solely from those things, which, by the consent of all, are evils; but with them we also deprecate those things which almost all confess to be goods, such as riches, honours, health, strength, and life itself; that is, we pray that these prove not detrimental or destructive to our souls. We also beg of God that we be not cut off by a sudden death; that we provoke not the anger of God against us; that we suffer not the punishments that await the wicked; that we be not tormented in the fire of purgatory, from which we piously and devoutly implore the liberation of others. Such is the explanation of this petition given by the church in the mass,[k] and in the Litanies,[l] that is to say, in it we beseech God to *deliver us from all evils, past, present, and to come.*

[j] 2 Cor. xii. 7, 9. Chrys. in c. xi. Gen. hom. 30. Aug. c. Faust. l. xxii. c. 20.

[k] Roman Missal (p. 272, p. 186).

[l] Cf. ib. (p. 215).

QUESTION VIII.

God both wards off Impending Evils, and sometimes Wonderfully Delivers us from Present Ones.

But the goodness of God delivers us from evils in a variety of ways; for he prevents impending calamities; as we read that the great Jacob was liberated from his enemies, whom the slaughter of the Schechemites had stirred up against him; for we read: *The terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob.*[m] And, indeed, all the blessed, who reign with Christ our Lord in heaven, have been delivered by God's assistance from all evil;[n] but [God], whilst he delivers us from some, does not wish that we, sojourning in this pilgrimage, should be exempt from all evils. The consolation with which God sometimes refreshes those who labour under adversity is, however, in some sort, equivalent to an exemption from all evils: with it the prophet consoled himself when he said: *In the multitude of my thoughts within me, thy comforts delight my soul.*[o] God, moreover, delivers men from evils, when he preserves them safe and unhurt in extreme danger, as we read of the children who were thrown into the fiery furnace,[p] and of Daniel:[q] the former were preserved unhurt amid the flames; the latter among the lions.

QUESTION IX.

The Devil specially called "the Evil One," because he is the Author of Evil, and the Inflictor of its Punishment.

The devil also is especially called evil, according to St. Basil,[r] Chrysostom,[s] and Augustine,[t] because he was the author of man's transgression, that is, of his sin and iniquity; and because God makes use of him as an instrument to exact punishment for the wickedness of sinners; for all the evil that mankind endure on account of sin is given by God; and

[m] Gen. xxxv. 5.
[n] Isa. xxv. 8, sq.; 2 Cor. v. 1, sqq.; Rev. vii. 17, xxi. 4.
[o] Ps. xciii. (xciv.) 19.
[p] Dan. iii. 21, sqq.
[q] Dan. vi. 22, xiv. 39.
[r] Basil. hom. Quod Deus non est auctor malor. n. 8.
[s] Chrysost. explic. orat. Dom.
[t] Aug. ib. cf. ej. op. imperf. c. Julian. l. vi. n. 16, ser. xii. c. 2, n. 2.

this is the meaning of these words of the divine writings : *Shall there be evil in a city, and the Lord hath not done ?*[u] also : *I am the Lord, and there is none else : I form the light and create darkness : I make peace and create evil.*[v] [The devil] is also called evil, because, although we have done him no harm, he wages perpetual war against us, and pursues us with mortal hatred ; but although, if we be armed with faith and shielded with innocence, he cannot hurt us, yet he never ceases to tempt us by external evils, and annoy us by every means in his power : and, therefore, do we beseech God to vouchsafe to deliver us from evil.

QUESTION X.

We say from Evil, not from Evils, and why.

We say *from evil,* not from evils, because the evils which proceed from others we ascribe to Satan, as their author and instigator. This is also a reason why we should be less disposed to be angry with our neighbours : we should rather turn our hatred and anger against Satan himself, by whom men are impelled to inflict injury. If, therefore, thy neighbour hath injured thee in aught, when thou prayest to God thy Father, beg of him not only to deliver thee from evil, that is, from the injuries which thy neighbour inflicts on thee ; but to rescue thy neighbour also from the hand of the devil, by whose impulse men are led into injustice.[w]

QUESTION XI.

How we ought to behave under Afflictions, even if we be not liberated forthwith.

Finally, we should know, that if through prayers and vows we are not delivered from evils, we should bear our afflictions with patience, aware that it is the divine will that we should patiently endure them. If, therefore, God hear not our prayers, we ought not to be annoyed or grieved, but should refer all things to the divine will and pleasure, considering that what God pleases, not what may otherwise be agreeable to our wishes, is useful and salutary.

[u] Amos iii. 6 ; add Deut. xxxii. 23, sqq. ; 3 Kings ix. 7, sqq. xxi. 29 ; Jer. xi. 22, sqq.

[v] Isa. xlv. 6, sq.

[w] Aug. ser. 17, n. 2, in App. cf. Joa. Dam. de fide orth. l. ii. c. 4.

QUESTION XII.

How many, and how great Advantages result to us from Tribulation.

In fine, that during this our mortal career, we should be prepared to bear every kind of affliction and calamity, not only with patience, but even with joy, is a lesson of instruction which the pastor should impress upon his pious hearers; for *All that will live godly in Christ Jesus*, says St. Paul, *shall suffer persecution*;[x] also: *Through much tribulation we must enter into the kingdom of God*;[y] again: *Ought not Christ to have suffered these things, and to enter into his glory*;[z] *for a servant should not be greater than his master*;[a] nor, as St. Bernard observes, do delicate members become a head crowned with thorns.[b] The glorious example of Uriah challenges our imitation, who, when urged by David to remain at home, replied: *The ark of God, and Israel, and Judah dwell in tents; and shall I go into my house.*[c] If we come to prayer, endued with these reflections and this disposition, although surrounded by menaces and encompassed by evils on every side, we may not, like the three children, who were preserved untouched amidst the flames,[d] pass unhurt through the ordeal, but like the Maccabees,[e] may at least bear up against adverse fortune with firmness and fortitude. In contumelies and tortures we shall imitate the blessed apostles, who, after they had been scourged, rejoiced exceedingly that they were accounted worthy to suffer contumelies for Christ Jesus.[f] Thus disposed we too shall sing in transports of joy: *Princes have persecuted me without a cause; but my heart standeth in awe of thy word: I rejoice at thy word, as one that findeth great spoil.*[g]

[x] 2 Tim. iii. 12. [y] Acts xiv. 22. [z] Luke xxiv. 26.
[a] Matt. x. 24, sq.; Luke vi. 40; John xiii. 16, xv. 20.
[b] In Fest. Omn. Sanct. ser. 5, n. 9, verbis paulum mutatis. Cf. Greg. Mor. l. xx. c. 31, n. 16.
[c] 2 Sam. xi. 11. [d] Dan. iii. 50. [e] 1 Maccab. ii. 16, sqq.
[f] Acts. v. 40, sq. [g] Ps. cxviii. (cxix.) 161, sq.

CHAPTER XVII.

OF THE LAST CLAUSE OF THE LORD'S PRAYER.

AMEN.

QUESTION I.

Of the Use and Fruit of this Particle.

THIS word *Amen*, St. Jerome, in his Commentaries on Matthew, calls what it really is, *the seal of the Lord's prayer*.[h] As then we before admonished the faithful of the preparation which is to be made before we commence divine prayer; so do we now deem it proper to make known to them the reason why we close our prayers with this word, and what it signifies; for devotion in concluding, is of equal importance with attention in beginning, divine prayer. The faithful people then are to know that numerous and abundant are the fruits, which we gather from the close of the Lord's Prayer; but of these, the richest and most agreeable fruit is the attainment of the objects of our prayers, a matter on which we have already treated with sufficient fulness. By this concluding word of the prayer, however, not only do we obtain that our prayers be heard, but also receive blessings, the magnitude and excellence of which surpass all powers of description.

QUESTION II.

Of the Good Things which result to men from Prayer.

For when, as St. Cyprian[i] says, *we commune with God by prayer*, the divine majesty becomes, after a certain inexplicable manner, nearer to him who is engaged in prayer than to others; and also enriches him with peculiar gifts. Those who pray devoutly, may thus in some sort be compared to persons who approach a fire; who, if cold, derive warmth; if warm, heat: in like manner, those who approach God, acquire a warmth and ardour proportioned to their

[h] Hier. Com. in Matt. l. i. 6, 13. Cyrill. Hieros. Calech. xxiii. n. 18.
[i] De orat. Dom.

piety and faith: for their soul is inflamed with zeal for the glory of God; their mind illumined after an admirable manner; they are enriched exceedingly with divine gifts; for it is written: *Thou preventest him with blessings of goodness.*[j] Of this, the great Moses affords an illustrious example to all, for withdrawing from his interview and conversation with God, he shone, as it were, with the reflected splendours of the divinity; so that the Israelites could not look upon his eyes or countenance.[k] Those, in fine, who pray with such fervour, enjoy, after an admirable manner, the benignity and Majesty of God: *In the morning,* says the Prophet, *I will direct my prayer unto thee and will look up: for thou art not a God that hath pleasure in wickedness.*[l] The better men know these truths, the more piously do they venerate and worship God; the more delightfully too do they taste, how sweet is the Lord, and how truly blessed are all that hope in him.[m] Encircled by that most brilliant light, they also consider how great is their own lowliness, how exalted the majesty of God. This is the rule of St. Augustine; *May I know thee, may I know myself.*[n] Thus it is that, mistrusting their own strength, they commit themselves altogether to the goodness of God, not doubting that he, embracing them in his paternal and admirable love, will afford them in abundance all things necessary unto life and salvation. Hence they should turn themselves to give thanks unto God, to the utmost extent that their minds can conceive, or their tongues express; following the example of the great David, who having commenced by praying: *Save me from all them that persecute me,* concludes with these words: *I will praise the Lord according to his righteousness, and will sing praise to the name of the Lord the Most High.*[o]

QUESTION III.

Why it is, that the Prayers of the Saints, beginning in Fear, end with Joy.

There are extant innumerable such prayers of the saints, the beginnings of which are full of fear, but which end

[j] Ps. xx. 4 (xxi. 3).
[k] Ex. xxxiv. 29, sq. 35.
[l] Ps. v. 3, sq.
[m] Ps. xxxiii. (xxxiv.) 8.
[n] Aug. Soliloq. l. ii. c. 1, n. Verba, *noverim me, noverim te,* in Catech. sunt transposita. Cf. Ps. cxxxviii. 6.
[o] Ps. vii. 1–17.

with good hope and joy; but in the psalms of David, this spirit is eminently conspicuous. Agitated by fear, he thus began: *Many are they who rise up against me: many say to my soul: there is no help for him in God;*[p] but at length, armed with fortitude, and filled with joy, he adds a little after: *I will not fear ten thousands of people that have set themselves against me round about.*[q] In another psalm also, after he had deplored his misery, at length confiding in God, he rejoices exceedingly in the hope of everlasting happiness: *I will both lay me down in peace and sleep.*[r] What shall we say of these words? *O Lord rebuke me not in thine anger, nor chasten me in thy hot displeasure;*[s] with what fear and dismay must they not have been uttered by the prophet! On the other hand, with what confidence and joy must he not have added: *Depart from me all ye workers of iniquity; for the Lord hath heard the voice of my weeping.*[t] When he dreaded the anger and fury of Saul, with what lowliness and humility did he not implore the assistance of God: *Save me, O God, by thy name, and judge me by thy strength;*[u] and yet, in the same psalm, he cheerfully and confidently added: *Behold, God is my helper, and the Lord is the upholder of my soul.*[v] Let him, therefore, who has recourse to holy prayers, fortified by faith and hope, approach God his Father, not at all despairing to obtain those blessings, of which he may stand in need.

QUESTION IV.

Why the pronunciation of the word "Amen" in this Prayer, and in the Mass, is reserved for the Priest.

The word, *amen*, with which the divine prayer concludes, contains many germs, as it were, of those reasons and reflections which we have already mentioned; and, indeed, so frequent was this Hebrew word in the mouth of the Saviour,[w] that it pleased the Holy Ghost to have it retained in the Church of God. Its meaning in some sort is: Know

[p] Ps. iii. 1, sq. [q] Ib. 6. [r] Ib. iv. 8. [s] Ib. vi. 1.
[t] Ib. 8. [u] Ib. liii. (liv.) 1. [v] Ib. 4.
[w] *E. g.* Matt. v. 18, 26, vi. 2, 5, 13, 16, viii. 10, x. 15, 23, 42, xi. 11, xiii. 17, xvi. 28, xvii. 19, xviii. 3, 13, 18, xix. 23, 28, xxi. 21, xxiii. 36, xxiv. 2, 34, 47, xxv. 12, 40, 45, xxvi. 13, 21, 34.

that thy prayers are heard, for it is in substance, as if God answers the supplicant, and graciously dismisses him, after he has obtained the object of his prayers. This interpretation has been approved by the constant usage of the Church of God; for in the sacrifice of the mass, when the Lord's prayer is being said, she has not assigned the word, *amen,* to the persons serving the mass, whose business it is to say: *But deliver us from evil,* but has reserved it as appropriate to the priest himself, who, as interpreter between God and man, answers, *amen,* thus intimating that God has heard the prayers of his people.[x]

QUESTION V.

Why in the other Prayers the Clerk, but in this the Priest, answers "Amen."

This rite, however, is not common to all the prayers, for in the others it is the duty of the clerk to answer, *amen;* but it is peculiar to the Lord's prayer. For in the other prayers it expresses consent and desire only;[y] in this it is an answer, that God has assented to the prayer of the suppliant.

QUESTION VI.

The word, "Amen," is interpreted variously.

By many this word, *amen,* has indeed been variously interpreted: the Septuagint translates it: *So be it:*[z] some render it, *truly:*[a] Aquila makes it, *faithfully;*[b] but which of these versions we adopt is matter of little moment, provided we understand it to have the force already mentioned,

[x] Roman Missal (p. 186, p. 271). Cf. Aug. c. Ep. Parmen. l. ii. c. 7, n. 14 (p. 22); Cassian. de cœnob. instit. l. ii. c. 10 (p. 22); Greg. M. Regist. Epp. l. ix. indict. 2, ep. 12 (p. 940, sq.).

[y] Cf. Justin. M. Apolog. I. n. 65 (p. 82); Euseb. hist. eccl. l. vii. c. 9.

[z] Γένοιτο, Ps. xl. 14 (lxx. Ps. xli. 13, lxxii. 19, lxxxix. 52); 3 Kings i. 36; Num. v. 22; Deut. xxvii. 15; Nehem. v. 13, viii. 6, retinuerunt Αμήν; Jer. xxviii. 6, verterunt Ἀληθῶς.

[a] Hieron. Comm. in Matt. l. i. vi. 13; cf. Aug. ser. 362, c. 28, n. 29, contra Faust. l. xv. c. 9; Ambros. Comm. in 1 Cor. 14, 16, in App.

[b] Πεπιστωμένως, vid. Hieron. Comm. in ep. ad Gal. l. i. 1, 5, coll. l. iii. 6, 18, ej. ep. xxvi. n. 4, Montfaucon Hexapl. Origen. in Il. hisce: Num. v. 22; Deut. xxvii. 15; Ps. xl. 14; Isa. xxv. 1, lxv. 16; in Exposit. PP. Græc. in Ps. a B. Corderio. T. ii. p. 466, legitur: πεπιστευμένως.

which is that of the priest confirming the concession of what was prayed for; an interpretation to which the apostle lends his testimony in his epistle to the Corinthians, where he says: *All the promises of God in him are yea: and in him, amen to God unto our glory.*[c]

To us also this word is well suited, containing as it does some confirmation of the petitions, which we have hitherto presented; and awakening our attention, whilst engaged in holy prayers; for it also often happens, that in prayer men's thoughts are distracted to other objects. Nay, by this very word we most earnestly beg of God, that all may be accomplished, that is, that all our previous petitions may be granted; or rather, understanding that they have been all granted, and feeling the virtue of the divine assistance present with us, we sing with the prophet: *Behold, God is my helper; and the Lord is the upholder of my soul.*[d] Nor has any one reason to doubt, that God is moved by the name of his Son, and by a word very often used by him, *who was* always, as the apostle says, *heard in that he feared;*[e] *whose is the kingdom, and the power, and the empire, for ever and ever.*[f]

[c] 2 Cor. i. 20. Cf. Isa. lxv. 16; Theodoret. interpret. ep. ii. ad Cor. i. 20; Ambros. enarr. in Ps. xl. n. 36; Hieron. Comm. in Isa. l. xviii. c. 65. 16.

[d] Ps. liii. 6 (liv. 4).

[e] Heb. v. 7.

[f] Add Ven. ex 1 Pet. iv. 11, v. 11; Jud. 25. *Orationis vero dominicæ doxologiam, seriori tempore annexam (quod codd. et patrum antiquiss. auctoritate aliisque argumentis satis superque firmatur), Græca quidem, neque autem Romana Ecclesia recepit.*

THE END.

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